Śrī Śrī Guru Gaurāṅgau jayataḥ, Śrī Śrī Rādhā-Vinoda-bihārījī kī jaya!

The Sublime Nectar of Ślokas

Compiled by Dau Dayāl dāsa and others

Under the guidance of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

and his senior disciples

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Introduction

The purpose of this śloka book is to help the devotees study, remember and meditate on ślokas. Ślokas are pathways to the spiritual world. Memorizing and meditating on ślokas is an integral part of our sādhana-bhajana. Hearing and reciting them create spiritual impressions which help one to make progress in bhakti. The ślokas of the Bhāgavatam are not merely words on paper; they are all transcendental personalities, and each and every śloka has its own svarūpa (personal form and nature). Ślokas are conscious and, like the Hare Kṛṣṇa mahā-mantra, nourish our bhakti and are 'food for the soul'. Therefore, one should not try to master the ślokas as if they were a mundane object of knowledge. Rather, one should

approach them with humility and affection, coupled with a mood of service, just as one would approach Śrī Guru. When we develop a little affection for someone, we naturally become interestd in them and they become interested in us. It is a matter of relationship (sambandha). Similarly, As we pray to the ślokas and meditate on them, we develop a relationship with them. As this relationship becomes deeper, the ślokas gradually unfold and reveal ever-new realisations. They become familiar like dear friends, walk into our hearts and enrich our spirtiual life with a higher taste.

Hari-kathā narrated with the help of these exalted ślokas causes pure bhakti to appear in the heart of a faithful hearer. Familiarity with these ślokas improves our ability to absorb and assimilate hari-kathā. However, ślokas must be heard in sādhu-saṅga. Only reading books or hearing recorded lectures is not sufficient. We must hear directly from the lips of a sādhu, a high-class Vaiṣṇava. This type of hearing awards the highest possible benefit. When a Vaiṣṇava speaks, the sound vibration emanating from his lotus mouth is not material but purely spiritual - śabda-brahma. It carries particles of saffron dust directly from the lotus feet of Śrī Śrī Rādha-Kṛṣṇa and colours our hearts with kṛṣṇa-prema. Such spiritual sound vibration is extremely potent and causes a miraculous transformation of the

heart.

As the heart becomes purified, we develop ever-increasing taste, both for the process

of bhakti, and for the object of bhakti - kṛṣṇa-prema.

My heartly blessings to all the devotees who helped to compile and bring this

book into completion. I pray to Śrī Śrī Rādhā and Kṛṣṇa that they will make rapid

progress in their Kṛṣṇa consciousness and attain pure bhakti.

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Editorial note

Śāstra and the ślokas through which śāstra is expressed, are an unlimited ocean

of nectar. Compiling a śloka book is like attempting to capture this ocean of nectar

in a jar, which seems an impossible task. Nevertheless, with a desire to give

pleasure to my revered spiritual master, śrī guru-pāda-padma, oṁ viṣṇupada

rūpānugācārya-varya aṣṭottara śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī

Mahārāja, I have collected some jewels from this ocean of ślokas and endeavoured

to string them into a garland as a humble offering for him.

Many other śloka books are available, notably Śrī Gauḍīya Kaṇṭhahara and

'Śrīla Prabhupāda's Ślokas'. The question may be raised as to what is the need for

another verse book. What is the speciality of this one? We are extremely fortunate to directly hear high-class hari-kathā from a high-class Vaiṣṇava. Quite a few of the ślokas we so often hear cannot be found in the other śloka books. Therefore, a need has arisen for a compilation that would include the particular set of ślokas used by Śrīla Nārāyaṇa Mahārāja. Another feature is that word-for-word meanings (synonyms) have been given for most ślokas. We have tried our best to weed out mistakes and give precise translations while retaining the essential meaning and mood of the ślokas.

The structure o f this śloka book follows that of Śrī Gauḍīya Kaṇṭhahāra in that the ślokas are grouped according to tattva or topics. Chapters are divided into sections for clarity and ease of use. Additionally, the book preserves the śāstric convention of presenting the subject matter in proper sequence according to the three divisions: sambandha (establishing knowledge of one's relationship with Śrī Kṛṣṇa), abhidheya (engaging oneself in the process to awaken love for Śrī Kṛṣṇa), and prayojana (attaining the goal of kṛṣṇa-prema). Headings precede the ślokas to give some indication of the gist of the ślokas. Short commentaries by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, Śrīla Bhaktivedānta Swāmī Prabhupāda and other ācāryas supplement

some

of the ślokas in order to illuminate and expand the deeper meanings of these ślokas.

Śrī Guru plants the seed of spiritual perfection through harināma and dīkṣāmantras.

However, without repeated watering in the form of hearing hari-kathā

directly from the lotus lips of a sādhu (a saintly devotee), combined with a mood of

rendering favourable service, nothing can grow or mature into perfection. A sādhu

may recite rasika, sublime ślokas, which may be difficult for us conditioned souls to

fully understand. Yet these ślokas are likened to transcendental seeds that will (for

the faithful hearer), flourish one day into fully blossomed spiritual realisations.

This śloka book is an attempt to reflect the teachings of our Guru paramparā. As

the present ācārya in the line of spiritual masters coming from Śrīla Rūpa

Gosvāmī, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārajā is making their mercy

available to the whole wold. What Śrī Caitanya Mahāprabhu came to give through

Śrīla Rūpa Gosvāmī and our Rūpānugā ācāryas, that special mood is in the heart of

Śrī Guru. His only aspiration is to bestow this mood upon us and thus make our

life successful. This is his real mercy. Śāstra and ślokas reveal themselves and the

confidential moods they convey to one who associates with, and serves the lotus feet

of Śrī Guru and the Vaiṣṇavas.

Because of a publication deadline, this first edition is not nearly as complete or

free from mistakes as we would like it to be. I therefore beg the readers to forgive any

shortcomings and faults in this compilation. Whatever is good about this book comes

from my Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, from

Śrīla Bhaktivedānta Swāmī Prabhupāda, and from our previous ācāryas. Whatever is

lacking or superfluous is due entirely to my own ineptitude.

Completed on Ramā Ekādaśī (17th August, 2006) during Kārtika, the month of

Śrīmatī Rādhikā. May She be graciously pleased with this tiny, insignificant service

rendered to Her confidential servitor. On this auspicious day, let me pray and weep

for my Gurudeva's mercy. May he appear in my heart, help me to attain guru-niṣṭhā,

and guide me to the supreme spiritual perfection of pure bhakti, Vraja-prema.

Ever aspiring for the footdust of Śrī Guru and the Vaiṣṇavas,

Dāu Dayāl dāsa

To śuddha-bhāgavata-pravara (the excellent pure devotee) Srīmad Atīndriya

Dāsādhikārī Bhakti-guṇākara

My dear disciple,

I have no words to express how happy I am to receive this necklace strung by you. Sincerely I will take this good opportunity to adorn the necks of the pure devotees of our Gauḍīya disciplic succession (guru-varga) with this garland. You have personally expressed this thought in your letter to me. Many people, having taken shelter of adulterated Gauḍīya bhakti, instead of taking shelter of service to Śrī Hari, consider Him to be an object to satisfy their own sense pleasure. I desire that these people also place this garland upon their necks, for thus they will also attain knowledge of their svarūpa and they may also give up animosity towards persons such as this niṣkiñcana sannyāsī who is lowly and spiritually bankrupt.

Śrīla Bhaktivinoda Thākura, manifested His aprākṛṭa-līlā (spiritual pastimes) by introducing himself as the sweeper of the marketplace of śrī nāma. Now following in the footsteps of that great soul, we shall, with thousands of people, preach with thousands of mouths, and shall sweep clean this material world. In other words, through the means of this broom (Śrī Gauḍīya Kaṇṭhahāra) we shall sweep far away the dirt in the hearts of the conditioned souls, which is the avidyā of their aversion to Śrī Kŗṣṇa. We shall preach this transcendental hari-kathā and endeavour

to avoid the bad association of materialistic people. Though the people of the world may take this mission to be undesirable, this book will bestow the ultimate auspiciousness upon them.

Śrī Rādhāṣṭḥamī Tithi, Śrī Caitanyābda, 440

Patita-pāvana-nitya-dāsa nirāśīr nirnamaskriya, Śrī Siddhānta Sarasvatī

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which

helped to give this book a more reasonable form and consistency. Numerous other

devotees helped me along with the complex and painstaking task of compiling a śloka

book and getting it printed. I take the dust of your feet upon my head and beg forgiveness

for my offences.

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A disclaimer: I have used (or adapted) translations and quotes from a wide variety

of sources. It is practically impossible to identify and acknowledge the source of each

and every translation. I apologise to anyone whose translations I have used without

prior permission. Please forgive this fallen soul for any transgressions of etiquette I

have knowingly or unknowingly committed.

For questions, comments and updates, please contact - daudayal@gmail.com

Upadeśāvalī

(a garland of instructions)

Ācārya Keśarī (the lion-like ācārya) Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

1. Bhagavat-bhakti is attained by viśrambha-sevā (intimate service) to the lotus feet of Śrī Guru.

2. Honest service to Śrī Hari, Guru and Vaiṣṇavas is actual guru-sevā.

3. The aṅga of bhakti known as kīrtana is the best and most complete limb of bhakti.

4. Only through the medium of kīrtana are the other limbs of bhakti accomplished.

5. Renouncing bad association is actual solitude, and performing bhajana in the company of sādhus and Vaiṣṇavas is the actual meaning of solitary bhajana.

6. Preaching hari-kathā always and everywhere is real hari-kīrtana.

7. To speak hari-kathā always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.

8. Performing gaura-bhajana in the rūpānugā mood is the actual vipralambhabhajana of Śrī Rādhā and Kṛṣṇa.

9. Taking shelter at the feet of a genuine guru, one should serve Hari.

10. One should never give pain to any living entity by body, mind, or words.

11. One should maintain his life by honest means.

12. One should always remember that Śrī Bhagavān is one, not many.

13. Vrajendra-nandana Śrī Kṛṣṇa is the one and only Svayam Bhagavān; He is the

possessor of all śakti and the origin of all avatāras. Rendering service to Him is

the primary duty of all living entities; all other activities are secondary.

14. Those people who consider that Bhagavān is formless are atheists, and one

should never associate with them.

15. Attaining prema for Śrī Kṛṣṇa is the real ultimate objective of the jīva.

16. The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude,

which is devoid of all other desires, which is not covered by jñāna and

karma, and which is performed by the body, mind, words and all of the senses,

is our very life.

Upadeśāvalī

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

1. "Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam – supreme victory to the congregational

chanting of Kṛṣṇa's names" – this is the Śrī Gauḍīya Maṭha's sole object of worship.

2. Śrī Kṛṣṇa, who is the viṣaya-vigraha or the object of the devotee's prema, is the

sole enjoyer and all others are to be enjoyed by Him.

3. Those who don’t perform hari-bhajana are ignorant and murderers of their own souls.

4. The acceptance of śrī harināma and direct realisation of Bhagavān are one and

the same.

5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.

6. Establishing a printing press to print devotional books and preaching by

organizing nāma-hāṭṭa programs constitutes genuine service to Śrī Mayapura.

7. We are not doers of good or bad deeds, nor are we scholars or illiterate.

Carrying the shoes of Hari’s pure devotees as our duty, we are initiates into

the mantra “kīrtanīyaḥ sadā hariḥ.”

8. Preaching without proper conduct falls within the category of karma, mundane

activity. Without criticizing the nature of others, one should correct

one’s self – this is my personal instruction.

9. Serving the Vrajavāsīs who felt great separation from Kṛṣṇa when He left

Vraja to reside in Mathurā is our supreme constitutional occupation.

10. If we desire to follow an auspicious course in life, we should disregard popular theories

even if thay are widely acceptable. Rather, we should hear instructions only from a

transcendental source.

11. Life as an animal, bird, insect, or any other of the countless thousands of

species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.

12. Being simple-hearted (saralatā) is synonymous with Vaiṣṇavism. Servants of a paramahaṁsa Vaiṣṇava should be simple-hearted, a quality which makes them the topmost brāhmaṇas. [saralatā – simplicity, freedom from mental duplicity]

13. Helping to pull conditioned souls away from their perverted attachment to the material energy is the greatest act of compassion. If even one soul is rescued from Mahāmāyā's fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.

14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva's instructions.

15. We will not remain in this world for long, and by profusely performing hari kīrtana, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.

16. The footdust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.

17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path

of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.

18. Kṛṣṇa's darśana can only be attained through the medium of the ear as one hears hari-kathā from pure Vaiṣṇavas; there is no other way.

19. Wherever hari-kathā is being spoken is a holy place.

20. Proper śravaṇa, hearing, is accomplished through the medium of kīrtana, and this will give one the good opportunity to practice smaraṇa, remembrance. Then internal experience of rendering direct service to the aṣṭakālīya-līlā, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.

21. We should understand that the loud calling out of Śrī Kṛṣṇa's names is bhakti.

22. Bhagavān will not accept anything which is offered by a person who doesn't chant harināma one-hundred thousand times daily [one lakh].

23. By sincerely endeavoring to chant harināma without offences and remaining fixed in chanting constantly, one's offences will fade and pure Harināma will arise on the tongue.

24.As mundane thoughts arise while taking harināma, one should not become discouraged.

A secondary consequence of taking harināma is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one's mind, body, and words to serving Śrī Nāma and

continuing to chant with great persistence, Śrī Nāma Prabhu will grant one darśana of His supremely auspicious transcendental form. And by continuing to chant until one's anarthas are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.

Maṅgalācaraṇa

(Auspicious Invocation)

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca

śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam

sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ

śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

Śrī Caitanya-caritāmṛta, Antya-līlā 2.1, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī/SGG p. 1

vande—offer my respectful obeisances; aham—I; śrī-guroḥ—of my spiritual master;

śrī-yuta-pada-kamalam—unto the opulent lotus feet; śrī-gurūn—unto the spiritual

masters; vaiṣṇavān—unto all Vaiṣṇavas; ca—and; śrī-rūpam—unto Śrīla Rūpa

Gosvāmī; sa-agra-jātam—with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇaraghunātha-

anvitam—with Raghunātha dāsa Gosvāmī and his associates; tam—unto

him; sa-jīvam—with Jīva Gosvāmī; sa-advaitam—with Advaita Ācārya; sa-

avadhūtam—

with Lord Nityānanda; parijana-sahitam—and with all the other associates;

kṛṣṇa-caitanya-devam—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇapādān—

unto the lotus feet of Rādhā and Kṛṣṇa; saha-gana—with associates; lalitāśrī-

viśākhā-anvitān—accompanied by Lalitā and Śrī Viśākhā; ca—also.

I offer praṇāma to the lotus feet of Śrī Gurudeva (who includes śrī dīkṣā-guru

and bhajana śikṣā-guru), guru-varga (our entire disciplic succession) and all other

Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī

Raghunātha Dāsa Gosvāmī, Śrī Jīva Gosvāmī and their associates, to Śrī Advaita

Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and all His

other associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī

Lalitā and Viśākhā and all the other sakhīs.

gurave gauracandrāya rādhikāyai tadālaye

kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

An unknown Vaiṣṇava

gurave—unto Śrī Guru; gauracandrāya—unto Gauracandra; rādhikāyai—unto

Śrīmatī Rādhikā; tad-ālaye—unto Her pastime place Śrī Vṛndāvana Dhāma and

Her associates; kṛṣṇāya—unto Kṛṣṇa; kṛṣṇa-bhaktāya—unto Kṛṣṇa's devotees;

tad-bhaktāya—unto the devotees of Kṛṣṇa's devotees; namaḥ namaḥ—I offer my

obeisances time and again.

I offer my obeisances time and again unto Śrī Guru, Śrī Gauracandra, Śrīmatī

Rādhikā, Her associates and Her abode Śrī Vṛndāvana Dhāma, and unto Śrī

Kṛṣṇa and all of His devotees.

Śrī Guru Praṇāma

(oṁ)ajñāna-timirāndhasya jñānāñjana-śalākayā

cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

(oṁ—addressing the divinity); ajñāna—of ignorance; timira—by the darkness;

andhasya—of one who was blinded; jñāna-añjana—by the ointment of spiritual

knowledge; śalākayā—by a medical instrument used in treating cataracts;

cakṣuḥ—eyes; unmīlitam—were opened; yena—by whom; tasmai—unto him; śrīgurave—

unto my spiritual master; namaḥ—obeisances.

O Gurudeva, you are so merciful. I offer my humble obeisances unto you and I

pray from the core of my heart that, with the torchlight of divine knowledge, you

open my eyes that have been blinded by the darkness of ignorance.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Praṇāma

namaḥ oṁ viṣṇu-pādāya rādhikāyāḥ priyātmane

śrī-śrīmad-bhaktivedānta nārāyaṇa iti nāmine (1)

namaḥ—obeisances; oṁ viṣṇu-pādāya—he who has taken shelter of, or is always

situated at the lotus feet of Viṣṇu or, rather, Śrī Kṛṣṇa ('Viṣṇu' here refers to vyapnotīti

Viṣṇu, Śrī Kṛṣṇa who expands Himself manyfold in the rasa dance, not to

Vaikuṇṭha Nārāyaṇa or Viṣṇu the maintainer); rādhikāyāḥ priyātmane—that special

soul who is dear to, or the beloved sakhī of Śrīmatī Rādhikā; śrī-śrīmad—beautiful,

opulent, pertaining to Śrīmatī Rādhikā; bhaktivedānta—who is expert in the

conclusions of the Vedas which culminate in pure bhakti; nārāyaṇa—who gives

shelter to all (nārā—living beings; āyana—the shelter of), Śrīla Bhaktivedānta

Nārāyaṇa Gosvāmī Mahārāja; iti—thus; nāmine—unto him whose name is.

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī

Mahārāja who is very dear to Śrīmatī Rādhikā.

śrī-kṛṣṇa-līlā-kathane sudakṣaṁ audārya-mādhurya-guṇaiś ca yuktam

varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvāṁ śirasā namāmi(2)

śrī-kṛṣṇa—Rādhā-Kṛṣṇa; līlā—pastimes; kathane—narations; sudakṣam—very expert or

has sublime expertise; audārya—magnanimity; mādhurya—sweetness; guṇaiḥ—qualities;

ca—and; yuktam—embued with; varam—expert, best; varenyam—exalted; puruṣam

mahāntam—great personality; nārāyaṇam—Śrī Śrīmad Bhaktivedānta Nārāyaṇa

Mahārāja; tvām—unto you; śirasā—bowing my head; namāmi—I offer my obeisances.

Śrīla Nārāyaṇa Mahārāja is expert in describing kṛṣṇa-līlā. He is endowed with

the qualities of magnanimity and sweetness, and he is the best of the great souls.

Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that

sweetness to others. I bow down and place my head at his lotus feet.

tridaṇḍīnāṁ bhakta-śiromaṇiṁ ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi,

caitanya-līlāmṛta-sāra-sāraṁ nārāyāṇaṁ tvām satataṁ prapadye (3)

tridaṇḍīnāṁ—(and of all) tridaṇḍī-sannyāsīs; bhakta-śiromaṇim—the crestjewel

of all bhaktas; ca—and; śrī-kṛṣṇa padābja—the lotus feet of Rādhā-Kṛṣṇa;

dhṛta-eka-hṛdi—keeps in his heart as his only shelter, has exclusive devotion to;

caitanya—Śrī Caitanya Mahāprabhu; līlā-amṛta—nectarean pastimes; sāra

sāram—who is conversant with the quintessence; nārāyāṇaṁ—Śrī Śrīmad

Bhaktivedānta Nārāyaṇa Mahārāja; tvām—unto you; satataṁ—always;

prapadye—I take shelter.

Śrīla Nārāyaṇa Mahārāja, the crown-jewel of tridaṇḍī-sannyāsīs, always keeps

in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī

Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal

reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja,

who possesses innumerable transcendental qualities.

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja Praṇāma

namaḥ oṁ viṣṇu-pādāya keśava-preṣṭhāya bhūtale

śrīmate bhaktivedānta-vāmana iti nāmine (1)

I pay my humble obeisances unto the lotus feet of oṁ viṣṇupāda Śrī Śrīmad

Bhaktivedānta Vāmana Gosvāmī Mahārāja. Being very dear and near to Śrī

Kṛṣṇa, who is known as Keśava (Keśava also means Śrī Keśava Gosvāmī Mahārāja),

he has kindly descended to this Earth planet.

śrī-ṭhākurāṇī-priya-dayitāya kṛpābdhaye

tattva-traya-pradānāya śrī-guru-deṣa-tāriṇe (2)

He is extremely dear to the most beloved associates of Śrī Rādhā Ṭhākurāṇī,

and he is an ocean of mercy. As Śrī Guru he thoroughly bestows the knowledge of

the three tattvas (sambandha, abhidheya and prayojana) and delivers the low and

destitute souls.

śrī-nityānanda-abhinnāya gaura-kāmaika-cariṇe

rūpānugā-pravarāya 'śrī-rāga' iti svarūpiṇī (3)

He is the non-different manifestation of akhaṇḍa-guru-tattva (the principle of

Śrī Guru as one undivided whole), Śrīman Nityānanda Prabhu. He fulfilled the

inner desire of Śrī Gaurasundara by preaching rāga-mārga-bhakti to the whole

world. I offer praṇāma to the most worshipable lotus feet of my Śrī Gurudeva, who

is the best among the rūpānugas and who, in his eternal transcendental form (siddha-

svarūpa), is Śrīmatī Rādhā Ṭhākurāṇī's Rāga mañjarī.

Śrīla Bhaktivedānta Swāmī Prabhupāda Praṇāma

namaḥ oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale

śrīmate bhaktivedānta-svāmin iti nāmine (1)

namaḥ—obeisances; oṁ—address; viṣṇu-pādāya—unto him who is always situated

at Śrī Kṛṣṇa's lotus feet; kṛṣṇa-preṣṭhāya—who is very dear to Lord Kṛṣṇa;

bhūtale—

on the earth; śrīmate—all-beautiful; bhaktivedānta-svāmin—

Bhaktivedānta Swāmī; iti—thus; nāmine—who is named.

I offer praṇāma unto oṁ viṣṇupāda Śrī Śrīmad Abhaya-Caraṇāravinda

Bhaktivedānta Swāmī, who is most dear to Kṛṣṇa on this earth, having taken shelter

at His lotus feet.

namas te sārasvate deve gaura-vāṇī-pracāriṇe

nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe (2)

namaḥ—obeisances; te—unto you; sārasvate deve—servant of Bhaktisiddhānta

Sarasvatī Gosvāmī; gaura-vāṇī—the message of Lord Caitanya; pracāriṇe—who

are preaching; nirviśeṣa—from impersonalism; śūnya-vādi—from voidism;

pāścātya—Western; deśa—countries; tāriṇe—who are delivering.

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are

kindly preaching the message of Gaurasundara and delivering the Western countries

which are filled with impersonalism and voidism.

Śrīla Bhakti Prajñāna Keśava Gosvāmī Praṇāma

namaḥ oṁ viṣṇu-pādāya ācārya-siṁha-rūpiṇe

śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine

atimartya-caritrāya svāśritānāṁ ca pāline

jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (1)

I offer praṇāmas unto the most worshipable lion-like ācārya, jagad-guru oṁ viṣṇupāda

aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures

with extreme, divine affection like a parental guardian those who take shelter of him,

who is always genuinely unhappy to see the suffering of the jīvas who have turned away

from Kṛṣṇa, and who is bestowing śrī-nāma embellished with prema upon them.

gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe

rūpānuga-pravarāya vinodeti svarūpiṇe (2)

He is the manifestation of the receptacle of Mahāprabhu's prema, the topmost preacher

of prema-bhakti in the line of Śrīla Rūpa Gosvāmī, and his name is Vinoda because he is

very skillful in giving pleasure (vinoda) to Vinodinī Rādhikā and to Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Praṇāma

namaḥ oṁ viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale

śrīmate bhakti-siddhānta-sarasvatīti-nāmine

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye

kṛsṇa-sambandha-vijñāna-dāyine prabhave namaḥ (1)

I offer praṇāma unto oṁ viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī

Gosvāmī Ṭhākura Prabhupāda, who is the most beloved of Śrī Vārṣabhānavī-devī

Rādhikā on this earth, who is an ocean of mercy, and who is kindly bestowing realisation

of our eternal relationship (sambandha-vijñāna) with Śrī Rādhā and Kṛṣṇa.

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida

śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te (2)

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura who is the

mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to

bestow ujjvala-mādhurya-rasa, full conjugal prema), and who is the embodiment

of the line of śrī rūpānuga-bhakti.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe

rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe (3)

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī

Gaurāṅga Mahāprabhu's teachings (vāṇī). You deliver the fallen souls and annihilate

the darkness arising from misconceptions (apasiddhānta) opposed to the precepts

enunciated by Śrīla Rūpa Gosvāmī (rūpānuga).

Śrīla Gaurakiśora Dāsa Bābājī Praṇāma

namo gaurakiśorāya sākṣād-vairāgya-mūrtaye

vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ

I offer praṇāma unto the lotus feet of Śrī Gaurakiśora who is renunciation personified

and an ocean of vipralambha-rasa, always being absorbed in the mellow

of divine separation from Śrī Rādhā and Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura Praṇāma

namo bhaktivinodāya saccidānanda-nāmine

gaura-śakti-svarūpāya rūpānuga-varāya te

I offer praṇāma unto Saccidānanda Śrī Bhaktivinoda Ṭhākura who is the foremost

of rūpānugas and the embodiment (prakāśa) of Śrī Gaurāṅga Mahāprabhu's

śakti, Gadādhara Paṇḍita.

Śrīla Jagannātha Dāsa Bābajī Praṇāma

gaurāvirbhava-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ

vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ

I offer praṇāma unto the topmost Vaiṣṇava, Śrī Jagannātha Dāsa Bābājī

Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so

dear to all saintly devotees.

Śrī Vaiṣṇava Praṇāma

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca

patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer praṇāmas unto the Vaiṣṇavas who are just like wish-fulfilling desire trees,

who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīla Sanātana Gosvāmī Vandanā (Sambandha-tattva ācārya)

vairāgya-yug bhakti-rasaṁ prayatnair

apāyayan mām anabhīpsum andham

kṛpāmbudhir yaḥ para-duḥkha-duḥkhī

sanātanāṁ taṁ prabhum āśrayāmi

Śrī Vilāpa-kusumāñjali 6, Śrīla Raghunātha dāsa Gosvāmī

I was unwilling to drink the nectar of bhakti-rasa endowed with renunciation,

but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the

sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla

Sanātana Gosvāmī as my śikṣā-guru.

Śrīla Rūpa Gosvāmī Vijñapti (1) (Abhidheya-tattva ācārya)

śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhūtale

svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

When will Śrīla Rūpa Gosvāmī give me the shelter of his lotus feet? Because he

understood the innermost heart's desires of Śrī Caitanya Mahāprabhu, he was

able to establish His mission in this world and is therefore very dear to the Lord.

Śrīla Rūpa Gosvāmī Vijñapti (2)

ādadānas tṛṇaṁ dantair idaṁ yāce punaḥ punaḥ

śrīmad-rūpa-padāmbhoja-dhūliḥ syāṁ janma-janmani

Śrī Dāna-Keli-Cintāmaṇiḥ 175, Śrīla Raghunātha dāsa Gosvāmī

Taking a straw between my teeth, crying and begging and falling on the ground

again and again, I am praying that life after life, my only aspiration is to serve the

footdust of Śrīla Rūpa Gosvāmī (or Śrī Rūpa Mañjarī).

Śrīla Rūpa Gosvāmī further glorified by Śrī Kavi-karṇapūra

priya-svarūpe dayita-svarūpe prema-svarūpe sahajābhirūpe

nijānurūpe prabhur eka-rūpe tatāna-rūpe sva-vilāsa-rūpe

Caitanya-candrodaya-nāṭaka 9.39/CC Mad 19.121/

Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the

exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord.

Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī

was naturally very beautiful. He very carefully followed the principles enunciated

by the Lord, and he was a competent person to explain properly the pastimes of

Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī

just so he could render service by writing transcendental literatures.

Śrīla Raghunṭha dāsa Gosvāmī Praṇāma (Prayojana-tattva ācārya)

sādhanair jīvane yasya dṛṣṭo bhāvodaya-kramaḥ

raghunātham ahaṁ vande dāsa-gosvāminaṁ prabhum

Bhāgavatārka Marīci-mālā, Introduction (Bengali)

I offer homage unto my master, Śrīla Rāghunātha dāsa Gosvāmī, by studying

whose life one can fully understand the correct sequence and process whereby

prayojana, the perfectional stage of bhāva can be manifested.

Two Prayers to Śrīla Raghunātha dāsa Gosvāmī

O Raghunātha dāsa Gosvāmī, you are the embodiment of bhati-rasa laced with

renunciation. Please fulfill my innermost heart's desire to serve Śrī Caitanya

Mahāprabhu and His eternal associates in dāsya-bhāva, and thereafter

serve Śrīmatī

Rādhikā and Her beloved Kṛṣṇa in gopī-bhāva, in mañjarī-bhāva.

Taking the dust of your lotus feet upon my head, I beg you to give me guruniṣṭhā

and Śrī Rādhā-dāsyam under the guidance of Śrīla Rūpa Gosvāmī and Śrīla

Gurudeva. Please help me to make this my exclusive goal and only aspiration.

Śrī Rūpa-Raghunātha Vijñapti (1)

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa

Śrī Caitanya-caritāmṛta (end of each chapter)

I offer myself at the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha

dāsa Gosvāmī. Their lotus feet are my only aspiration. Always desiring their

mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Śrī Rūpa-Raghunātha Vijñapti (2)

rūpa raghunātha pade haibe ākuti

kabe hāma bujhabo se yugala pīriti

Gaurāṅga Balite ha'be, Śrīla Narottama dāsa Ṭhākura/SGG p. 40

When will I eagerly follow the path of Śrī Rūpa Gosvāmī and Śrī Raghunātha

dāsa Gosvāmī? By following their instructions and their mood I will be able

to

understand the divine love of Śrī Rādhā and Kṛṣṇa.

Ṣaḍ-Gosvāmī Prabhu Mantra (or Vandanā)

(jaya) śrī-rūpa, sanātana, bhaṭṭa raghunātha

śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

(All glories to) The six Gosvāmīs, Śrīla Rūpa Gosvāmī, Śrīla Sanātana

Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa

Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

Śrī Guru-rūpa-sakhī Vandanā

rādhā-sammukha-saṁsaktiṁ sakhī-saṅga-nivāsinīm

tām ahaṁ satataṁ vande guru-rūpāṁ parāṁ sakhīm

Bṛhat-bhakti-tattva-sāra/SGG p. 7

I forever worship my Guru who in his form as an exalted sakhī mañjarī is happily

immersed in the company of Śrīmatī Rādhikā and the other sakhīs.

Śrī Guru Vandanā

nāma-śreṣthaṁ manum api śacī-pūtram atra svarūpaṁ

rūpaṁ tasyāgrajam uru-pūrīṁ māthurīṁ goṣṭhavāṭīm

rādhā-kuṇḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ

prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato'smi

Śrī Muktā-carita, Raghunātha dāsa Gosvāmī/SGG p. 6

I bow down to the beautiful lotus feet of my spiritual master, by whose causeless

mercy I have obtained the supreme holy name, the divine mantra, the service

of the son of Śacī-mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa

Gosvāmī, and his older brother Sanātana Gosvāmī, the supreme abode of

Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā-kuṇḍa and

Govardhana Hill, and the desire within my heart for the loving service of Śrī

Rādhikā and Mādhava in Vṛndāvana.

Śrī Śukadeva Gosvāmī Praṇāma

yaṁ pravrajantam anupetam apeta-kṛtyaṁ

dvaipāyano viraha-kātara ājuhāva

putreti tan-mayatayā taravo 'bhinedus

taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi

Śrīmad Bhāgavatam 1.2.2/SGG p. 7

When he left home without undergoing the purificatory processes such as accepting

the sacred thread, his father Vyāsa cried out, "O my son!" As if they were

absorbed in that same feeling of separation, the trees echoed in response to his call.

Śrīman Mahāprabhu Praṇāma

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

CC Madhya 19.53

I offer praṇāma unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having

assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing the rare

gift of kṛṣṇa-prema. (His nature (tattva) is that He is Kṛṣṇa Himself. His name

(nāma) is Kṛṣṇa Caitanya. His form (rūpa) is golden. His quality (gūna) is that He

is the most magnanimous of all incarnations. His pastime (līlā) is to distribute the

highest love of God, Vraja-prema, especially mañjarī-bhāva).

Śrī Kṛṣṇa Praṇāma

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!

gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te

I offer my unlimited praṇāmas unto You, O Kṛṣṇa! You are the ocean of mercy,

the friend of the poor and fallen, the Lord of the creation and master of the gopas!

You are Gopī-kānta, beloved of the gopīs, but above all You are Rādhā-kānta, the

beloved of Śrīmatī Rādhikā!

Śrī Rādhā Praṇāma

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!

vṛṣabhānu-sute! devi! praṇamāmi hari-priye!

O Gaurāṅgī, whose complexion is like molten gold! O Rādhe! Queen of

Vṛndāvana! O Daughter of Vṛṣabhānu Mahārāja! O Devi! O dearmost of Hari!

Praṇāmas unto You again and again!

Śrī Rādhikā Dhyāna

bhajāmi rādhāṁ aravinda-netrāṁ

smarāmi rādhāṁ madhura-smitāsyāṁ

vadāmi rādhāṁ karuṇā-bharārdrāṁ

tato mamānyāsti gatir na kāpi

Śrī Stavāvali, Raghunātha dāsa Gosvāmī/SGG p. 11

I worship Śrī Rādhā who has lotus eyes, I remember Śrī Rādhā who has a sweet

smile and I speak of Śrī Rādhā who is melted with compassion. In my life there is

no other goal than Her service. She is my life and soul.

Śrī Rādhā Vijñapti (1)

hā devi kāku-bhara-gadgadayādya vācā

yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ

asya prasādam abudhasya janasya kṛtvā

gāndharvike nija-gaṇe gaṇanāṁ vidhehi

Śrī Gāndharvā-samprārthanāṣṭakam, Śrīla Rūpa Gosvāmī/BR 5.19/SGG p. 11, 164

O Devi Gāndharvike! In utter desperation I fall on the ground at your feet

like a stick and with a choked voice I humbly implore You to be merciful to this

unintelligent person and count me as one of Your own.

Śrī Rādhā Vijñapti (2)

tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā

iti vijñāya devi (radhe) tvaṁ naya māṁ caraṇāntikam

Śrī Stavāvali, Vilāpa-kusumāñjali 96, Raghunātha dāsa Gosvāmī

I am Yours! I am Yours! I cannot exist without You! O Devi (Rādhikā), please

understand this and bring me to Your lotus feet.

Śrī Rādhā-Prārthanā

śyāmasundara śikhaṇḍa-śekhara smera-hāsa muralī-manohara

rādhikā-rasika māṁ kṛpā-nidhe sva-priyā-caraṇa-kiṅkarīṁ kuru

Śrī Rādhā-Prārthanā 2, Śrī Viṭṭhalācārya/SGG p. 167

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is

always graced with a playful smile, Your flute-playing is enchanting, and You are expert

in relishing rasa with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing

to You to please make me a kiṅkarī (maidservant) at the feet of Your

beloved.

Śrī Sambandhādhideva Vandanā (Śrī Rādhā-Madana-mohana)

jayatāṁ suratau paṅgor mama manda-mater gatī

mat-sarvasva-padāmbhojau rādhā-madana-mohanau

CC Ādi 1.15/SGG p. 4

All glories to Śrī Rādhā and Madana-Mohana who are engaged in sublime

amorous pastimes. I am lame, foolish and devoid of intelligence. Therefore I take

shelter at Your lotus feet which are my only destination and my everything!

Śrī Abhidheyādhideva Dhyāna (Śrī Rādhā-Govindajī)

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ

śrīmad-ratnāgāra-siṁhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi

CC Ādi 1.16/BMP p. 427/SGG p. 4

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated in a dwelling of jewels

beneath a desire tree on an effulgent throne in the supremely beautiful, pleasure pastimes

forest of Vṛndāvana, where They are always being served by Their confidential associates,

the sakhīs headed by Lalitā and Viśākhā and the mañjarīs headed by Rūpa and Rati.

Śrī Prayojanādhideva Vandanā (Śrī Rādhā-Gopinātha)

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ

karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

CC Ādi 1.17/SGG p. 5

Śrī Gopīnātha, who originated the transcendental mellow of the rāsa dance,

always stands beneath the Vaṁśī-vaṭa tree, attracting all the kiśorī-gopīs with the

sound of His flute. May he bestow auspiciousness upon us.

Śrī Rādhā-Kṛṣṇa Dhyāna

aṅga-śyāmalima-chaṭābhir abhito mandīkṛtendīvaraṁ

jāḍyaṁ jāguḍa-rociṣāṁ vidadhataṁ paṭṭāmbarasya śriyā

vṛndāraṇya-nivāsinaṁ hṛdi lasad-dāmābhir āmodaraṁ

rādhā-skandha-niveśitojjvala-bhujaṁ dhyāyema dāmodaram

Stava-mālā, Rādhā-Dāmodara Dhyāna, Śrīla Rūpa Gosvāmī/SGG p. 12

I meditate upon that Śrī Dāmodara – whose dark bodily luster is millions of

times more beautiful than the blue lotus flower, whose brilliant yellow silken garments

rebuke the radiance of golden kuṅkuma, whose residence is Śrī Vṛndāvanadhāma,

whose chest is beautified by a swinging vaijayantī garland, and whose

splendorous left hand rests upon the right shoulder of Śrīmatī Rādhikā.

Śrī Tulasī Praṇāma

vṛndāyai tulasī-devyai priyāyai keśavasya ca

kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ

I offer praṇāma again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa,

and who is also renowned as Vṛndā-devī and Satyavatī. O Devi! You are bestowing

kṛṣṇa-bhakti upon all!

Śrī Vṛndā-Devī Praṇāma

bhaktyā vihīnā aparādha-lakṣaiḥ

kṣiptāś ca kāmādi-taraṅga-madhye

kṛpāmayi tvāṁ śaraṇaṁ prapannā

vṛnde numas te caraṇāravindam

Śrī Vṛndā Devy-aṣṭakam 8, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 185

O merciful Vṛndā-devi, being devoid of devotion and guilty of unlimited

offences, I am being tossed about in the ocean of material existence by the turbulent

waves of lust, anger, greed and other inauspicious impediments. Therefore, I take

shelter of you as I offer praṇama unto your lotus feet.

Paurṇamāsī Yogamāyā Praṇāma

kātyāyani mahā-māye mahā-yoginy adhīśvari

nanda-gopa-sutaṁ devi patiṁ me kuru te namaḥ

SB 10.22.4/BMP p. 408/GKH (P)

[Each of the very young unmarried gopī girls performed her worship while chanting

the following mantra:] "O goddess Kātyāyanī, O great potency of the Lord, O

possessor of great mystic power and mighty controller of all, please make the son

of Nanda Mahārāja my husband (or lover). I offer my obeisances unto you."

Śrī Govardhana Praṇama

namaste girirājāya śrī govardhana nāmine

aśeṣa kleṣa nāśāya paramānanda dāyine

Arcana-dīpikā/Govardhana hill at Yoga-pīṭha in Māyāpura

I offer my respectful obeisances unto the king of mountains (Girirāja) whose name

is Govardhana. He destroys unlimited miseries and bestows the highest bliss.

Śrī Rādhā-kuṇḍā Vijñapti

he śrī sarovara sadā tvayi sā mad-īṣāpraṣṭhena

sārdham iha khelati kāma-raṅgaiḥ

tvaṁ cet priyāt priyam atīva tayor itīmāṁ

ha darśayādya kṛpayā mama jīvitaṁ tām

Vilāpa Kusumāñjaliḥ 98, Raghunātha dāsa Gosvāmī/MS 9.5/SGG p. 13

O Rādhā-kuṇḍa! My mistress is engaging in very secret and beautiful playful

pastimes with Her darling Kṛṣṇa in the kuñjas on your banks. You are so near and

dear to Them. Therefore I am taking shelter of you and pray for your mercy that

you will show me my Svāminī, who is my very life and soul.

Śrī Pañca-tattva Praṇāma

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam

bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer praṇāma unto Śrī Caitanya Mahāprabhu in His five features as bhaktarūpa

(the Lord in the form of a Devotee), bhakta-svarūpa (Nityānanda, the expansion

of Śrī Kṛṣṇa Caitanya, the 'Devotee-Lord'), bhakta-avatāra (Advaita, the

incarnation of the 'Devotee-Lord'), bhakta-akhyam (Śrīvāsa, the devotee of the

'Devotee-Lord' who glorifies Him in kīrtana) and bhakta-śakti (Gadādhara, the

svarūpa-śakti, the personified internal potency of the 'Devotee-Lord').

Śrī Pañca-tattva Mantra (or Vandanā)

(jaya) śrī-kṛṣṇa-caitanya prabhu-nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

(All glories to) Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Ācārya,

Gadādhara Paṇḍita, Śrīvāsa Ṭhākura and all the devotees who follow in their footsteps.

Śrī Harināma Mahā Mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

O Rādhe, O Kṛṣṇa, O Rādhā-Ramaṇa – Please engage me in loving devotional

service unto You.

hare—Vṛṣabhānu-nandini Śrīmatī Rādhikā, Kṛṣṇa's svarūpa-śakti, His counterpart

and eternal consort in Vraja (hara - She who steals Kṛṣṇa's Heart); kṛṣṇa—

Vrajendra-nandana Śyāmasundara, the all-attractive one, (kṛṣ - attracts; ṇa - gives

pleasure); rāma—Rādhā-Ramaṇa, the giver of pleasure to Śrīmatī Rādhikā or He

who engages in amorous pastimes with Her. (Another meaning: Ra - Rādhā-

Ramaṇa; Ma - Madana-Mohana). It should be understood that 'Hare Kṛṣṇa' and

'Hare Rāma' in the mahā-mantra means Rādhā-Kṛṣṇa Yugala. hare-kṛṣṇa and

hare-rāma indicate meeting, kṛṣṇa-kṛṣṇa and hare-hare indicate separation.

***

Śrīla Kṛṣṇadāsa Kavirāja explains the reasons for offering Maṅgalācaraṇa

granthera ārambhe kari 'maṅgalācaraṇa'

guru, vaiṣṇava, bhagavān, tinera smaraṇa

tinera smaraṇe haya vighna-vināśana

anāyāse haya nija vāñchita-purāṇa

Śrī Caitanya Caritāmṛta, Ādi-līlā 1.20-21

In the beginning of this narration, I have recited an auspicious invocation

(maṅgalācaraṇa) by remembering Śrī Guru, the Vaiṣṇavas and Bhagavān. Thus I

have invoked their mercy and blessings. Such remembrance destroys all difficulties

and very easily enables one to fulfill his innermost desires.

Śrīla Viśvanātha Cakravartī Ṭhākura offers the following invocation

mama ratna-vaṇig-bhāvaṁ ratnāny aparicinvataḥ

hasantu santo jihremi na sva-svānta-vinoda-kṛt

SB 10.87.1 pt

The saintly devotees may laugh at me for becoming a jewel merchant though I know

nothing about precious jewels. But I feel no shame, for at least I may entertain them.

na me 'sti vaiduṣy api nāpi bhaktir virakti-raktir na tathāpi laulyāt

su-durgamād eva bhavāmi veda-stuty-artha-cintāmaṇi-rāśi-gṛdhnuḥ

Though I have no wisdom, devotion or detachment, I am still greedy to take the

philosopher's stone of the Vedas' prayers (or ślokas) from the fortress in which it is kept.

māṁ nīcatāyām aviveka-vāyuḥ pravartate pātayituṁ balāc cet

likhāmy ataḥ svāmī-sanātana-śrī-kṛṣṇāṅghri-bhā-stambha-kṛtāvalambaḥ

If the wind of indiscretion—my failure to acknowledge my lowly position—

threatens to knock me down, then while writing this commentary I must hold on to

the effulgent pillars of the feet of Śrīdhara Svāmī, Sanātana Gosvāmī and Śrī Kṛṣṇa.

Ātma-vijñapti (A personal entreaty)

śrī-guru-gaura-gāndharvā-govindāṅghrīn gaṇaiḥ saha

vande prasādato yeṣāṁ, sarvārambhāḥ śubhaṅkarāḥ (1)

I offer my obeisances unto the lotus feet of my divine Gurudeva, Śrī Caitanya

Mahāprabhu, Śrī Śrī Gāndharvā-Giridhārī (Śrī Śrī Rādhā-Kṛṣṇa) and Their associates.

By Their grace, all endeavours are successful.

aty-arvācina-rūpo 'pi, prācinānām susammatān

ślokān katipayān atra, cāharāmi satāṁ mude (2)

Despite my disqualifications, for the satisfaction of the devotees, I have

compiled

in this book an anthology of ślokas that are well established by our predecessors.

śrī rādhā-kṛṣṇa-padāmbhoja-madhupebhyo namo namaḥ

tṛpyantu kṛpayā te 'tra madhuram śrī-ślokāmṛtam (3)

Time and again I pay my obeisances unto the footdust of the eternal associates

of Śrī Rādhā-Kṛṣṇa, who drink the nectar of Their lotus feet. I pray that they may

be graciously pleased in tasting the sweet honey-nectar of Śrī Ślokāmṛtam.

(Adapted from Śrī Prapanna-jīvanāmṛtam)

Key:

1. Praṇāma - Obeisances (namaḥ, namāmi, or praṇamāmi are used)

2. Vandanā - Glorification (jaya or vande are used. See note on 'Jaya' p. 22)

3. Dhyāna - Meditation (dhyayema or smarāmi are used)

4. Vijñapti - Supplication, Entreaty, Appeal

5. Prārthanā - Intense Prayer

6. Mantra - That which delivers the chanter from material bondage and

bestows spiritual perfection in the form of pure bhakti. (man—mind;

tra—delivers. Only names of the deities are used)

7. Kī jaya! kī—of (You), let there be; jaya—victory. Let victory be unto You, let

me be defeated by You. [ki (short i) means 'what?' What should be in my heart?

Hari, Guru, and Vaiṣṇavas].

8. Jī or Jīu - Sanskrit ‘jīvatu’ - ‘May you live eternally’.

Jaya-Dhvani - Victory Invocation

Jaya Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinodabihārījīu kī jaya!

(Following this, one’s own Gurudeva’s name is loudly given)

Jaya Oṁ viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Abhaya-Caraṇāravinda Śrīla Bhaktivedānta Swāmī Mahārāja (Prabhupāda) kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda kī jaya!

Nitya-līlā-praviṣṭa Paramahaṁsa Śrīla Gaurakiśora dāsa Bābājī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa Sac-cid-ānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!

Nitya-līlā-praviṣṭa Vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!

Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Rasika-śiromaṇi Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhu-traya kī jaya!

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa,

dāsa Raghunātha, Ṣaḍ-Gosvāmī Prabhu kī jaya!

Śrī Svarūpa Dāmodara, Rāya Rāmānandādi, Śrī Gaura-pārṣada-vṛnda

kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema-se kaho Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita,

Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda kī jaya!

Śrī Antar-dvīpa-Māyāpura, Sīmanta-dvīpa, Godruma-dvīpa,

Madhya-dvīpa, Kola-dvīpa, Ṛtu-dvīpa, Jahnu-dvīpa, Modadrumadvīpa,

Rudra-dvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa-vanātmaka

Śrī Vrajamaṇḍala kī jaya!

Śrī Bhadra, Bhāṇḍīra, Bael, Loha, Mahā, Madhu, Tāla, Kumuda, Bahulā,

Kāmya, Khadīra, Vṛndāvanāni kī jaya!

Śrī Śyāma-kuṇḍa, Rādhā-kuṇḍa, Yamunā, Gaṅgā, Tulasī, Bhakti-devī

kī jaya!

Sarva abhīṣṭha-pradatta Girirāja Govardhana kī jaya!

Śrī Subala, Madhumaṅgala ādi sakhā-vṛnda kī jaya!

Nanda bābā kī jaya! Yaśodā Maiyā kī jaya! Dau bhai kī jaya!

Śri Lalitā, Viśākhā ādi sakhī-vṛnda kī jaya!

Śrī Rūpa, Rati ādi mañjarī-vṛnda kī jaya!

Raseśvari, Vrajeśvari, Śrī Vṛṣabhānu-nandinī Śrīmatī Rādhikā kī jaya!

Śrī Paurṇamāsī devī kī jaya! Śrī Vṛndā devī kī jaya! Śrī Gopīśvara Mahādeva kī jaya!

Śrī Jagannātha, Baladeva, Subhadrā, Sudarśanajīu kī jaya!

Bhakta vighna vināśāya Śrī Nṛsiṁha Bhagavān kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāri dhāma, cāri ācārya, cāri sampradāya, kī jaya!

Śrī kola-karatāla kī jaya! Bṛhat-mṛdaṇga kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Keṣavajī Gauḍīya-maṭha kī jaya! Śrī Rūpa-Sanātana Gauḍīya-maṭha kī jaya! Śrī Giridhari Gauḍīya-maṭha kī jaya!

Aura anyānya śākhā maṭha samūha kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-vṛnda kī jaya! Samāgata gaura-bhakta-vṛnda kī jaya!

Nitai Gaura-premānande! Hari hari bol!

The meaning of the expression ‘jaya’ - Invoking victory

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja: We utter “Jaya!” for Kṛṣṇa

and other great personalities: “Govindajī kī jaya ho!” “Gurudeva kī jaya ho!” “Tulasī-devī kī jaya ho!” Why do we say this? ‘jaya’ means victory, so when we address someone with ‘jaya’ we mean “May you win the battle and be victorious,” “May your mission be victorious.” ‘Jaya’ automatically implies ‘parājaya’, which means defeat. The two words come side by side. If someone is the conqueror, automatically those on the other side must be conquered, defeated. In our own case, our heart and mind are on one side, while Hari, Guru, Vaiṣṇavas, Vṛnda-devī and all other transcendental personalities are on the other side. The aspiring devotee prays, “I am like a demon. My mind is like a demon and my heart is like a demon. Therefore, I have no desire to serve Hari, Guru and the Vaiṣṇavas.” When he utters, “Gurudeva kī jaya!” he means “O Gurudeva, please conquer my heart, and after that you can enter my heart which is black with lust, anger and greed and make it clean, pure, soft and fragrant - a perfect ‘kuñja’ for Śrī Rādhā-Kṛṣṇa to perform Their loving pastimes.”

A conqueror controls the defeated enemy. He captures him and puts him in prison, and the defeated is bound to do whatever the conqueror orders him to do. Our minds and hearts are uncontrolled at present, so we pray, “May Gurudeva conquer my heart and mind, so that I will have to obey whatever instructions and

orders he gives me. O Gurudeva, may you now be victorious over my mind, my

heart and everything in relation to my existence. Please make me your dependent

servant, consider me a speck of dust at your lotus feet and let your feet become my

only treasure and my exclusive aspiration - ‘śrī guru-caraṇe rati ei se uttamā gati’

(rati, deep love and attachment to Śrī Guru’s lotus feet is the ultimate perfection).”

This is the meaning of ‘jaya’. (Gopī-gīta text 1, purport)

Thus ends the Maṅgalācaraṇa

1st Division: Sambandha-tattva

Knowledge of One’s Relationship with Śrī Kṛṣṇa

Sambandha-tattva – The principle regarding the mutual relationship

between the Supreme Lord, the living entities and the material energy.

Sambandha-jñāna – knowledge regarding sambandha-tattva.

The word sambandha means connection, relationship, and binding.

The living entities are eternally and inseparably connected to

Śrī Bhāghavān, who is therefore the true object of relationship

(in other words, the purpose of existence is to love God).

The medium that connects us, the living entities, to Śrī Kṛṣṇa is Śrī

Guru, who bestows sambandha-jñāna, knowledge of our relationship

with the Lord. Therefore Guru-tattva (the truth concerning Śrī Guru and our relationship with him) is the foundation of all other tattvas. Without clearly realising the utmost importance of Śrī Guru, one will not be able to understand other tattvas properly or make much progress in bhakti.

The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of bhakti, one becomes established in a specific relationship with Śrī Kṛṣṇa in one of five transcendental mellows of love (rasa). One may serve the Lord in tranquility (śānta-rasa), or one may render loving devotional service as a servant (dāsya-rasa), a friend (sākhya-rasa), a parent (vātsalya-rasa) or a lover in conjugal affection (mādhurya-rasa). If one is attracted to Śrī Caitanya Mahāprabhu's Saṅkīrtana movement, especially to the Śrī Rūpānuga Gauḍīya line, it is likely that his permanent relationship with Śrī Kṛṣṇa is in mādhurya-rasa, or more specifically, in mañjarī-bhāva, serving and worshipping Śrīmatī Rādhikā as one's primary object of love and affection.

Chapter 1 – Guru-tattva

Guru-niṣṭhā is the backbone of bhakti

1) The Qualities and Qualifications of Śrī Guru

Definition of Śrī Guru

tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam

śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam

SB 11.3.21/SBG p. 314/BRSB p. 38, 44/Arcana-dīpikā/'Guru-Devatātmā' p. 11

tasmāt—therefore; gurum—a bona fide Guru; prapadyeta—one should take shelter of;

jijñāsuḥ—being inquisitive; śreyaḥ uttamam—about the highest good; śābde—in the

Vedas; pare—in the Supreme Lord (Śrī Kṛṣṇa); ca—and; niṣṇātam—perfectly knowledgeable,

fully realised; brahmaṇi—(in these two aspects) of the Absolute Truth; upaśamaāśrayam

—fixed in detachment from material desires and conceptions.

Therefore (because one cannot attain real peace or happiness in this material world),

a person who seriously desires the ultimate spiritual perfection must seek a bona fide

Guru and take shelter of him. The qualifications of Śrī Guru is that (1) he has fully

realised the Vedic scriptures (śabda-brahma) and (2) the Supreme Absolute Truth

(para-brahma), and (3) for whom the mundane world holds no charm whatsoever.

One must only accept a Guru who has fully realised both Śāstra and Kṛṣṇa

tad-vijñānārthaṁ sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

Mundaka Upanisad 1.2.12/JD ch. 6, 20/SBG p. 313

tat-vijñāna-artham—to learn that transcendental subject matter; saḥ—one; gurum—

a spiritual master; eva—certainly; ābhigacchet—must approach; samit-pāniḥ—carrying

the firewood (of sublime faith); śrotriyam—expert in understanding the Vedic

conclusions; brahma-niṣṭham—has fully realised the Supreme Absolute Truth, Śrī

Kṛṣṇa, and is being directly engaged in His service in the nitya-līlā.

To acquire transcendental knowledge of Śrī Bhagavān, one must approach a Guru

who knows the real import of the Vedic śāstras and who has fully realised the

Supreme Absolute Truth, Śrī Kṛṣṇa. One should offer him the firewood of sublime

faith for the performance of yajña (i.e. the yajña of service to Śrī Hari; of assisting Śrī

Guru in the saṅkīrtana yajña; of turning the conditioned souls into lovers of God).

Śrī Guru is characterised by the three essential qualities of pure bhakti

described by Śrīla Rūpa Gosvāmī in this key śloka:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā

BRS 1.1.11/CC Madhya 19.167/MS p. 32 /JD ch. 8/BRSB p. 3/BPKG p. 364

anya-abhilāṣitā-śūnyam—devoid of desires other than those for the service of Śrī

Kṛṣṇa; jñāna—speculative knowledge aimed at impersonal liberation; karma—

fruitive activities; ādi—artificial renunciation, yoga for mystic powers, and so on;

anāvṛtam—not covered by; ānukūlyena—favourable; kṛṣṇa-anuśīlanaṁ—cultivation

of service to Kṛṣṇa; bhaktiḥ uttamā—first-class devotional service (The prefix

ānu indicates ānugatya – 'under guidance, following in the footsteps'. Ānu also

means 'continuous, uninterrupted, like an unbroken stream of honey').

Uttama-bhakti, pure devotional service, is the cultivation of activities that are

meant exclusively for the benefit of Śrī Kṛṣṇa. It is the uninterrupted flow of service

to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, well

as through expression of various spiritual sentiments (bhāvas). It is not covered by

jñāna (speculative knowledge aimed at impersonal liberation), karma

(rewardseeking

activity), yoga or austerities; and it is completely free from all desires other

than the aspiration to bring happiness to Śrī Kṛṣṇa.

Editorial note: This śloka is usually quoted as the definition of pure bhakti. See

Chapter 16, Sādhana-bhakti-tattva, first śloka.

Śrī Guru delivers the jīvas burning in the fire of material existence

saṁsāra-dāvānala-līḍha-loka trāṇāya kāruṇya-ghanāghanatvam

prāptasya kalyāṇa guṇārṇavasya vande guroḥ śrī-caraṇāravindam

saṁsāra—of material existence; dāva-anala—by the forest fire; līḍha—afflicted;

loka—of the people; trāṇāya—to deliver; kāruṇya—of mercy; ghanāghana-tvam—the

quality of a condensed cloud; prāptasya—who has obtained; kalyāṇa—auspicious;

guṇa—of qualities; arṇavasya—who is an ocean; vande—I offer obeisances; guroḥ—

of my spiritual master; śrī—auspicious; caraṇa-aravindam—unto the lotus feet.

Just as a raincloud extinguishes a blazing forest fire by showering its rain upon it,

Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of

material existence, suffering the threefold miseries (adhyātmika, adhibhautika,

adhidaivika). I offer prayers unto the lotus feet of Śrī Gurudeva, who

manifests when

Kṛṣṇa's mercy becomes very thick and who is an ocean of auspicious qualities.

Śrī Kṛṣṇa tells Uddhava that Śrī Guru is non-different from Him

ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit

na martya-buddhyāsūyeta sarva-deva-mayo guruḥ

SB 11.17.27/CC Adi 1.46

ācāryam—the spiritual master; mām—(is equal to) Myself; vijānīyāt—one should know;

nāvamanyeta—one should never disrespect; karhicit—at any time; na—never; martyabuddhyā—

with the idea of his being an ordinary man; asūyeta—one should be envious;

sarva-deva—of all the demigods; mayaḥ—having the potencies; guruḥ—the Guru.

Oh Uddhava! Know the ācārya to be as good as Myself. He is My very svarūpa

(My expansion). At no time should one, out of envy, neglect or disrespect the

Guru as an ordinary mortal, nor should he be considered to have any faults,

because the Guru is the sum total of all the demigods.

Śrī Guru is simultaneously different and non-different from Kṛṣṇa

yadyapi āmāra guru - caitanyera dāsa

tathāpi jāniye āmi tāṅhāra prakāśa

CC Ādi 1.44

yadyapi—even though; āmāra—my; guru—spiritual master; caitanyera—of Lord

Caitanya Mahāprabhu; dāsa—the servitor; tathāpi—still; jāniye—know; āmi—I;

tāṅhāra—of the Lord; prakāśa—direct manifestation.

Although I know that my Guru is a servitor of Śrī Caitanya, I also know that

He is also a full manifestation (prakāśa) of the Lord.

Śrī Guru is the direct representative of Śrī Kṛṣṇa

sākṣād-dharitvena samasta-śāstrair

uktas tathā bhāvyata eva sadbhiḥ

kintu prabhor yaḥ priya eva tasya

vande guroḥ śrī-caraṇāravindam

Śrī Gurvāṣṭakam 7, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 21

sākṣāt—directly; hari-tvena—because of being endowed with the same qualities as Śrī Hari; samasta—all; śāstraiḥ—by scriptures; uktaḥ—acknowledged; tathā—thus; bhāvyate—is considered; eva—also; sadbhiḥ—by great saintly persons; kintu—indeed; prabhoḥ—of the Lord; yaḥ—who; priyaḥ—dear; eva—certainly; tasya—of him (the Guru); vande—I offer obeisances; guroḥ—of my Guru; śrī—auspicious; caraṇa-aravindam—unto the lotus feet.

All the scriptures proclaim Śrī Gurudeva to be sākṣāt-hari-tva, endowed with the

potency of Śrī Hari, and he is also considered by all the great saints to be His direct

representative. Indeed, Śrī Gurudeva is very dear to the Lord, being His confidential

servitor (acintya-bhedābheda prakāśa-vigraha, the inconceivable different and nondifferent worshipable manifestation of the Lord). I offer prayers unto his lotus feet.

Śrī Gurudeva is very dear to Śrī Mukunda

guru-varaṁ mukunda-preṣṭhatve smara param ajasram

Manaḥ-śikṣā 2

guru-varam—the topmost Guru; mukunda-preṣṭhatve—most dear to Śrī Mukunda

(Kṛṣṇa); smara—meditate; param ajasram—always, incessantly.

Always remember and meditate on Śrī Gurudeva as very dear to Śrī Mukunda

(because he is very dear to Śrīmatī Rādhikā, being Her confidential servitor).

[In the purport to CC Ādi-līlā 1.46, Śrīla Bhaktivedānta Swāmī Prabhupāda quotes

from Śrīla Bhaktivinoda Ṭhākura's commentary called Anubhāṣya:] As mentioned

previously, a disciple should always respect the Guru as a manifestation of Kṛṣṇa,

but at the same time one should always remember that a Guru is never authorized

to imitate the transcendental pastimes of the Lord. False 'gurus' pose themselves as

identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their followers,

but such impersonalists can only mislead their disciples, for their ultimate aim

is to become one with the Lord. This is against the principles of pure devotion. The

real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything as

one with and different from the Lord. Śrīla Raghunātha dāsā Gosvāmī confirms

that this is the real position of a bona fide Guru and says one should always think

of the spiritual master in terms of his intimate relationship with Mukunda.

Śrī Guru serves in the nitya-lilā as a confidential associate of Śrī Rādhā

nikuñja-yūno rati-keli-siddhyai

yā yālibhir yuktir apekṣanīyā

Śrī Gurvaṣṭakam 6, Śrīla Viśvanātha Cakravartī Ṭhākura

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa, the youthful Divine Couple in the groves;

rati—conjugal love; keli—of the pastimes; siddhyai—for the perfection; yā yā—

whatever; ālibhiḥ—by the gopīs; yuktiḥ—arrangements; apekṣaṇīyā—desirable.

Śrī Gurudeva is always present with the sakhīs and mañjarīs, arranging for the perfection

of yugala-kiśora's amorous pastimes (rati-keli) within the kuñjas of Vraja.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: Can one worship Kṛṣṇa without being under the guidance of Śrī Guru? Never. Only by getting the favour of the most favoured is it possible to cultivate Kṛṣṇa consciousness. When one is not under the guidance of the most favoured, one will not find anything favourable for the cultivation of Kṛṣṇa consciousness or for the pursuit of Kṛṣṇa's happiness. Our only aim in life is to cultivate Kṛṣṇa bhakti. This can only be done under the guidance or instructionof a pure devotee. Śrī Varṣabhānavī-devī (Śrīmatī Rādhikā) is most favoured by Kṛṣṇa. Worshipping Her is most favourable for worshipping Kṛṣṇa. No one is more favourable than Śrī Rādhā. Those who are very dear to Śrīmatī Rādhārāṇī are all our spiritual masters (in the Rūpānuga line). We, the Gauḍīya Vaiṣṇavas, are more on the side of Rādhārāṇī than on the side of Kṛṣṇa. Indeed, Śrī Gurudeva is the non-different representative of Śrīmatī Rādhikā. ('Guru-tattva' paper p. 1)

One-pointedness to Śrī Guru and Śrīmatī Rādhikā

tvaṁ gopikā vṛṣa-raves tanayāntike 'si

sevādhikāriṇi guro nija-pāda-padme

dāsyaṁ pradāya kuru māṁ vraja-kānane śrīrādhāṅghri-

sevana-rase sukhinīṁ sukhābdhau

Stava Kalpadruma, Śrīla Raghunātha dāsa Gosvāmī

tvaṁ—You; asi—you are; gopikā—a young gopī; antike—nearby; tanayā—the

daughter; vṛṣa-raveḥ—of King Vṛṣabhānu; sevā-adhikāriṇi—You are encharged with

Her service; guro—O Śrī Guru; pradāya—bestowing; dāsyaṁ—service; nija-pādapadme— at your own lotus feet; kuru—make; māṁ—me; vraja-kānane—in the forest of Vraja; śrī-rādhā-aṅghri—Śrī-Rādhā's lotus feet; sevana-rase—of the rasa of service to Her; sukhābdhau—in the ocean of ecstatic bliss.

O Gurudeva! You are the beloved gopīkā of Śrīmatī Rādhikā and can

bestow Her

service. Bestowing upon me the shelter of your lotus feet, kindly make me blissfully engaged within the ocean of the blissfull mellows of service to Her lotus feet in the kuñjas of Vraja.

Śrī Guru is the mercy manifestation of Śrī Kṛṣṇa in this world

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

CC Mad 19.151/BRSB p. 34/BPKG p. 396

brahmāṇḍa bhramite—wandering in this universe; kona—some; bhāgyavān—

most fortunate; jīva—living being; guru—of the spiritual master; kṛṣṇa—of

Kṛṣṇa; prasāde—by the mercy; pāya—gets; bhakti-latā—of the creeper of devotional

service; bīja—the seed.

According to their karma, all living entities are wandering throughout the

entire universe. Out of many millions of wandering living entities, one who is very

fortunate receives the mercy of both Śrī Guru and Kṛṣṇa, who plant the seed of

the bhakti creeper in his heart.

Śrī Guru must be a 'Gosvāmī', master of his senses and subduer of the six urges

vāco vegaṁ manasaḥ krodha-vegaṁ

jihvā-vegam udaropastha-vegam

etān vegān yo viṣaheta dhīraḥ

sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

Upadeśāmṛta 1/STB p. 111

vācaḥ—of speech; vegam—the impetus; manasaḥ—of the mind; krodha—of anger;

vegam—urge; jihvā—of the tongue; vegam—urge; udara-upastha—of the belly and

genitals; vegam—urge; etān—these; vegān—urges; yaḥ—whoever; viṣaheta—can

subdue; dhīraḥ—sober person; sarvām—entire; api—certainly; imām—this;

pṛthivīm—world; saḥ—that personality; śiṣyāt—he can instruct.

A wise and self-composed person who can subdue the impetus to speak, the agitation

of the mind, the onset of anger, the vehemence of the tongue, the urge of

the belly and the agitation of the genitals can instruct the entire world. In other

words, all persons may become disciples of such a self-controlled Guru.

If one is well-versed in kṛṣṇa-tattva, he should be accepted as Guru

kibā vipra, kibā nyāsī, śūdra kene naya

yei kṛṣṇa-tattva-vettā, sei 'guru' haya

CC Mad 8.128/BRSB p. 38/JD ch. 1/Arcana-dīpikā p. 118

kibā—whether; vipra—a brāhmaṇa; kibā—whether; nyāsī—a sannyāsī; śūdra—a

śūdra; kene—why; naya—not; yei—anyone who; kṛṣṇa-tattva-vettā—a knower of

kṛṣṇa-tattva; sei—that person; guru—the spiritual master; haya—is.

Whether one is a brāhmaṇa, a sannyāsī, a śūdra or whatever, if he is fully conversant with kṛṣṇa-tattva, he is eligible to become a Guru.

kibā varṇī, kibā śramī, kibā varṇāśrama hīna

kṛṣṇa tattva yei, sei ācārya pravīṇa

āsala kathā chādi' bhāi varṇe ye kare ādara

asad-guru kari' tā 'ra vinaṣṭa pūrvāpara

Prema-vivarta

One who is expert in the science of Kṛṣṇa, whatever social order he may belong

to, including śūdra and outcaste, is to be accepted as an ācārya. One who ignores

this principle and accepts a Guru solely on the basis of social position will be ruined.

A Vaiṣṇava, even if born a śūdra, can be the ācārya of all varṇas because he is dear to Kṛṣṇa

vipra kṣatriya vaiśyās ca guravaḥ śūdra janmanām

śūdrāś ca guravas teṣāṁ trayāṇāṁ bhagavat-priyāḥ

Pādma Purāṇa

A brāhmaṇa, kṣatriya or vaiśya can be the Guru for the śūdra class, but a Vaiṣṇava, even if born a śūdra, can be the Guru of these higher varṇas, because he is so dear to the Lord.

An ācārya teaches by personal example, and only one who has such a Guru can know the truth

ācāryavān puruṣo veda

Candogya Upaniṣad 6.14.2/JD ch 20

ācārya—one who teaches by example, Śrī Guru; vān—one who has or possesses;

puruṣaḥ—a person; veda—knows.

Only one whose Guru is an ācārya can know the truth; only one who follows the

ācārya (and learns directly from his ācāra - behaviour) can know things in truth.

An ācārya is he whose behaviour reflects his realisation

ācinoti yaḥ śāstrārtham ācāre sthāpayaty api

svayam ācarate yasmād ācāryas tena kīrttitaḥ

Vāyu Purāṇa

An ācārya is one who fully understands the conclusions of the revealed scriptures

and whose behavior reflects his deep realisation. He is a living example

because he teaches the meaning of the scriptures both by word and deed.

upanīya tu yaḥ śisyaṁ vedam adhyāpayed dvijaḥ

sakalpaṁ sa-rahasyaṁ ca tam ācāryaṁ pracakṣate

Manu-saṁhitā 2.140

An ācārya is not one who only confers the sacred thread. He trains his disciples

in sacrifice and teaches them the confidential meaning of the Vedas. Such a

spiritual master is an ācārya according to saintly authorities.

Example is better than precept

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ

sa yat pramāṇaṁ kurute lokas tad anuvartate

BG 3.21

yat yat—whatever; ācarati—he does; śreṣṭhaḥ—a respectable leader; tat—that; tat—and that alone; eva—certainly; itaraḥ—common; janaḥ—person; saḥ—he; yat—whichever;

pramāṇam—example; kurute—does perform; lokaḥ—all the world; tat—that; anuvartate— follows in the footsteps.

Whatever a great man does, common men follow. Whatever standards he sets by exemplary acts, all the world pursues.

One who is perfect in both practice and preaching is the Guru of the entire universe

āpane ācare keha, nā kare pracāra

pracāra karena keha, nā karena ācāra

'ācāra', 'pracāra' - nāmera karaha dui kārya

tumi sarva-guru, tumi jagatera ārya

CC Antya 4.102-3

āpane—personally; ācare—behaves; keha—someone; nā kare pracāra—does not

do preaching work; pracāra karena—does preaching work; keha—someone; nā

karena ācāra—does not behave strictly according to the principles; ācāra

pracāra—behaving well and preaching; nāmera—of the holy name; karaha—you

do; dui—two; kārya—works; tumi—you; sarva-guru—everyone's spiritual master;

tumi—you; jagatera ārya—the most advanced devotee within this world.

(Śrīla Sanātana Gosvāmī said to Śrīla Haridāsa Ṭhākura:) Some practice nāmabhajana but do not preach the glories of śrī-harināma, others preach but do not practice. You, however, perform both duties to śrī-harināma and are perfect in both practice and preaching. Hence you are the jagat Guru and the foremost personality within this world, for you practice what you preach.

The four defects do not occur in śāstra or in Śrī Guru

bhrama, pramāda, vipralipsā, karaṇāpāṭava

ārṣa-vijña-vākye nāhi doṣa ei saba

CC Ādi 2.86

bhrama—mistakes; pramāda—illusion; vipralipsā—cheating; karaṇa-apāṭava—

imperfectness of the senses; ārṣa—of the authoritative sages; vijña-vākye—in the

wise speech; nāhi—not; doṣa—faults; ei—these; saba—all.

Mistakes and misconceptions (bhrama), illusions (pramāda), cheating (vipralipsā)

and defective perception (karaṇa-apāṭava) do not occur in the sayings of genuine

sādhus [In other words, Śrī Guru is free from material defects and therefore everything he does and says is perfect].

A Guru must be a Vaiṣṇava

ṣaṭ-karma-nipuno vipro mantra-tantra viśāradaḥ

avaiṣṇavo gurur na syād vaiṣṇavaḥ śvapaco guruḥ

HBV/GKH 1.17/Arcana-dīpikā p. 118

ṣaṭ-karma—in the six prescribed duties of a brāhmaṇa; nipuṇaḥ—expert; vipraḥ—

a brāhmaṇa; mantra—in the matter of hymns and mantras; tantra—and rules and

regulations; viśāradaḥ—very skilled; avaiṣṇavaḥ—not a devotee of Kṛṣṇa; guruḥ—

a spiritual master; na—not; syāt—may become; vaiṣṇavaḥ—a devotee of Kṛṣṇa; śvapacaḥ— even though born in a family of dog-eaters; guruḥ—may become a Guru.

A brāhmaṇa, though expert in the six kinds of duties (performance of yajña, sacrifice, studying the śāstra and teaching it to others, giving in charity and accepting gifts from others, the skillful recitation of mantras, and the use of tantras), cannot be accepted as Guru if he is not a Vaiṣṇava. On the other hand, if a person is born in the family of caṇdalas (dog eaters) but is devotedly engaged in the worship of Śrī Viṣṇu, he is fit to be accepted as Guru according to the śāstric injunction.

A Guru must be a devotee

mahā-bhāgavata-śreṣṭho brāhmaṇo vai gurur nṛṇām

sarveṣām eva lokānāṁ asau pūjyo yathā hariḥ

mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ

sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ

Padma Purāṇa/HBV 53-54/CC Madhya 24.330 pt

mahā-bhāgavata-śreṣṭhaḥ—the best of great devotees; brāhmaṇaḥ—a brāhmaṇa;

vai—indeed; guruḥ—spiritual master; nṛṇām—of men; sarveṣām—all; eva—and;

lokānām—people; asau—he; pūjyaḥ—to be worshiped; yathā—as; hariḥ—Lord

Kṛṣṇa; mahā-kula-prasūtaḥ—born in a noble family; api—also; sarva-yajñeṣu—in

all yajnas; dīkṣitaḥ—initiated; sahasra-śākhādhyāyī—learned in a thousand

branches of the Vedas; ca—and; na—not; guruḥ—a spiritual master; syāt—is;

avaiṣṇavaḥ—not a devotee of the Lord.

A brāhmaṇa who is a great devotee of the Supreme Lord is the spiritual master

of all human beings. Everyone should worship him as if he were Lord Kṛṣṇa

Himself. Conversly, a person born in an aristocratīc family, initiated in all yajñas,

and learned in a thousand branches of the Vedas, but is not a devotee of Kṛṣṇa,

cannot be a genuine spiritual master.

The qualities of a genuine Guru

kṛpā-sindhuḥ su-saṁpūrnaḥ sarva-sattvopakārakaḥ

nispṛhaḥ sarvataḥ siddhaḥ sarva-vidyā-viśāradaḥ

sarva-saṁśaya-saṁchettā 'nalaso gurur āḥṛtah

Hari-bhakti-vilāsa 1.45,46 quoted from Viṣṇu-smṛti Vacana

kṛpā-sindhuḥ—an ocean of mercy; su-sampūrṇaḥ—completely satisfied, contented;

sarva-sattva—of all living beings; upakārakaḥ—acting for the welfare; nispṛhaḥ—

desireless; sarvataḥ—in all ways; siddhaḥ—perfect; sarva-vidyā-viśāradaḥ—expert

in all knowledge; sarva-saṁśaya-sañcchettā—able to cut apart all doubts;

analasaḥ—not lazy; guruḥ—spiritual master; āhṛtaḥ—is called.

One who is an ocean of mercy, who is completely self-satisfied, who acts for the welfare

of all souls, who is desireless (free from lust), who is perfect in all respects, who is

well-versed in the scriptures (and therefore knows Kṛṣṇa-tattva), who can cut apart all

the doubts of his disciples, and who is free from lethargy is known as a genuine Guru.

A qualified Guru and disciple are very rare

śravaṇayāpi bahubhir yo na labhyaḥ

śṛṇvanto ’pi bahavo yaṁ na vidyuḥ

āścaryo vaktā kuśalo ’sya labdhā

āścaryo ’sya jñātā kuśalānuśiṣṭaḥ

Kathā Upaniṣad 1.2.7

Very few have the great fortune of hearing about the soul. Among the few who

hear about it, most cannot understand it, because it is hard to find a Guru who is

a genuine seer of the truth. Such a qualified, genuine Guru, is very rare. Only

those who follow his teachings can realise the truth and become expert in the science

of bhakti. Such bona fide disciples are also very rare.

A bona fide Guru has no fear of material existence and is everyone’s well-wisher

sa vai priyatamaś cātmā yato na bhayam aṇv api

iti veda sa vai vidvān yo vidvān sa gurur hariḥ

SB 4.29.51/GKH (P)

saḥ—He; ātmā—the Supersoul; vai—certainly; priyatamaḥ—the most dear; ca—also;

yataḥ—on account of Him; na—never; bhayam—fear; aṇu—little; api—even; iti veda—

(one who) knows; saḥ—he; vai—certainly; vidvān—educated; yaḥ—he who;

vidvān—

enlightened; saḥ—he; guruḥ—spiritual master; hariḥ—(not different from) Śrī Hari.

Because the Supreme Personality of Godhead is the Supersoul and friend of all

living beings, one who is engaged in His devotional service has not the least fear

or disturbance in material existence. One who knows this secret is actually

enlightened. Such a bonafide spiritual master is qualitatively one with Kṛṣṇa and

is His direct representative in the material world.

Śrī Guru is āśrayā Bhagavān (servitor Bhagavān, abode of bhakti)

ayatim niyatiṁ caiva (or: utpattiṁ pralayaṁ caiva)

bhūtānam agatiṁ gatim

vetti vidyām avidyāṁ ca

sa vācyo bhagavān iti

Viṣṇu Purāṇa 6.5.78/BB 1.5.37

ayatim—inauspicious; niyatim—auspicious; ca—also; eva—certainly; (utpattiṁ —

creation; pralayaṁ—destruction; caiva—also indeed); bhūtānām—of living entities;

agatim—ominous destination; gatim—ultimate destination; vetti—knows;

vidyām—knowledge; avidyām—ignorance; ca—and; saḥ—he; vācyaḥ—is

designated;

bhagavān—the Supreme Lord; iti— thus.

A person who knows (1) the truth about knowledge (spiritual reality) and ignorance

(māyā); (2) the auspicious, ultimate spiritual goal (sādhya) and the inauspicious,

conditioned material existence of the living entities; and (3) the process of creation

and the destruction, only such a personality can be addressed as 'bhagavān'.

Śrī Kṛṣṇa is the Original Guru of the whole world

vande kṛṣṇaṁ jagad-guruṁ

Śrī Garga saṁhitā/Nārada Pañcarātra

My obeisances to Kṛṣṇa who is the Guru of the whole world.

However, Śrīmatī Rādhikā is the Prema Guru of Śrī Kṛṣṇa

rādhikāra prema guru, āmi śiṣya naṭa

sadā āmā nānā nṛtye nācāya udbhaṭa

CC Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; prema—ecstatic transcendental love; guru—

teacher; āmi—I; śiṣya—disciple; naṭa—dancer; sadā—always; āmā—Me; nānā—

various; nṛtye—in dances; nācāya—causes to dance; udbhaṭa—novel.

Śrī Kṛṣṇa says, "The prema of Rādhikā is My Guru, and I am Her dancing student.

Her prema makes Me dance various novel dances."

2) The Absolute Necessity and Benefits of Accepting Śrī Guru

Bhagavān must be worshiped through Śrī Guru

prathaman tu guruṁ pūjyāṁ tataś caiva mamārcanam

kurvan siddhim avāpnoti hy anyathā niṣphalaṁ bhavet

HBV 4.344/Manaḥ-śikṣā 2 pt/GKH (P)

prathamam—firstly; tu—indeed; gurum—Śrī Guru; pūjyām—should be worshipped;

ca eva—and certainly; tataḥ—thereafter; mama arcanam—My worship;

hi—certainly; kurvan—so doing; avāpnoti—one attains; siddhim—perfection;

anyathā—otherwise; bhavet—(one's life) will become; niṣphalaṁ—fruitless.

Śrī Kṛṣṇa says, "One must always worship one's Guru first and only then worship

Me. If one follows this process properly, one will naturally attain all perfection,

but if one neglects this process everything will be fruitless."

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (henceforward referred to as Śrīla

Nārāyaṇa Mahārāja): "The first and foremost limb of bhakti is to serve Śrī Guru

and

obey his orders." (lec. 02.07.06 HK) "In the histories of Upamanyu and Aruṇi, and

also in the history of Sudāmā and Kṛṣṇa, we find miraculous results as the fruit of surrender

to Śrī Gurudeva. There is no possibility of attaining bhakti if we do not totally follow

our Gurudeva. One must be in ānugatya." ('Guru-Devatātmā')

The essence of śāstra is revealed only to he who has unflinching faith in the

lotus feet of Śrī Guru and who is equally devoted to both Guru and Kṛṣṇa

yasya deve parā bhaktir yathā deve tathā gurau

tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

Śvetāśvatara Upaniṣad 6.23/BRSB p. 54/JD ch. 6, 12/BPKG pp. 3, 377

yasya—of whom; deve—in the Supreme Lord; parā—transcendental; bhaktiḥ—

devotion; yathā-deve—as in the Lord; tathā—in the same way; gurau—in the spiritual

master; tasya—to him; ete—these; kathitāḥ—as described; hi—certainly;

arthāḥ—the imports; prakāsante—are revealed; mahātmanaḥ—of those great souls.

The conclusive essence of the scriptures is revealed only to those great souls who

have transcendental devotion (parā-bhakti) unto Śrī Bhagavān and equal devotion for

Śrī Gurudeva.

Śrīla Nārāyaṇa Mahārāja: Parā bhakti here refers to bhakti which is under the direct

shelter of Śrīmatī Rādhārāṇī (because it is under the shelter of parā-śakti – Śrīmatī Rādhikā).

It is everyone's foremost duty in life to approach and serve a Sad-Guru

sarva-deśa-kāla-daśāya janera kartavya

guru-pāśe sei bhakti praṣṭavya, śrotavya

CC Madhya 25.122

sarva—all; deśa—countries; kāla—times; daśāya—and in circumstances; janera—of

every man; kartavya—the duty; guru-pāśe—in the care of a spiritual master; sei—that;

bhakti—devotional service; praṣṭavya—to be inquired; śrotavya—and to be heard.

[Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī:] It is therefore the

duty of every man—in every country, in every circumstance and at all times—to

approach a bona fide spiritual master, question him about devotional service and

listen to him explain the process.

Witout the medium of Guru the devotee will wither just like a lotus out of water

nārāyaṇo 'pi vikṛtiṁ yāti guroḥ pracyutasya durbuddheḥ

kamalaṁ jalād apetaṁ śoṣayati ravir na poṣayati

Jaladākhyāna Saṁhitā/MS 2, pt/Arcana-dīpikā p. 118/KGH (P)

nārāyaṇaḥ—Lord Nārāyaṇa; api—similarly; vikṛtim—alienated; yāti—becomes;

guroḥ—Śrī Guru; pracyutasya—who has left; durbuddheḥ—from that evil minded

person; kamalam—the lotus; jalāt—from the water; apetam—detached;

śoṣayati—dries; raviḥ—the sun; na poṣayati—does not nourish it.

When a lotus flower is situated in water, the rays of the sun cause it to blossom. The

same sun, however, will wither a lotus which is not situated in water. In this example the

disciple is compared to the lotus, Śrī Guru to water, and the Supreme Lord to the sun.

Bhagavān is easily attained by service to Śrī Guru

sarva-sādhana-mukhyā hi guru-sevā sadādṛtā

yayā bhaktir bhagavati hy añjasā syāt sukhāvahā

Pañcaratra (Śrī Satvata Tantra) 4.57

sarva—of all; sādhana—activities of devotional service; mukhyā—the most

important; hi—indeed; guru-sevā—service to the spiritual master; sadā—always;

ādṛtā—respected; yayā—by which; bhaktiḥ—devotional service; bhagavati—unto

the Supreme Personality of Godhead; hi—indeed; añjasā—quickly; syāt—is;

sukhāvahā—easily and happily attained.

Of all the activities of sādhana the most important is service to Śrī Guru. By that service devotion to Bhagavān is quickly, easily, and happily attained.

Accepting Śrī Guru as one's life and soul is the only means of being released from māyā and attaining pure bhakti

bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devatātmā

SB 11.2.37/CC Madhya 20.119, 24.127, 25.138/BR 2.13/BPKG pp. 199, 371/'Guru-Devatātmā'

bhayam—fear; dvitīya—in something seemingly different from the Lord, or in the idea

of being an independent enjoyer ; abhiniveśataḥ—because of absorption; syāt—will

arise; īśāt—from the Supreme Lord; apetasya—for one who has turned away;

viparyayaḥ—misidentification; asmṛtiḥ—forgetfulness; tat—of the Lord; māyayā—by

the deluding potency, māyā; ataḥ—therefore; budhaḥ—an intelligent person; ābhajet—

should worship fully; tam—Him; bhaktyā—with devotion; ekayā—unalloyed; īśam—his

lord; guru-devatā—his divine spiritual master; ātmā—as his very life-and-soul.

Fear arises when a living entity misidentifies himself as the material body

because of absorption in māyā, the external, deluding potency of the Lord. When

the living entity thus turns away from the Supreme Lord, he also forgets his own

constitutional position as a servant of the Lord. Therefore, an intelligent person

should engage unflinchingly in the unalloyed devotional service of the Lord,

under the guidance of a sad-guru, whom he should accept as his worshipable deity

and as his very life and soul.

At the lotus feet of Śrī Guru, divine relationship (sambandha), practice

(abhidheya), and and the ultimate objective (prayojana), are all attained

tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ

amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ

SB 11.3.22/BRSB p. 44, 51

tatra—there (in the association of the spiritual master); bhāgavatān dharmān—the

knowledge of devotional service; śikṣet—should learn; guru-ātma-daivataḥ—he for

whom the Guru is his very life and soul; amāyayā—without deceit; anuvṛttyā—by

faithful service; yaiḥ—by which (devotional knowledge); tuṣyet—can be satisfied;

ātmā—the Supreme Soul; ātma-daḥ—who bestows His own self; hariḥ—Śrī Hari.

The divine practices of pure devotional service that please Śrī Hari, who gives

Himself to His pure devotees, will be learned by continuously serving Śrī Guru

with full sincerity, knowing him to be one's dearmost well-wishing friend and the

supremely worshipable embodiment of Śrī Hari.

One must accept Śrī Guru and serve him with great faith and devotion

guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca

saṅgena sādhu-bhaktānām īśvarārādhanena ca

śraddhayā tat-kathāyāṁ ca kīrtanair guṇa-karmaṇām

tat-pādāmburuha-dhyānāt tal-liṅgekṣārhaṇādibhiḥ

SB 7.7.30-31/GKH (P)

guru-śuśrūṣayā—by rendering service to the bona fide spiritual master; bhaktyā—

with faith and devotion; sarva—all; labdha—of material gains; arpaṇena—by offering

(to Śrī Guru, or to Kṛṣṇa through the Guru); ca—and; saṅgena—by the association;

sādhu-bhaktānām—of devotees and saintly persons; īśvara—of the Supreme

Personality of Godhead; ārādhanena—by the worship; ca—and; śraddhayā—with

great faith; tat-kathāyām—in discourses about the Lord; ca—and; kīrtanaiḥ—by glorifications;

guṇa-karmaṇām—of the transcendental qualities and activities of the

Lord; tat—His; pāda-amburuha—on the lotus feet; dhyānāt—by meditation; tat—

His; liṅga—forms (Deities); īkṣa—observing; arhaṇa-ādibhiḥ—and by worshiping.

One must accept the bona fide Guru and render service unto him with great faith

and devotion. Whatever one has in one's possession should be offered to Guru, and

one must be in the association of saintly devotees. One should worship the Lord, hear

the glories of the Lord with faith, glorify the transcendental qualities and activities

of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the

Lord strictly according to the injunctions of śāstra and Guru.

Ānugatya - Kṛṣṇa never forsakes one who takes shelter of the Vaiṣṇavas, others live in vain

āśraya laiyā bhaje, tare kṛṣṇa nāhi tyaje, āra saba mare akāraṇa

Ṭhākura Vaiṣṇava-Pada, BVT/SGG p. 30

One who performs bhajana under the shelter of saintly devotees, who are

the

abode of love for Śrī Kṛṣṇa, is never neglected by Kṛṣṇa; everyone else lives in

vain. (One must be in ānugatya, under guidance of Śrī Guru, in order to do bhajana).

The first and foremost of the 64 limbs of Bhakti is to take shelter of Śrī Guru

guru-pādāśraya, dīkṣā, gurur sevana

sad-dharma-śikṣā-pṛcchā, sādhu-mārgānugamana

CC Mad 22.115

guru-pāda-āśraya—taking shelter at the feet of a bona fide Guru; dīkṣā—accepting

dīkṣā from; gurur sevana—service to the Guru; sat-dharma-śikṣā—accepting śikṣā,

instructions and guidance in the transcendental process of devotional service;

pṛcchā—making inquiries; sādhu-mārga—the path of transcendental devotional

service; anugamana—following strictly.

On the path of regulative devotional service, one must observe the following items:

(1) One must take shelter of a bona fide spiritual master (accepting him as one's life and

soul). (2) One must accept dīkṣā (initiation) from him. (3) One must serve him faithfully.

(4) One must receive śikṣā (instructions on bhajana) from the Guru and make

inquiries in order to learn about devotional service. (5) One must strictly follow in the

footsteps of the previous ācāryas as well as follow the instructions of one's own Guru.

Śrīla Nārāyaṇa Mahārāja: To worship means to be under guidance. The first

flower of pūjā is ānugatya. One who does not worship/render service to Gurudeva

by body, mind and words, his service/worship of Kṛṣṇa is useless. The connection

will be cut off, no light will come through. Give up your svatantra (independent

mood). Do that service by which Gurudeva is pleased. By pleasing Gurudeva,

Kṛṣṇa will be worshiped. This is guru-pūjā. Offering your own heart to Gurudeva

is real guru-pūjā. (25.07.91, Guru-Purṇima at Keśavajī Gauḍīya Maṭha)

One's body is the boat, Guru is the captain and Śāstras are the favourable winds; one who fails to take advantage of this is a killer of his own soul

nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ

plavaṁ su-kalpaṁ guru-karṇadhāram

mayānukūlena nabhasvateritaṁ

pumān bhavābdhiṁ na taret sa ātma-hā

SB 11.20.17/STB p. 23

nṛ—human; deham—body; ādyam—the source of all favourable results; su-labham—effortlessly

obtained; su-durlabham—although rarely obtained; plavam—a boat; su-kalpam—extremely well suited for its purpose; guru—the Guru; karṇa-dhāram—as the captain of the boat (or the chastiser who pulls one by the ear); mayā—by Me; anukūlena—with favorable; nabhasvatā—winds; īritam—impelled; pumān—a person; bhava—of material existence; abdhim—the ocean; na—does not; taret—cross over; saḥ—he; ātma-hā—the killer of his own soul.

The human body, which can award the ultimate benefit of life, is automatically obtained by the laws of nature, although it is very rarely achieved. This human body is a perfectly constructed boat, the Guru is the captain, (sādhu-saṅga is the sail) and the instructions of Kṛṣṇa in the form of hari-kathā and śāstra are the favourable winds impelling it towards spiritual perfection. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence (and attain the ultimate perfection of pure bhakti) must be considered the killer of his own soul.

Śrī Guru and his Grace - By the mercy of Guru one gets Kṛṣṇa's mercy

yasya prasādād bhagavat-prasādo

yasyāprasādān na gatiḥ kuto 'pi

Śrī Gurvaṣṭakam 8, Śrīla Viśvanātha Cakravartī Ṭhākura

prasādāt—by the grace; yasya—of whom (Śrī Guru); prasādaḥ—(one receives) the

mercy; bhagavat—of Kṛṣṇa; aprasādāt—without the grace; yasya—of Him; na—(there

is) no; gatiḥ—goal, spiritual perfection; kutaḥ api—(to be attained) anywhere.

By the mercy of the Śrī Guru one receives the mercy of Śrī Kṛṣṇa. Without the grace

of Śrī Guru, one cannot attain the goal of spiritual perfection.

One is bitten by time and burned by the flames of repeated birth and

death; therefore one must take shelter of Śrī Guru

trāyasva bho jagannātha guro saṁsāra-vahninā

dagdhaṁ māṁ kāla-daṣṭaṁ ca tvām ahaṁ śaraṇaṁ gataḥ

Śrī Hari-bhakti-vilasa 101, Gopal Bhaṭṭa Gosvāmi/SGG p. 7

trāyasva—save; bhaḥ—O; jagannātha—master of the worlds; guro—O spiritual

master; saṁsāra-vahninā—by the fire of repeated birth and death; dagdham—

burned; mām—me; kāla—by time; daṣṭam—bitten; ca—and; tvām—you; aham—

I; śaraṇam—to the shelter; gataḥ—gone.

O Gurudeva, master of the worlds, please rescue me, who am bitten by time and burned

by the flames of repeated birth and death. I surrender to you and take shelter of you.

Just as a person whose head is on fire must run towards water, one must

run to Śrī Guru for relief from the burning fire of material existence

janana-maraṇādi-saṁsāranala-santapto dīpta-śirā jala-rāśim iva

upahāra-pāniḥ śrotriyaṁ brahma-niṣṭhaṁ gurum upasṛtya tam anusarati

Vedānta-sāra 11/GKH 1.6

Just as a person whose head is afire must run towards water, someone burning in the fire of material existence (the saṁsāra cycle of birth, death, old age, and disease)

must run to Śrī Guru for relief. Such a Guru must be fixed in the Absolute Truth

and well-versed in the scriptures. One should approach him with all that is needed

for sacrifice, submit oneself to him, and be ready to carry out his every instruction.2

Sevā to Śrī Guru is the root cause of attaining transcendental ecstasy

yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ

rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ

durāpā hy alpa-tapasyā sevā vaikuṇṭha-vartmasu

SB 3.7.19-20/MS 7 pt

yat—to whom; sevayā—by service; bhagavataḥ—of Bhagavān (both Guru and

Kṛṣṇa); kūṭa-sthasya—of the unchangeable, fixed; madhu-dviṣaḥ—the enemy of the

Madhu demon; rati-rāsaḥ—attachment in different relationships; bhavet—develops;

tīvraḥ—highly ecstatic; pādayoḥ—of the feet; vyasana—distresses; ardanaḥ—vanquishing;

durāpā—rarely obtainable; hi—certainly; alpa-tapasaḥ—of one whose austerity

is meager; sevā—service; vaikuṇṭha—Vaikuṇṭha; vartmasu—on the path of.

By serving the feet of Śrī Guru, one is able to develop transcendental ecstasy in

the service of Śrī Bhagavān, who is the enemy of the Madhu demon and the remover

of His pure devotees' suffrings. Devotional service unto him vanquishes one's material

distress. For those whose austerity and pious credits are very meager, it is

extremely rare to obtain the service of Śrī Guru who is very dear to Śrī Kṛṣṇa.

By the mercy Guru one can taste the sweetness of both Gaura and Kṛṣṇa līlā

caitanya līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,

duhe mili' haya sumādhurya

sādhu-guru-prasāde, tāhā yei āsvāde,

sei jāne mādhurya prācurya

CC Madhya 25.277

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full

of nectar; kṛṣṇa-līlā su-karpūra—the pastimes of Lord Kṛṣṇa are exactly like camphor;

duhe mili'—the two meeting; haya—become; su-mādhurya—very, very

palatable; sādhu-guru-prasāde—by the mercy of sad-guru and Vaiṣṇavas; tāhā—

that; yei—anyone who; āsvāde—relishes this palatable nectar; sei jāne—he can

understand; mādhurya-prācurya—the intense sweetness of devotional service.

The pastimes of Śrī Caitanya are the abode of nectarean love of Godhead.

They are like thick condensed milk. The pastimes of Śrī Kṛṣṇa are like camphor.

When these are combined they are very sweet. By the mercy of a sad-guru and the

Vaiṣṇavas one can taste that intense sweetness unlimitedly.

Faithful service to one's Guru pleases Kṛṣṇa the most

nāham ijyā-prajātibhyāṁ tapasopaśamena vā

tuṣyeyaṁ sarva-bhūtātmā guru-śuśrūṣayā yathā

SB 10.80.34

na—not; aham—I; ijyā—by ritual worship; prajātibhyām—the higher birth of

brāhmaṇa initiation; tapasā—by austerity; upaśamena—by self-control; vā—or;

tuṣyeyam—can be satisfied; sarva—of all; bhūta—beings; ātmā—the Soul; guru—

to one's Guru; śuśrūṣayā—by faithful service; yathā—as.

Kṛṣṇa says, "I, the Soul of all beings, am not as satisfied by arcana (deity worship),

brahminical initiation, tapasya or self-discipline as I am by faithful service

rendered to one's Guru."

Being pleased with a disciple's service to Śrī Guru Kṛṣṇa reveals Himself

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām

Kaṭha Upaniṣad 1.2.23/Muṇḍaka Upaniṣad 3.2.3/JD ch. 10/GG Intro

nāyam—mundane knowledge; ātmā—knowledge of the Self; pravacanena—by discussing;

labhyaḥ—comprehensible; na—not; medhayā—by mental power; na—not;

bahunā—much; śrutena—by hearing; yam—for such a person; eva—indeed; eṣaḥ—

this knowledge; vṛṇute—is concealed; tena—by Him; labhyaḥ—comprehensible;

tasya—His; eṣaḥ—this; ātmā—knowledge of Himself; vivṛṇute—He reveals;

tanūm—His own form; svām—by His own will.

The Supreme Personality of Godhead, the Abolute Truth, is beyond all sense perception,

beyond intellectual or philsophical speculation, beyond one's intelligence

or mental powers. Kṛṣṇa reveals Himself only to whom He chooses to reveal

Himself. Only that person can realise Him, no one else. Being pleased with that person's

attitude of service (towards Śrī Guru), Kṛṣṇa manifests to him His own form.3

Pure devotional service is attained by careful worship of Śrī Guru

evaṁ gurūpāsanayaika-bhaktyā

vidyā-kuṭhāreṇa śitena dhīraḥ

vivṛścya jīvāśayam apramattaḥ

sampadya cātmānam atha tyajāstram

SB 11.12.24/GKH 1.59

evam—thus (with the knowledge I have given you); guru—of the spiritual master;

upāsanayā—developed by worship; eka—unalloyed; bhaktyā—by loving devotional

service; vidyā—of knowledge; kuṭhāreṇa—by the sword; śitena—sharp; dhīraḥ—

one who is steady by knowledge; vivṛścya—cutting down; jīva—of the living entity;

āśayam—the subtle body (filled with designations created by the three modes of

material nature); apramattaḥ—being very careful in spiritual life; sampadya—

achieving; ca—and; ātmānam—the Supreme Personality of Godhead; atha—then;

tyaja—you should give up; astram—the means by which you achieved perfection.

With steady intelligence you should develop unalloyed devotional service by

careful worship of the spiritual master, and with the sharp sword of transcendental

knowledge you should cut off the subtle material covering of the soul. Upon

realising Bhagavān, you should then lay down the sword of knowledge (and accept

only the path of pure bhakti).

Devotion to Śrī Bhagavān and devotion to Śrī Guru are corrolaries

yāvanti bhagavad-bhakter aṅgāni kathitānīha

prāyas tāvanti tad-bhakta-bhakter api budhā viduḥ

BRS 1.2.219/MS 7 pt

The wise recognise that almost all the practices of devotion for the Supreme Lord

(described in BRS) also apply automatically to the devotee of Bhagavān (Śrī Guru).

Thus ends 2) The Absolute Necessity and Benefits of Accepting Śrī Guru

3) The Dīkṣā and Śikṣā Gurus

Śrī Guru may manifest in more than one form

cintāmaṇir jayati somagirir gurur me

śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ

yat-pāda-kalpataru-pallava-śekhareṣu

līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ

Śrī Kṛṣṇa Karṇāmṛta, Bilvamaṅgala Ṭhākura/CC Ādi 1.57

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; soma-giriḥ—Somagiri; guruḥ—spiritual

master; me—my; śikṣā-guruḥ—instructing spiritual master; ca—and; bhagavān—the

Supreme Lord; śikhi-piñcha—with peacock feathers; mauliḥ—whose head; yat—

whose; pāda—of the lotus feet; kalpa-taru—like desire trees; pallava—like new

leaves; śekhareṣu—at the toe nails; līlā-svayam-vara—of conjugal pastimes; rasam—

the mellow; labhate—obtains; jaya-śrīḥ—Śrīmatī Rādhīka.

All glories to Cintāmaṇi (vartma-pradarśaka-guru) and to my initiating (dīkṣā)

Guru, Somagiri. All glories to my instructing (śikṣā) Guru, Bhagavān Śrī Kṛṣṇa,

who wears peacock feathers in His crown. Under the shade of His lotus feet,

which are like desire trees, Jayaśrī Rādhikā enjoys the transcendental

mellow of

an eternal consort.4

The Supreme Lord manifests in the form of both dīkṣa and śikṣā Gurus

vande gurūn īśa-bhaktān īśam īśāvatārakān

tat-prakāśāṁś ca tac-chaktīḥ kṛṣṇa caitanya saṁjñakam

CC Ādi 1.1

vande—I offer respectful obeisances; gurūn—unto the spiritual masters; īśabhaktān—

unto the devotees of the Supreme Lord; īśam—unto the Supreme Lord; īśaavatārakān—

unto the incarnations of the Supreme Lord; tat—of the Supreme Lord;

prakāśān—unto the manifestations; ca—and; tat—of the Supreme Lord; śaktīḥ—unto

the potencies; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; saṁjñakam—named.

I worship the Supreme Lord Śrī Caitanya, who appears in six features as the

instructing (śikṣā) and initiating (dīkṣā) Gurus; the Lord's devotees, beginning

with Śrīvāsa Ṭhākura; His avatāras such as Advaita Ācārya; His prakāśa, or full

expansion, Nityānanda Prabhu; and His śakti, Gadādhara Paṇḍita.

kṛṣṇa, gurudvaya, bhakta, śakti, avatāra, prakāśa

kṛṣṇa ei chaya-rūpe karena vilāsa

CC Ādi 1.32

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; gurudvaya—both dīkṣā and śikṣā gurus;

bhakta—the devotees; śakti—the potencies; avatāra—the incarnations;

prakāśa—plenary portions; kṛṣṇa—Lord Kṛṣṇa; ei chaya-rūpe—in these six features;

karena vilāsa—enjoys His pastimes.

The Supreme Lord appears in six features. As Śrī Kṛṣṇa, the two kinds of gurus (dīkṣā

and śikṣā), the devotees, the incarnations of Godhead, the full expansions of His own

Self (puruṣas), and as His divine energy (śakti). In these six features the Lord enjoys His

transcendental pastimes.

The Dīkṣā Guru is 'Kṛṣṇa-rūpa' (the form of Kṛṣṇa)

guru kṛṣṇa-rūpa hana śāstrera pramāṇe

guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

CC Ādi 1.45/BRSB p. 40/BPKG p. 232

guru—the Guru; kṛṣṇa-rūpa—is Kṛṣṇa's form ; hana—is; śāstrera—of revealed scriptures;

pramāṇe—by the evidence; guru-rūpe—in the form of the Guru; kṛṣṇa—Lord

Śrī Kṛṣṇa; kṛpā—mercy; karena—distributes; bhakta-gaṇe—unto His devotees;

According to śāstra the dīkṣā Guru is kṛṣṇa-rūpa (the form of Kṛṣṇa), because

it is in the form of Guru that Kṛṣṇa bestows His mercy on the devotees.

The Śikṣā Guru is 'Kṛṣṇa-svarūpa' (the personality of Kṛṣṇa)

śikṣā-guruke ta' jāni kṛṣṇera svarūpa

antaryāmī, bhakta-śreṣṭha, ei dui rūpa

CC Ādi 1.47/BRSB p. 40/BPKG p. 232

śikṣā-guruke—the spiritual master who instructs; ta'—indeed; jāni—I know;

kṛṣṇera—of Kṛṣṇa; sva-rūpa—own nature, personality; antaryāmī—the indwelling

Supersoul; bhakta-śreṣṭha—the best devotee, the mahā-bhagavata; ei—these; dui—

two; rūpa—forms.

One should know the śikṣā Guru to be Kṛṣṇa's personality. In the form of the

Supersoul (the Guru in the heart, caitya-guru), Kṛṣṇa gives encouragement and

as the topmost devotee (bhakta-śreṣṭha, āśraya-bhagavān) He gives association and

instructions (śikṣā).5

The jīva cannot directly see the Supersoul, therefore Kṛṣṇa manifests as śikṣā Guru

jīve sākṣāt nāhi tāte guru caittya-rūpe

śikṣā-guru haya kṛṣṇa-mahānta-svarūpe

CC Ādi 1.58

jīve—by the living entity; sākṣāt—direct experience; nāhi—there is not; tāte—

therefore; guru—the Guru; caittya-rūpe—in the form of the Supersoul; śikṣāguru —

the spiritual master who instructs; haya—appears; kṛṣṇa—Kṛṣṇa; mahānta—

the topmost devotee, the ācārya; sva-rūpe—in His own form.

Since a conditioned soul cannot directly experience the presence of the

Supersoul [caittya-guru], He appears before the jīva as the śikṣā-guru, the topmost

ure devotee. Such an exalted devotee is non-different from Kṛṣṇa Himself.

A fortunate jīva is guided by the Supersoul within and by Śrī Guru externally

kṛṣṇa yadi kṛpā kare kona bhāgyavāne

guru-antaryāmi-rūpe śikhāya āpane

CC Madhya 22.47

kṛṣṇa—Śrī Kṛṣṇa; yadi—if; kṛpā kare—shows His mercy; kona bhāgyavāne—to

some fortunate person; guru—of Śrī Guru; antaryāmi—of the Supersoul; rūpe—

in the form; śikhāya—teaches; āpane—personally.

By the mercy of Kṛṣṇa a fortunate soul is guided by the Supersoul from within

and by the Guru from without.

Mahāprabhu is the supreme śikṣā guru

āpane karimu bhakta-bhāva aṅgīkāre

āpani ācari' bhakti śikhāmu sabāre

āpani nā kaile dharma śikhāna nā yāya

CC Ādi 3.20-21

āpani—personally; karimu—I shall make; bhakta-bhāva—the position or mood of a

devotee; aṅgīkāre—acceptance; āpani—personally; ācari'—practicing; bhakti—devotional

service; śikhāimu—I shall teach; sabāre—to all; āpane—personally; nā kaile—if

not practiced; dharma—religion; śikhāna—the teaching; nā yāya—does not advance.

I shall accept the role of a devotee, and I shall teach bhakti to everyone by practicing

it Myself. If I do not do this Myself, then the true principles of religion

(pure bhakti) will not be taught.

Kṛṣṇa appears externally as the ācarya and internally as the Supersoul

naivopayanty apacitiṁ kavayas taveśa

brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ

yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann

ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SB 11.29.6/CC Ādi 1.48, Madhya 22.48

na eva—not at all; upayanti—are able to express; apacitim—their gratitude;

kavayaḥ—learned devotees; tava—Your; īśa—O Lord; brahma-āyuṣā—with a lifetime

equal to Lord Brahmā's; api—in spite of; kṛtam—magnanimous work;

ṛddha—increased; mudaḥ—joy; smarantaḥ—remembering; yaḥ—who; antaḥ—

within; bahiḥ—outside; tanu-bhṛtām—of those who are embodied; aśubham—

misfortune; vidhunvan—dissipating; ācārya—of the spiritual master; caittya—of

the Supersoul; vapuṣā—by the forms; sva—own; gatim—path; vyanakti—shows.

[Śrī Uddhava said:] "O my Lord! Transcendental poets and experts in spiritual

science cannot fully express their indebtedness to You, even if they were endowed

with the prolonged lifetime of Brahmā, for You appear in two features—externally

as the ācārya and internally as the Supersoul—to deliver the conditioned souls by

revealing to them Your pure devotional service and teaching them how to

approach You on the path of pure love.

4) The Qualifications, Proper Attitude and Duties of a Disciple

Śrī Guru must be approached with surrender, service attitude, and inquiries

tad viddhi praṇipātena paripraśnena sevayā

upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ

BG 4.34

tat—this knowledge (of the Absolute Truth); viddhi—you must understand;

praṇipātena—(by approaching Śrī Guru through) prostrated obeisances (surrender);

paripraśnena— relevant and submissive inquiries; sevayā—rendering devotional service;

upadekṣyanti—will reveal; te—unto you; jñānam—that knowledge; jñāninaḥ—

those expert in knowledge of śāstra; tattva-darśinaḥ—those who have realised the

Absolute Truth, Śrī Kṛṣṇa.

To acquire knowledge of the Absolute Truth, one must approach Śrī Guru by

offering him prostrated obeisances, by asking him relevant questions and by rendering

service to him. The Guru who is both a jñāni (expert in the imports of

śāstra) and a tattva-darśī (realised in the Absolute Truth), will enlighten you with

that transcendental knowledge.

The qualifications of a bona fide disciple are described by Kṛṣṇa to Uddhava

amāny amatsaro dakṣo nirmamo dṛḍha-sauhṛdaḥ

asatvaro 'rtha-jijñāsur anasūyur amogha-vāk

SB 11.10.6/CC Madhya 24.330 pt

amānī—without false ego; amatsaraḥ—not considering oneself to be the doer;

dakṣaḥ—without laziness; nirmamaḥ—without any sense of proprietorship over

one's wife, children, home, society, etc.; dṛḍha-sauhṛdaḥ—being fixed in the mood

of loving friendship with the spiritual master, who is one's worshipable deity; asatvaraḥ—

without becoming bewildered due to material passion; artha-jijñāsuḥ—

desiring knowledge of the Absolute Truth; anasūyuḥ—free from envy; amoghavāk—

completely free from useless talks.

The servant or disciple of the spiritual master should be free from false prestige,

never considering himself to be the doer. He should be active and never lazy and

should give up all sense of proprietorship over the objects of the senses, including

his wife, children, home and society. He should be endowed with feelings of loving

friendship toward the spiritual master and should never become deviated or bewildered.

The servant or disciple should always desire advancement in spiritual understanding,

should not envy anyone and should always avoid useless conversation.

A disciple should not find or see any faults in Śrī Guru

avidyo vā savidyo vā gurur eva janārdanaḥ

marga-stho vāpy amarga-stho gurur eva sadā gatiḥ

HBV 4.359

Whether seems to be educated or uneducated, Śrī Guru is as good as Janārdana

(Kṛṣṇa - the maintainer of all living entities). Whether he appears to follow the line

or deviate, still Śrī Guru is one's only destination and means of attaining perfection.

A disciple should never consider Śrī Guru to be an ordinary mortal

gurur vikriya yadi dekhaha kakhon

tathāpi avajñā nahi kara kadācana

Guru Mahimā, Sanātana Dāsa (Bengali Gauḍīya Gīti-guccha)

If you sometimes see any faulty behaviour in Śrī Guru, still you should never

disobey him, considering him to be an ordinary mortal.6

Even if the spiritual master hits him, the disciple should not retaliate or do anything displeasing to him

na guror apriyaṁ kuryāt tāḍitaḥ pīḍito 'pi vā

nāvamānyeta tad-vākyaṁ nāpriyaṁ hi samācaret

Viṣṇu-smṛti/HBV 1.99

na—not; guroḥ—of the spiritual master; apriyam—displeasing; kuryāt—should do; tāḍitaḥ—hit; pīḍitaḥ—upset; api—even; vā—or; na—not; avamānyeta—should disrespect; tad-vākyam—his words; na—not; apriyam—displeasing; hi—indeed; samācaret—should do.

Even if the spiritual master hits him or gives him trouble, the disciple should not retaliate or do anything displeasing to him. The disciple should never disrespect his spiritual master's words nor speak to him in a displeasing way.

One who pleases his Guru attains the supreme destination

ācāryasya priyaṁ kuryāt prāṇair api dhanair api

karmaṇā manasā vācā sa yāti paramaṁ gatim

Viṣṇu-smṛti/HBV 1.100

ācāryasya—of the spiritual master; priyam—pleasure; kuryāt—should do; prāṇaiḥ—with life; api—and; dhanaiḥ—with wealth; api—and; karmaṇā—with deeds; manasā—with mind; vācā—with words; sa—he; yāti—goes; paramam—to the supreme; gatim—destination.

A disciple who with his life, wealth, actions, mind, and words pleases his spiritual master goes to the supreme destination.

Spare the cane - spoil the child (or disciple)

lālane bahavo doṣās tāḍane bahavo guṇāḥ

tasmāt putraṁ ca śiṣyaṁ ca tāḍayen na tu lālayet

Nīti Śāstra

lālane—in fondling; bahavaḥ—many; doṣāḥ—faults; tāḍane—in administering

punishment; bahavaḥ—many; guṇāḥ—good qualities; tasmāt—therefore;

putram—a son; ca—and; śiṣyam—a disciple; ca—and; tāḍayet—should punish;

na—not; tu—but; lālayet—should fondle.

Leniency encourages bad qualities in a disciple or son, and strictness helps

develop good qualities. Therefore, a teacher or parent should not pamper a child

but administer punishment for inappropriate behavior.

By faithful service to Śrī Guru a disciple will attain Kṛṣṇa's lotus feet

tāte kṛṣṇa bhaje, kare gurura sevana

māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

CC Mad 22.25

tāte—therefore; kṛṣṇa bhaje—if one worships Lord Kṛṣṇa; kare—performs; gurura

sevana—service to his spiritual master; māyā-jāla chuṭe—gets free from the binding

net of māyā; pāya—gets; kṛṣṇera caraṇa—shelter at the lotus feet of Kṛṣṇa.

If the conditioned soul engages in the service of the Lord and simultaneously

carries out the orders of his spiritual master and serves him, he can get out of the

clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet.

5) The Hazards of Neglecting or Disobeying Śrī Guru

One should never disrespect the Guru or disobey his instructions

guror avajñā

Padma Purāṇa/Bhajana Rahasya p. 96/Jaiva Dharma p. 564

guroḥ—of the spiritual master; avajñā—disrespect or disobedience.

It is a grave offence to disobey the orders of Śrī Guru or to consider him an ordinary

person (i.e. to consider his body material).

Offending the Guru is unpardonable

harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana

tasmāt sarva-prayatnena gurum eva prasādayet

Adityā Purāṇa/HBV 4.360/Bhakti San. A 237/BRSB p. 44/Arcana-dīpikā p. 119/GKH (P)

harau—when Śrī Hari; ruṣṭe—is angered; guru—Śrī Guru; trātā—delivers (one);

gurau—when Śrī Guru; ruṣṭe—is angered; na kaścana—no one; tasmāt—therefore;

sarva-prayatnena—with all endeavour; eva—certainly; prasādayet—one

should please; gurum—Śrī Guru.

If Kṛṣṇa is angry, the Śrī Guru will save you. If the spiritual master is angry, no one

can save you. Therefore make all efforts to please your Guru.

Even Harināma cannot absolve offences committed against a Vaiṣṇava

hari-sthāne aparādhe tāre harināma

toma-sthāne aparādhe nahika eḍāna

Ei-Bāra Karuṇā Kara, SGG p. 27

Offences committed at the lotus feet of Śrī Hari are absolved by harināma. But

for offences against you (Vaiṣṇava or Śrī Guru) there is absolutely no means of

deliverance.

One should never disobey the spiritual master's direct order

prabhu kahe bhaṭṭācārya, karaha vicāra gurura kiṅkara haya mānya se āmāra

tāṅhāre āpana-sevā karāite nā yuyāya guru ājñā diyāchena, ki kari upāya

bhaṭṭa kahe gurura ājñā haya balavān guru-ājñā nā laṅghiye, śāstra pramāṇa

CC Mad 10.142-44/BPKG p. 233

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhaṭṭācārya—My dear Bhaṭṭācārya;

karaha vicāra—just consider; gurura kiṅkara—the servant of My guru; haya—is;

mānya—respectable; se—he; āmāra—to Me; tāṅhāre—him; āpana-sevā—personal

service; karāite—to engage; nā yuyāya—is not befitting; guru—the spiritual master;

ājñā—order; diyāchena—has given; ki—what; kari—can I do; upāya—remedy;

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; gurura ājñā—the order of the spiritual

master; haya—is; balavān—strong; guru-ājñā—the order of the spiritual master;

nā—not; laṅghiye—we can disobey; śāstra—scriptural; pramāṇa—injunction.

The Lord asked, "Sir, please judge this matter. These two are the servants of My

spiritual master and the objects of My respect. It is therefore improper from Me to

engage them in My service. But then again, it is My spiritual master's direct order

for Me to do so. What should I do?" Sārvabhauma answered, "The order of the

spiritual master takes precedence, because all scriptures stress that one should

never disobey the spiritual master's direct order."

One should follow the Guru’s instruction without duplicity

guru ājñā haya avicāranīya

BPKG p. 415

One should not deliberate on the validity of the order of the Guru.

One who thinks Śrī Guru to be an ordinary man goes to hell

ārcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir

viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe ‘mbu-buddhiḥ

śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmanya-buddhir

viṣṇau sarveśvare tad-itara-sama-dhīr yasya vā nārakī saḥ

Pādma Purāṇa/Padyāvalī 115/PJ 4.14/BPKG p. 3

ārcye—worshippable Deity; viṣṇau—of Lord Viṣṇu; śilā—as stone; dhīḥ—the conception; guruṣu—of the spiritual masters; nara—of being an ordinary man; matiḥ—the conception; vaiṣṇave—to the vaiṣṇavas; jāti—of birth; buddhiḥ—the conception; viṣṇoḥ—of Lord Viṣṇu; va—or; vaiṣṇavānām—of the Vaiṣṇavas; kali—of Kali-yuga; mala—of the impurity; mathane—in the destruction; pāda—of the feet; tīrthe—in the pilgrimage place; ambu—of water; buddhiḥ—the conception;

śrī-viṣṇoḥ—of Lord Viṣṇu; nāmni—in the name; mantre—a mantra; sakala—all; kaluṣa—impurities; he—destroying; śabda—a sound; samanya—

ordinary; buddhiḥ—the conception; viṣṇau—to Lord Viṣṇu; sarva—of all;

īśvare—the master; tat—than Him; itara—others; sama—equal; dhīḥ—the conception;

yasya—of whom; va—or; nārakī—a resident of hell; saḥ—he.

Anyone who considers the worshipable Deity to be stone; who considers the

Vaiṣṇava Guru to be a mortal man; who considers a Vaisnava to be limited by the

confines of caste, lineage, or creed; who considers the holy foot-wash of Lord

Viṣṇu (Gaṅgā water), or of a Vaiṣṇava (caraṇāmṛta), to be ordinary water; who

considers the holy name (the Hare Kṛṣṇa mahā-mantra), which vanqishes all sins,

to be material sound vibration; and who considers the God of gods, Lord Viṣṇu,

to be merely on the level of demigods, such a person becomes a resident of hell.

The following line (from the above śloka) is often used alone

guruṣu nara-matir yasya vā nārakī saḥ

Pādma Purāṇa/GKH 1.56

One who thinks of the spiritual master as an ordinary man is said to live in hell.

Thus ends 5) The Hazards of Neglecting or Disobeying Śrī Guru

6) The Hazards of Accepting an Unqualified Guru

Bogus 'Gurus' are common but a real Guru is rare

guravo bahavaḥ santi śiṣya-vittāpahārakāḥ

durlabhaḥ sad-gurur devi śiṣya-santāpahārakaḥ

Purāṇa-vākya/GKH 1.48

[Lord Śiva to Pārvatī:] Many 'Gurus' take advantage of their disciples and plunder

them. They exploit their disciples and use them to amass wealth, whereas a

genuine Guru who can remove the material miseries of his disciples is very rare.

Both the bogus Guru and his disciples go to hell

yo vyaktir nyāya-rahitam anyāyena śṛṇoti yaḥ

tāv ubhau narakaṁ ghoraṁ vrajataḥ kālam akṣayam

HBV 1.101/JD ch. 20/GKH 1.51

One who poses as an ācārya, but speaks against the conclusions of Śrīmad

Bhāgavatam and other scriptures or performs kīrtana opposed to the proper glorification

of Śrī Kṛṣṇa, certainly goes to hell for countless lifetimes along with his disciples

and whoever else hears such un-bona fide talks and kīrtana.

It is useless to take shelter of a Guru who is not fully realised

śabda-brahmaṇi niṣṇāto na niṣṇāyāt pare yadi

śramas tasya śrama-phalo hy adhenum iva rakṣataḥ

SB 11.11.18/SBG p. 315

śabda-brahmaṇi—in the Vedic literature; niṣṇātaḥ—expert through complete study;

na niṣṇāyāt—does not absorb the mind; pare—in the Supreme; yadi—if; śramaḥ—

labour; tasya—his; śrama—of great endeavor; phalaḥ—the fruit; hi—certainly;

adhenum—a cow that gives no milk; iva—like; rakṣataḥ—of one who is protecting.

Taking shelter of a 'Guru' who has great learning of the Vedic literature but

who has not realised para-brahma (Kṛṣṇa), is like keeping a barren cow who cannot

give milk. It is useless labour and one does not achieve any real result.

The śāstras enjoin to abandon a bogus Guru

guror apy avaliptasya kāryākāryam ajānataḥ

utpatha-pratipannasya parityāgo vidhīyate

Mahābhārata, Udyoga Parva 179.25/BRSB p. 47/JD ch. 20/GKH 1.49

api—even; guroḥ—(one who has accepted the duty of) a Guru; avaliptasya—who

is attached to sense gratification (rather than the practices of bhakti); ajānataḥ—

who is unaware; kārya-akāryam—of what should and should not be done;

utpatha-pratipannasya—who has taken to a sinful path, deviating from pure bhakti;

vidhīyate —should be; parityāgaḥ—abandoned.

It is one's duty to give up a Guru who is attached to sense gratification rather

than the practices of bhakti, who does not know what he should or should not do,

and who deviates from the path of pure bhakti, either because of bad association

or because he is opposed to Vaiṣṇavas.

[Śrīla Jīva Gosvāmī's Commentary:] A Guru who is envious of pure devotees, who

blasphemes them, or behaves maliciously towards them should certainly be abandoned,

remembering the verse 'guror api avaliptasya'. Such an envious Guru lacks the mood

and qualities of a Vaiṣṇava Guru. The śāstras enjoin that one should not accept initiation

from a non-Vaiṣṇava. Knowing these injunctions of the scriptures, a sincere devotee

should abandon a false Guru who is envious of the pure devotee. After leaving a

false Guru, if a devotee is without a spiritual guide, his only hope is to seek out a mahābhāgavataVaiṣṇava

and serve him. By constantly rendering service to such a pure devotee,

one will certainly attain the highest goal of life." (Bhakti-Sandarbha 238)

Śrīla Bhaktivinoda Ṭhākura: However, it is not proper to give up a Guru whose

knowledge is meager, if he is not inimical to the Vaiṣṇavas, not a Māyāvādī and not

attached to sinful activity. In that case, one should still respect him as Guru, and

with his permission, one should go to another Vaiṣṇava who is more knowledgeable,

and serve that Vaiṣṇava and take instructions from him. (JD ch. 20)

A materialistic, professional, or sectarian 'Guru' must be given up

paramārtha-gurvāśrayo vyavahārika-gurvādi parityāgenāpi kartavyaḥ

Bhakti-Sandarbha, annucheda 210/GKH 1.53

One should not accept a Guru based on hereditary, social or sectarian considerations.

Such a professional or sectarian 'Guru' should be rejected. One must accept a qualified,

genuine Guru who can help one advance towards the ultimate goal of life, kṛṣṇa-prema.7

One who rejects a false Guru must accept a real Guru

avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet

punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

HBV 4.144/BRSB p. 47/JD ch. 20/GKH 1.54

One goes to hell if he accepts mantra (either harināma or dīkṣā) from a non-

Vaiṣṇava Guru, that is, one who is associating with women, and who is devoid of

kṛṣṇa-bhakti. Therefore, according to the rules of śāstra, one must take mantra

again from a genuine Vaiṣṇava Guru.

Who is ineligible to be a Guru?

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj jananī na sā syāt

daivaṁ na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

SB 5.5.18/STB p. 19

guruḥ—a spiritual master; na—not; saḥ—he; syāt—should become; sva-janaḥ—a

relative; na—not; saḥ—such a person; syāt—should become; pitā—a father; na—

not; saḥ—he; syāt—should become; jananī—a mother; na—not; sā—she; syāt—

should become; daivam—the worshipable deity; na—not; tat—that; syāt—should

become; na—not; patiḥ—a husband; ca—also; saḥ—he; syāt—should become;

na—not; mocayet—can deliver; yaḥ—who; samupeta-mṛtyum—one who is in

saṁsāra, the cycle of birth and death.

That Guru is not a Guru, that father is not a father, that mother is not a mother, that demigod is not a demigod and that relative is not a relative who cannot protect us from the clutches of death, cannot bestow eternal life

upon

us and cannot protect us from the ignorance of māyā, which keeps us engrossed

and bound in this material existence of birth and death.

A Guru should not initiate for prestige and material gain

na śiṣyān anubadhnīta granthān naivabhyased bahūn

na vyākhyām upayuñjita nārambhān ārabhet kvacit

SB 7.13.8/BRS 1.2.113

na—not; śiṣyān—disciples; anubadhnīta—one should induce for material benefit;

granthān—unnecessary literatures; na—not; eva—certainly; abhyaset—should

try to understand or cultivate; bahūn—many; na—nor; vyākhyām—discourses;

upayuñjīta—should make as a means of livelihood; na—nor; ārambhān—unnecessary

endeavours; ārabhet—should attempt to increase; kvacit—at any time.

A sannyāsī (Guru) must never present allurements of material benefits to

attract disciples. He should never initiate unqualified disciples in order to expand

the number of his followers for prestige and material gain. He should never unnecessarily

read many books, nor should he lecture on scriptures like the Śrīmad-

Bhāgavatam as a way of making his livelihood. He must never attempt to increase

material opulence unnecessarily. He must renounce over-endeavours for things

that are beyond his means or which cannot be attained even at the expense of considerable

time and energy.

Thus ends 6) The Hazards of Accepting an Unqualified Guru

7) Prayers to Śrī Guru

Śrī Guru Vandanā

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim

yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam

Adapted from Bhavārtha Dipikā, Maṅgala Stotram 1

mūkam—a dumb man; karoti—makes; vācālam—an eloquent speaker; paṅgum—

a lame man; langhayate—cause to cross over; girim—a mountain; yat-kṛpā—

whose mercy; tam—unto Him; aham—I; vande—offer prayers; śrī gurum—Śrī

Guru; dīna—the fallen and destitude; tāraṇam—delivers.

I offer my respectful obeisances unto Śrī Guru, the deliverer of all fallen souls,

whose mercy turns the dumb into eloquent speakers, and enables the lame to cross

mountains.

Śrī Guru Praṇāma

namas te gurudevāya sarva-siddhi-pradāyine

sarva-maṅgala-rūpāya sarvānanda-vidhāyine

Śrī Muktā-carita/SGG p. 6

I offer praṇāma unto Śrīla Gurudeva who is the embodiment of all auspiciousness

and who bestows all spiritual perfection and happiness.

Śrī Guru Vandanā

nāma-śreṣthaṁ manum api śacī-pūtram atra svarūpaṁ

rūpaṁ tasyāgrajam uru-pūriṁ māthurīṁ goṣthavāṭīm

rādhā-kuṇḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ

prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato'smi

Śrī Muktā-carita, Raghunātha dāsa Gosvāmī/SGG p. 6

nāma-śreṣtham—the most exalted of names, Śrī-Nāma; manum—Śrī Gopāla

mantra; api—also; śacī-pūtram—the son of Śacī mātā; atra—in this world; svarūpam—

Śrī Svarūpa Dāmodara Gosvāmī; rūpam—Śrī Rūpa Gosvāmī tasya—his;

agra-jam—elder brother (Śrī Sanātana Gosvāmī); uru-purīm—the vast spiritual

stronghold; māthurīm—of Mathurā-maṇḍala; goṣṭhavāṭīm—which is ornamented

by many dwellings for the cows and cowherds; rādhā-kuṇḍam—the bathing pond

of Śrī Rādhā; giri-varam—the best of hills Śrī Giri-Govardhana; aho!—exultation;

rādhikā-mādhava—for the service to the feet of Śrī Rādhā-Mādhava;

āśām—hope; prāptaḥ—obtained; yasya—whose, prathita-kṛpayā—by whose farflung

mercy; śrī-gurum—the glorious remover of my ignorance, Śrī Guru; tam—

that; nataḥ—bowed down; asmi—I am.

I am fully indebted to Śrī Gurudeva. Why? He has given me so many things: the highest conception

of the holy name of Kṛṣṇa, the highest form of sound which contains the highest form

of thought, aspiration, ideal, everything. And he has given me the service of our great savior, Śrī

Caitanya Mahāprabhu, and His dearmost assistant, Svarūpa Dāmodara. He has brought me in

connection with Śrī Rūpa, who was ordered to distribute the heart's innermost dealings, the

highest devotional love, rāgānugā-bhakti. Gurudeva has given me Śrīla Sanātana Goswāmī,

who gives us sambandha-jñāna, a proper understanding of our relationship with Śrī Kṛṣṇa, and

he has given me Mathurā Maṇḍala, which will help me in my remembrance of Rādhā and

Govinda wherever I shall cast my glance. By his grace Gurudeva has

revealed the superexcellent

position of Rādhā-kunda, the favorite place of Rādhā and Govinda for Their pastimes and

this Girirāja Govardhāna. Lastly, he has given me the hope that one day I can get the service of

Śrī Śrī Rādhikā and Mādhava. I have been given all these assurances by my Gurudeva, so I bow

my head with all my respects to his lotus feet.

[The above is an extended, verbatim translation by Śrīla B.R. Śrīdhara Gosvāmī Mahārajā,

who adds:] If we are conscious of all these spiritual matters, we can think that we have

approached our Gurudeva properly. What is our Guru? What is his mission? It is filled

with all these things. Devoid of that, what is our self-interest? (Śrī Guru and His Grace).

Vijñapti

he śrī-guro jñāna-da dīna-bandho svānanda-dātaḥ karuṇaika-sindho

vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra

Arcana Paddhati/SGG p. 7

O Gurudeva! You bestow transcendental knowledge, you are the friend of the

fallen, you bestow the spiritual bliss which is within your heart, you are an ocean

of pure mercy. Although dwelling in Goloka Vṛndāvana, you have descended for

the welfare of fallen souls like myself and you are preaching the divine love of Śrīmatī

Rādhikā's for Kṛṣṇa. Please be merciful unto me.

Thus ends section 7) Prayers to Śrī Guru

8) Dīkṣā – Divine Knowledge

The definition śloka of Dīkṣā (1)

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam

tasmāt dīkṣeti sā proktā deśikais tattva-kovidaiḥ

Viṣṇu-yāmala/HBV 2.9/CC Mad 15.108 pt/Upad 5 pt/BRSB p. 48

divyam—divine; jñānam—knowledge; yataḥ—since; dadyāt—it can give; kuryāt—

can cause; pāpasya—of sin; saṅkṣayam—utter annihilation; tasmāt—therefore;

dīkṣā—dī-kṣā; iti—as; sā—it; proktā—is described; deśikaiḥ—by guides (Gurus);

tattva-kovidaiḥ—who are learned in the science of transcendental truths.

That process which bestows transcendental knowledge (dī - divya-jñāna) and

destroys (kṣā) sinful desires for sense gratification is called dīkṣā by learned

authorities in the absolute truth.

Śrīla Jīva Gosvāmī: The words “divyaṁ jñānaṁ” here refers to the description of the Lord’s transcendental form as well as knowledge of one’s relationship with Kṛṣṇa (given in a seed form within the dīkṣā-mantras). Chanting the dīkṣā-mantras establishes a relationship (sambandha) with the Supreme Lord. (Bhakti sandarbha 283)

The definition śloka of Dīkṣā (2)

divyaṁ jñānaṁ hy atra mantre bhagavat-svarūpa-jñānam,

tena bhagavatā sambandha-viśeṣa-jñānañ ca

Bhakti-sandarbha, Anuccheda 283/BRSB p. 47

Divya-jñāna is transcendental knowledge contained within a mantra which reveals the form and identity of the Supreme Lord (bhagavat-svarūpa) as well as knowledge of the sādhaka-jīva’s particular relationship with the Lord.

Śrīla Viśvanātha Cakravartī Ṭhākura: The relationship between Bhagavān and the jīva is that of servant and served. Bhagavān is the served (sevya) and the jīva is the servant (sevaka)—this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of dāsya, sakhya, vātsalya, or madhurya. Śrī Gurudeva, knowing the svarūpa-gata-bhāva, or in other words

the natural, inherent disposition of the sādhaka [the sādhaka's svarūpa], gives nourishment

to that particular mood within his heart in order to bring it clearly into view.

(BRSB, commentary on the above śloka)

divya-jñānaṁ kṣapayati iti dīkṣā

(quoted by BVSP, SB lecture, LA 12.12.73)

Dīkṣā means Di, divya-jñānam, transcendental knowledge (knowledge of one's

svarūpa and one's iṣṭadeva); kṣā means to destroy; also īkṣā means darśana, to see,

or kṣapayati, to explain.

The mantra is non-different from Śrī Guru and from Śrī Hari

yo mantraḥ sa guruḥ sākṣāt yo guruḥ sa hariḥ svayam

gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam

Vāmana-kalpa/HBV 4.353/BRSB p. 41/MK ch.3/GKH (P)

The mantra (received from Śrī Guru) is the Guru himself, and Śrī Guru is directly

the Supreme Lord Hari. There is no difference between Śrī Guru, the mantra given

by him, and Śrī Hari. He with whom Śrī Guru is pleased, also obtains the pleasure of

Śrī Hari Himself.

Śrīla Nārāyaṇa Mahārāja: Śrī Guru's internal, spiritual mood of service to Śrī

Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a mantra.

Everything is given in seed form within the mantra. At first the disciple will not be

able to understand, but by performing sādhana and bhajana under the guidance of

Śrī Gurudeva and by meditating on the mantra given by him, gradually everything

will be revealed. Therefore it is said here that the mantra is the direct representative

of Śrī Gurudeva. (BRSB, commentary on the above śloka)

By the influence of the mantra, the surrendered disciple never takes birth again

svayaṁ brahmaṇi nikṣiptān jātān eva hi mantrataḥ

vinītān atha putrādīn saṁskṛtya pratibodhayet

Nārada Pañcarātra/Bharadvāja-saṁhitā 2.34

When the Guru gives the mantra to his disciple according to the rules and regulations

of pāñcarātrika-vidhi, then, by the influence of that mantra, the disciple

never takes birth again. A humble disciple conducts himself with great respect for

his spiritual master as if he is a son of the Guru. To such a humble disciple, who

has been purified by the appropriate saṁskāras, the Guru teaches the meaning of

the mantra. This is the way that spiritual initiation is performed according

to the

rules and regulations of scripture.

Through Dīkṣā, Kṛṣṇa transforms the sādhaka's body into spiritual substance

prabhu kahe, vaiṣṇava-deha 'prākṛta' kabhu naya

'aprākṛta' deha bhaktera 'cid-ānanda-maya'

dīkṣā-kāle bhakta kare ātma-samarpaṇa

sei-kāle kṛṣṇa tāre kare ātma-sama

sei deha kare tāra cid-ānanda maya

aprākṛta-dehe tāṅra caraṇa bhajaya

CC Antya 4.192-3/GKH 13.147/Art of Sādhana ch. 7

prabhu kahe—Śrī Caitanya Mahāprabhu said; vaiṣṇava deha—the body of a

Vaiṣṇava; prākṛta—material; kabhu naya—is never; aprākṛta—transcendental;

deha—body; bhaktera—of a devotee; cit-ānanda-maya—full of transcendental bliss;

dīkṣā-kāle—at the time of initiation; bhakta—the devotee; kare—does; ātmasamarpaṇa—

full self-dedication; sei-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; tāre—

him; kare—makes; ātma-sama—the same as Himself; sei deha—that body; kare—

makes; tāra—his; cit-ānanda-maya—full of transcendental bliss; aprākṛta-dehe—in

that transcendental body; tāṅra—His; caraṇa—feet; bhajaya—worships.

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is

considered to be transcendental, full of spiritual bliss. At the time of initiation,

when a sādhaka fully surrenders to Śrī Guru, Kṛṣṇa makes him like Himself. He

transforms the devotee’s body into spiritual substance; the sādhaka then worships

the Lord in that spiritualized body.”

Śrīla Bhakti Pramoda Purī Mahārāja: When the living being who has taken to

the devotional path first surrenders himself to the lotus feet of his spiritual master,

then Kṛṣṇa accepts him as one of His very own. He frees him from the bondage of

bodily identity and gives him an experience of his eternal spiritual nature (svarūpa).

With this divine knowledge, the devotee takes a spiritual body appropriate for

the transcendental service of the Lord. This is the inner mystery of dīkṣā.

Dīkṣā turns one into a brāhmaṇa as bell metal is turned into gold

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

Hari-bhakti-vilāsa 2.12/BRSB p. 48

Just as bell metal is turned to gold by a particular alchemical process, a person can

attain to the state of dvi-ja (second, spiritual birth) by the process of Vaiṣṇava dīkṣā.

Śrīla Viśvanātha Cakravartī Ṭhākura: There are three kinds of birth: (1) śaukra-janma—

seminal birth by mother and father, (2) sāvitra-janma—a ceremony in which a

boy is initiated into one of the three twice-born classes by being invested with the

sacred thread, and (3) daikṣa-janma—birth by the process of dīkṣā or spiritual initiation.

Even a śūdra or an untouchable person (antya-ja) who is born in the lowest

family obtains the saṁskāras for being a dvija upon being initiated in accordance

with the regulations of the Pāñcarātra. (BRSB p. 48)

Dīkṣā is absolutely necessary

guru-dīkṣā vihinasya na siddhim na sad-gatim

tasmat sarva-prayatnena guruṇā dīkṣitaṁ bhavet

Purāṇa vakya

Without proper dīkṣā from Śrī Guru, no one can attain perfection or the supreme

destination. Therefore, with utmost care and attention one should accept dīkṣā initiation from Śrī Guru.

One bereft of Dīkṣā obtains birth in the animal species of life

adīkṣitasya vāmoru kṛtaṁ sarvaṁ nirarthakam

paśu-yonim-avāpnoti dīkṣā virahitī janaḥ

Skanda Purāṇa/Hari-bhakti-vilāsa 2.6/BRSB p. 49

O Vāmoru! All the auspicious activities of men are worthless without accepting

dīkṣā. A person who is bereft of dīkṣā obtains birth in the animal species of life.

Śrīla Jīva Gosvāmī states: "As illustrated by Dhruva's history, the acceptance of

dīkṣā is absolutely necessary in order to perform the sādhana and bhajana for realising

Śrī Bhagavān." [BS 27, Ṭīkā]).

nṛṇāṁ sarveṣām eva dvijatvaṁ "vipratā"

Sanātana Gosvāmī's Dig Darśinī commentary on the above śloka

The purport is that anyone can become twice-born if he is properly initiated

(that is, by hearing the dīkṣā mantras directly from a bona fide Guru).

The Dīkṣā mantras are absolutely essential to purify one's chanting of Śrī Nāma

mūrkha tumi, tomāra nāhika vedāntādhikāra

kṛṣṇa-mantra japa sadā ei mantra-sāra

CC Ādi 7.72

mūrkha tumi—You are a fool; tomāra—Your; nāhika—there is not; vedānta—

Vedānta philosophy; adhikāra—qualification (to study); kṛṣṇa-mantra—gopālamantra

(kāma-bīja); japa—chant; sadā—always; ei—this; mantra—Hare Kṛṣṇa

mahā-mantra; sāra—essence of all Vedic knowledge.

My Guru said, “You are a fool. You are not qualified to study Vedānta philosophy,

and therefore You must chant the gopāla-mantra followed by the Hare Kṛṣṇa

mahā-mantra, which is the essence of all mantras and all śāstras.”

Without dīkṣā, harināma only gives sukṛti to come to Śrī Guru and receive dīkṣā-mantras

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

CC Ādi 7. 73

kṛṣṇa-mantra—(the chanting of the) gopāla-mantra (kliṁ kṛṣṇaya etc.); haite—

from; habe—it will be; saṁsāra—material existence; mocana—deliverance;

kṛṣṇa-nāma—(the chanting of the) Hare Kṛṣṇa mahā-mantra; haite—from;

pābe—one will get; kṛṣṇera—of Śrī Kṛṣṇa; caraṇa—lotus feet.

Simply by chanting the kṛṣṇa-mantra (the gopāla-mantra), one can obtain freedom

from material existence. Thereafter, simply by chanting kṛṣṇa-nāma, the Hare Kṛṣṇa

mahā-mantra, one will get the lotus feet of Śrī Kṛṣṇa and attain kṛṣṇa-prema.8

A dīkṣā mantra received from an unqualified Guru is useless

sampradāya vihinā ye mantrās te niṣphalāḥ matāḥ

śrī-brahmā-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ

Padma Purāṇa/Prameya-ratnavalī 1.5/JD ch. 13 /BPKG p. 62

sampradāya-vihināḥ—without being connected with a bona fide sampradāya, or the

guru-varga (through proper initiation by a mahā-bhāgavata Guru); ye—which;

mantrāḥ—mantras; te—those; niṣphalāḥ—fruitless, useless; matāḥ—are considered;

śrī-brahmā-rudra-sanakā vaiṣṇavāḥ—the four Vaiṣṇava Sampradāyas; kṣiti-pāvanāḥ—purify the earth.

Vaiṣṇava ācāryas in the four authorized disciplic successions, namely

Ramānujācārya in the Śrī-sampradāya, Śrī Madhvācārya in the Brahma-sampradāya,

Viṣṇusvāmī in the Rudra-sampradāya, and Nimbāditya in the Catuḥsanasampradāya,

purify the whole universe. Dīkṣā-mantras not received from a bona

fide ācārya in one of these four Vaīṣṇava sampradāyas are considered to be useless.

gāyantam trāyate tasmāt gāyatrītvam tatah smṛtaṁ

Padma-Purāṇa

That which delivers the chanter from material existence is known as 'gāyatrī.'

The power of a dīkṣā mantra given by Śrī Guru to a genuine disciple

kibā mantra dila gosāñi kibā tāra bala?

japite japite mantra korila pāgala

CC Ādi 7.81

kibā—what kind of; mantra—mantra; dilā—you have given; gosāñi—My lord;

kibā—what is; tāra—its; bala—strength; japite—chanting; japite—chanting;

mantra—mantra; karila—has made Me; pāgala—madman.

(Śrī Caitanya Mahāprabhu said:) O Gurudeva! What kind of a mantra have you

given Me? What power does it have? By continuously chanting this mantra I have

become completely mad. Sometimes this mantra makes Me laugh, sometimes it

makes Me cry, dance or roll on the ground.

Thus ends section 8) Dīkṣā – Divine Knowledge

Further qualities of Śrī Guru

Any pure Vaiṣṇava is automatically a Guru; Śāstra declares that Śrī Guru is the

very form and personality of Śrī Kṛṣṇa; Guru has full realisation of his relationship

with Kṛṣṇa; Guru is renounced, not attached to worldly things; Fixed, unwavering,

one-pointed to kṛṣṇa-bhakti; Obedient; Always speaks the Truth; Pure in

behaviour; Supremely intelligent; Always delights in performing saṅkīrtana;

Engaged in the bhajana or worship of Śrī Gauracandra; Devoid of pride; Devoid of

lust and anger; Has special, complete devotion to his own Guru; Always serving

Hari, Guru and Vaiṣṇavas; Has conquered his senses; Master of the five knowledgeacquiring

senses; Will not see or speak unnecessarily; Especially kind and compassionate;

Devoid of false ego; Non-envious; 'Cut out the name of a Guru who is idle'

(not speaking hari-kathā, not preaching: he is not Guru but goru, a cow); Devoid of

material possessiveness, i.e. "This is mine", "This is yours"; Immovable, equipoised,

grave; If one inquires from him about tattva, he is always happy to answer and discuss

the topic; Never engaged in prajalpa; He considers his body the temple of

Kṛṣna and keeps it always neat and clean, and free of disease; Not proud or puffed

up in any way; Never behaves like a miser (one who withholds bhakti, harināma,

prasāda etc. from others); Never gets angry; Free from lamentation; Never spends

unnecessarily; Never seeing faults in others; Not speaking bitter words, always

speaks sweetly to all; Never engaged in securing or accumulating money by

cheating,

illicit activities; Devoid of the self-conception (abhimān) that “I am a great scholar, I already know everything” (thus one is unable to serve Śrī Guru); Never giving pain or distress to others for the sake of one’s own service; Eats a balanced diet (One who eats too much cannot engage in bhajana); Honors prasāda with the mood of serving it (prasāda is not to be eaten for enjoyment, exccesive eating destroys one’s health and bhajana); Accepts and tolerates the chastisment of his own Guru; One who cannot bring you to the service of Śrī Rādhā-Kṛṣṇa is not a Guru; He who can give one devotion is real Guru. (Śrīla Nārāyaṇa Mahārāja’s lecture on Guru Purṇima, 25 July 1991, at Keśavajī Gauḍīya Maṭha, Mathurā).

Thus ends Chapter 1 – Guru-tattva

Chapter 2 – Vaiṣṇava-tattva

Oh Vaiṣṇava! Your mercy is the essence of my existence

Definition of a Vaiṣṇava

gṛhīta-viṣṇu-dīkṣāko viṣṇu-pūjā-paro naraḥ

vaiṣṇavo 'bhihito 'bhijñair itaro 'smād avaiṣṇavaḥ

Hari-bhakti-vilāsa 1.55/JD ch. 8

gṛhīta-viṣṇu—accepted into a Viṣṇu mantra; dīkṣāko—by initiation; viṣṇu-pūjā-paraḥ—

enthusiastically engaged in and dedicated to the worship of Śrī Viṣṇu; naraḥ—a

person; vaiṣṇavaḥ abhihitaḥ— is called a Vaiṣṇava; abhijñaiḥ—by the wise; itaraḥ

asmād—other than him; avaiṣṇavaḥ—not a Vaiṣṇava.

Learned scholars have determined that a Vaiṣṇava is one who is initiated into

a Viṣṇu mantra in accordance with the regulations of śāstra, and dedicated to the

worship of Śrī Viṣṇu. All others are non-Vaiṣṇavas.

Śrīla Nārāyaṇa Mahārāja: A Vaiṣṇava is he in whose heart Śrī Kṛṣṇa is always present.

Definition of a Sādhaka – the topmost practitioner of devotional service

utpanna-ratayaḥ samyaṅ nairvighnyam anupāgatāḥ

kṛṣṇa-sākṣāt-kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ

BRS 2.1.276/BRSB p. 22

One in whose heart rati (bhāva) towards Śrī Kṛṣṇa has already manifested, who

has become qualified to perceive the direct manifestation of the Lord, but who has

not yet obtained complete freedom from all obstacles, is called a sādhaka-bhakta.

1) The Qualities and Glories of the Vaiṣṇavas

A pure devotee is identical with Kṛṣṇa, who resides in his heart

īśvara-svarūpa-bhakta tāṅra adhiṣṭhāna

bhaktera hṛdaye kṛṣṇera satata viśrāma

CC Ādi 1.61

īśvara—the Supreme Personality of Godhead; svarūpa—identical with; bhakta—the

pure devotee; tāṅra—His; adhiṣṭhāna—abode; bhaktera—of the devotee; hṛdaye—in

the heart; kṛṣṇera—of Lord Kṛṣṇa; satata—always; viśrāma—the resting place.

A pure devotee incessantly engaged in the loving service of Kṛṣṇa is

identical with

Him, for Kṛṣṇa is always seated in his heart ('Identical' means one at heart with Kṛṣṇa

or being very near and dear to Him, not merged into Him or being non-distinct from Him).

Kṛṣṇa is controlled by the love of His bhaktas and sits only within their hearts

ahaṁ bhakta-parādhīno hy asvatantra iva dvija

sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

SB 9.4.63

[śrī-bhagavān uvāca—Śrī Bhagavān said:] aham—I; bhakta-parādhīnaḥ—am dependent

on the will of My devotees; hi—indeed; asvatantraḥ—am not independent; iva—

exactly like that; dvija—O brāhmaṇa; sādhubhiḥ—by pure devotees, completely free

from all material desires; grasta-hṛdayaḥ—My heart is captivated; bhaktaiḥ—because

they are devotees; bhakta-jana-priyaḥ—I am dependent not only on My devotee but

also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

[Śrī Bhagavān said to Durvāsā Muni]: "I am completely under the control of My

devotees. Indeed, I am not at all independent. Because My devotees are completely

devoid of material desires, I sit only within the cores of their hearts. What to

speak

of My devotee, even those who are devotees of My devotee are very dear to Me.”

Kṛṣṇa says, “Pure devotees are My very heart”

sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham

mad-anyat te na jānanti nāhaṁ tebhyo manāg api

SB 9.4.68/CC Ādi 1.62

sādhavaḥ—the pure devotees; hṛdayam—in the core of the heart; mahyam—of Me;

sādhūnām—of the pure devotees also; hṛdayam—in the core of the heart; tu—indeed;

aham—I am; mat-anyat—anything else but me; te—they; na—not; jānanti—know;

na—not; aham—I; tebhyaḥ—than them; manāk api—even slightly.

The pure devotee is always within the core of My heart, and I am always in the

heart of the pure devotee. My devotees do not know anything else but Me, and I

do not recognize anyone besides them as mine.

Worship of Kṛṣṇa’s devotees is higher than direct worship of Kṛṣṇa

ārādhanānāṁ sarveṣāṁ

viṣṇor ārādhanaṁ param

tasmāt parataraṁ devi

tadīyānāṁ samarcanam

Padma Purāṇa/CC Madhya 11.31

ārādhanānām—of varieties of worship; sarveṣām—all; viṣṇoḥ—of Lord Viṣṇu;

ārādhanam—worship; param—the most exalted; tasmāt—and above such worship

of Lord Viṣṇu; parataram—of greater value; devi—O goddess; tadīyānām—devotees

in confidential loving relationship with Śrī Kṛṣṇa; samarcanam—perfect worship.

Lord Śiva told the goddess Durgā, "My dear Devī, although the Vedas mention

worship of demigods, the worship of Lord Viṣṇu is topmost and is ultimately recommended.

However, above the worship of Lord Viṣṇu is the worship of (or rendering

of service to) His devotees, who are the object of the Lord's love."10

The pure devotees are holy places personified

bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho

tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā

SB 1.13.10/CC Ādi 1.63

bhavat—your good self; vidhāḥ—like; bhāgavatāḥ—pure devotees; tīrtha—the holy places

of pilgrimage; bhūtāḥ—converted into; svayam—personally; vibho—O

powerful one;

tīrthī-kurvanti—make into a holy place of pilgrimage; tīrthāni—the holy places; sva-antaḥsthena—

having been situated in the heart; gadā-bhṛtā—who carries a club (Bhagavān).

[Yudhiṣṭhira to Vidura:] My lord, pure devotees like your good self are verily

holy places personified. Because you carry Śrī Bhagavān within your heart, you

turn all places into places of pilgrimage.

Sādhus like you purify one instantly by their very sight

na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ

te punaty uru-kālena darśanād eva sādhavaḥ

SB 10.84.11

na—not; hi—indeed; ap—of water; mayāni—composed; tīrthāni—holy places;

na—not; devāḥ—deities; mṛt—of earth; śilā—and stone; mayāḥ—composed; te—

they; punanti—purify; uru-kālena—after a long time; darśanāt—by being seen;

eva—only; sādhavaḥ—saintly devotees.

Water alone does not make a sacred place holy. Nor is it earth nor clay that

composes the form of the Deity. The waters of the Ganges, visits to holy places,

and the worship of the Śālagrāma-śilā purify one only after a long time, but sādhus

like you purify one instantly by their very sight.

All the good qualities of Kṛṣṇa and His devotees manifest in one who renders unflinching devotional service; the non-devotee has in fact no good qualities

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā

manorathenāsati dhāvato bahiḥ

SB 5.18.12/BRS 1.1.29/CC Ādi 8.58, Mad 22.76/BTV ch. 3/BR 4.20

yasya—of whom; asti—there is; bhaktiḥ—pure devotional service; bhagavati—

unto Śrī Bhagavān; akiñcanā—without material desires; sarvaiḥ—all; guṇaiḥ—

with good qualities; tatra—there; samāsate—live; surāḥ—the demigods or saintly

devotees; harau—unto the Lord; abhaktasya—of the nondevotee; kutaḥ—where;

mahat-guṇāḥ—the high qualities; manaḥ-rathena—by mental concoction; asati—

to temporary material happiness; dhāvataḥ—running; bahiḥ—externally.

One who renders pure, unflinching devotional service to Kṛṣṇa which is free

from material attachments, Kṛṣṇa and all the saintly devotees enter his heart

accompanied by their exalted qualities. However, he who has no devotion to Śrī

Bhagavān, is devoid of good qualities because he is engaged by mental concoction

in the service of māyā, which is the external feature of the Lord.

Kṛṣṇa's potency is unlimited and so is the potency of His pure devotees

kutaḥ punar gṛṇato nāma tasya mahattamaikānta-parāyaṇasya

yo 'nanta-śaktir bhagavān ananto mahad-guṇatvād yam anantam āhuḥ

SB 1.18.19

kutaḥ—what to say; punaḥ—again; gṛṇataḥ—one who chants; nāma—holy name;

tasya—His; mahat-tama—great devotees; ekānta—exclusive; parāyaṇasya—of one who

takes shelter of; yaḥ—He who; ananta—is the unlimited; śaktiḥ—potency; bhagavān—

all-opulent Personality; anantaḥ—immeasurable; mahat—great; guṇatvāt—on account

of such attributes; yam—whom; anantam—by the name ananta; āhuḥ—is called.

What to speak of Śrī Bhagavān who possesses unlimited energy and is therefore

celebrated by the name of Ananta, even those who are chanting the holy names of

the Unlimited and are dedicated to serving Him with one pointed determination,

under the direction of the great saintly devotees, are also known as unlimited on

account of the qualities of those great souls.

One-pointed devotees are fearless

nārāyaṇa-parāḥ sarve na kutaścana bibhyati

svargāpavarga-narakeṣv api tulyārtha-darśinaḥ

SB 6.17.28

nārāyaṇa-parāḥ—pure devotees, who are exclusively dedicated to the service of Nārāyaṇa Bhagavān; sarve—all; na—not; kutaścana—anywhere; bibhyati—are afraid; svarga—in the higher planetary systems; apavarga—in liberation; narakeṣu—or in hell; api—even; tulya artha—of equal value; darśinaḥ—they see.

Devotees exclusively dedicated to the devotional service of the Supreme Personality of Godhead, Śrī Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are completely immersed in the service of the Lord.

The twenty-six qualities of a Vaiṣṇava

sei saba guṇa haya vaiṣṇava-lakṣaṇ

saba kahā nā yāya, kari dig-daraśana

kṛpālū, akṛta-droha, satya-sāra, sama

nirdoṣa, vadānya, mṛdu, śuci, akiñcana

sarvopakāraka, śānta, kṛṣṇaika-śaraṇa

akāma, anīha, sthira, vijita-ṣaḍ-guṇa

mita-bhuk, apramatta, mānada, amāni

gambhira, karuṇa, maitra, kavi, dakṣa, mauni

CC Madhya 22.77-80

sei saba guṇa—all those transcendental qualities; haya—are; vaiṣṇava-lakṣaṇa—

the symptoms of a Vaiṣṇava; saba—all; kahā nā yāya—cannot be explained;

kari—I shall do; dik-daraśana—a general review; kṛpālu—merciful; akṛtadroha —

not defiant; satya-sāra—thoroughly truthful; sama—equal; nirdoṣa—

faultless or not fault-finding; vadānya—magnanimous; mṛdu—mild; śuci—clean;

akiñcana—without material possessions; sarva-upakāraka—working for the welfare

of everyone; śānta—peaceful; kṛṣṇa-eka-śaraṇa—exclusively surrendered to

Kṛṣṇa; akāma—desireless; anīha—indifferent to material acquisitions; sthira—

fixed; vijita-ṣaṭ-guṇa—completely controlling the six enemies (lust, anger, greed,

etc.); mita-bhuk—eating only as much as required; apramatta—without inebriation;

māna-da—respectful to all; amānī—devoid of pride, without false prestige;

gambhīra—grave; karuṇa—compassionate; maitra—a friend to all; kavi—poetic;

dakṣa—expert; maunī—silent (never engaged in prajalpa - unnecessary talk).

All these transcendental qualities are the characteristics of pure Vaiṣṇavas.

They cannot be fully explained, but I shall try to point out some of the important

qualities: Devotees are always merciful, humble, truthful, equal to all, faultless,

magnanimous, mild, and clean. They are without material possessions, and they

perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa, and

desireless. They are indifferent to material acquisitions and are fixed in devotional

service. They completely control the six bad qualities: lust, anger, greed, pride,

illusion, and envy. They eat only as much as required, and are sober and grave.

They are respectful, compassionate, and without false prestige. They are friendly,

poetic, expert, and silent (i.e. they do not speak whimsically).

Devotees are always tolerant, forbearing and very merciful

titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām

ajāta-śatravaḥ śāntāḥ sādhavaḥ sādhu-bhūṣaṇāḥ

SB 3.25.21/CC Madhya 22.81

titikṣavaḥ—very forbearing; kāruṇikāḥ—merciful; suhṛdaḥ—who are well-wishers;

sarva-dehinām—to all living entities; ajāta-śatravaḥ—without enemies; śāntāḥ—

peaceful; sādhavaḥ—following the injunctions of the śāstra; sādhu-bhūṣaṇāḥ—

who are decorated with good character.

Devotees are always tolerant, forbearing and very merciful. They are the wellwishers

of every living entity. They follow the scriptural injunctions, and because

they have no enemies, they are very peaceful. These are the decorations of devotees.

mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām

mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ

SB 3.25.22

mayi—unto Me; ananyena bhāvena—with undeviated mind; bhaktim—devotional

service; kurvanti—perform; ye—those who; dṛḍhām—staunch; mat-kṛte—for My

sake; tyakta—renounced; karmāṇaḥ—activities; tyakta—renounced; sva-jana—

family relationships; bāndhavāḥ—friendly acquaintances.

Such a sādhu is engaged in staunch devotional service to the Lord without deviation.

For the sake of the Lord he renounces all other connections, such as family relationships

and friendly acquaintances within the world.

The Vaiṣṇavas see with equal vision

vidyā-vinaya-sampanne brāhmaṇe gavi hastini

śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ

BG 5.18

vidyā—with education; vinaya—and gentleness; sampanne—fully equipped; brāhmaṇe—

in the brāhmaṇa; gavi—in the cow; hastini—in the elephant; śuni—in the

dog; ca—and; eva—certainly; śva-pāke—in the dog-eater (the outcaste); ca—respectively;

paṇḍitāḥ—those who are wise; sama-darśinaḥ—who see with equal vision.

The enlightened devotees, being endowed with humility and realised knowledge,

perceive with equal vision that the ātma is present within the brāhmaṇa, the cow,

the elephant, the dog and the outcaste.

The qualities of saintly devotees and the benefit of rendering service to them

mahat-sevāṁ dvāram āhur vimuktes

tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam

mahāntas te sama-cittāḥ praśāntā

vimanyavaḥ suhṛdaḥ sādhavo ye

SB 5.5.2/CC Madhya 22.82

mahat-sevām—service to the spiritually advanced persons called mahātmās;

dvāram—the way; āhuḥ—it is said; vimukteḥ—of liberation; tamaḥ-dvāram—

the way

to the bondage of ignorance in hellish materialistic life; yoṣitām—of women; saṅgi—

of associates; saṅgam—association; mahāntaḥ—the pure devotees; te—they; sama-cittāḥ—

who see everyone equally as a spiritual being; praśāntāḥ—very peaceful;

vimanyavaḥ—without anger (one must distribute bhakti to persons who are hostile

without becoming angry at them); suhṛdaḥ—well-wishers of everyone; sādhavaḥ—

pure, saintly devotees, completely free of material contamination; ye—they who.

One can attain the path of liberation from material bondage only by rendering

service to highly advanced spiritual personalities, the mahātmās. For those who

are not interested in such activities, who associate with people fond of women and

sex, the path to hell is wide open. The mahātmās are equipoised and see everyone

equally as spiritual beings. They are very peaceful, completely devoid of anger or

any material contamination, and are fully engaged in devotional service. They are

the well-wishers of everyone. Such saintly persons are known as pure devotees.

The characteristics of a pure devotee

ye vā mayīśe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu

gṛheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke

SB 5.5.3

ye—those who; vā—or; mayi—unto Me; īśe—the Supreme Lord; kṛta-sauhṛdaarthāḥ—

very eager to develop love (in a relationship of dāsya, sakhya, vātsalya or

mādhurya); janeṣu—to people; dehambhara-vārtikeṣu—who are interested only in

maintaining the body, not in spiritual salvation; gṛheṣu—to the home; jāyā—wife;

ātma-ja—children; rātimatsu—consisting of wealth or friends; na—not;

prīti-yuktāḥ—very attached; yāvat-arthāḥ—who live by collecting only as much as

required; ca—and; loke—in the material world.

Those who are exclusively interested in reviving their their love of God do not

like to do anything that is not related to Kṛṣṇa. They are not interested in mingling

with those who are busy maintaining their bodies by eating, sleeping, mating, and

defending. They are not attached to their homes, although they may be householders.

Nor are they attached to wives, children, friends, or wealth. At the same

time, they are not indifferent to the execution of their duties. Such persons

are

interested in collecting only as much as needed to keep their body and soul

together. These are the characteristics of a pure devotee.

The pure devotee's mercy is even more powerful than Kṛṣṇa's

aho ananta-dāsānāṁ mahattvaṁ dṛṣṭam adya me

kṛtāgaso 'pi yad rājan maṅgalāni samīhase

SB 9.4.68

[durvāsāḥ uvāca—Durvāsā Muni said:] aho—alas; ananta-dāsānām—of the servants

of the Supreme Personality of Godhead; mahattvam—greatness; dṛṣṭam—

seen; adya—today; me—by me; kṛta-āgasaḥ api—although I was an offender; yat—

still; rājan—O King; maṅgalāni—good fortune; samīhase—you are praying for me.

Durvāsā Muni said, "My dear king, today I have experienced the greatness of a

Vaiṣṇava, for although I have committed a grievous offence by trying to kill you,

you have prayed for my protection and well being." ("You cheated me, pretending

to be an ordinary person. But now I realise that the mercy of a pure devotee is

even more powerful than Kṛṣṇa's.")

The devotee's mercy is causeless

bhajanti ye yathā devān devā api tathaiva tān

chāyeva karma-sacivāḥ sādhavo dīna-vatsalāḥ

SB 11.2.6

bhajanti—worship; ye—they who; yathā—in which way; devān—the demigods;

devāḥ—the demigods; api—also; tathā eva—just in that way; tān—them; chāyā—in

a shadow; iva—as if; karma—of material activities and their reactions; sacivāḥ—

the attendants; sādhavaḥ—saintly persons; dīna-vatsalāḥ—merciful to the fallen.

The rewards the demigods give closely follow one's pious acts, just as the movements

of a shadow correspond exactly to those of the body. A devotee's mercy, however, is

causeless and does not depend on the accumulation of piety. Saintly persons are kind

and compassionate to fallen souls without considering their piety or impiety.

Even māyā-devī has to beg the mercy of a pure devotee to get prema

māyā-dāsī 'prema' māge, ithe ki vismaya?

'sādhu-kṛpā'-'nāma' vinā 'prema' nā janmaya

CC Antya 3.266

māyā-dāsī—the external energy is a maidservant; prema māge—she wants love of

Godhead; ithe—in this; ki vismaya—what is the wonder; sādhu-kṛpā—the mercy

of the pure devotee; nāma—chanting of the holy name; vinā—without; prema—

prema; nā janmaya—is not possible.

What is the wonder if the maidservant of Kṛṣṇa, His external potency māyā-devī,

begs (Śrīla Haridāsa Ṭhākura) for love of God? Without the mercy of a pure devotee

and without the chanting of the holy name, kṛṣṇa-prema cannot be attained.

The sādhus are oblivious to material miseries

mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca

tapanti vividhās tāpā naitān mad-gata-cetasaḥ

SB 3.25.23

mat-āśrayāḥ—about Me; kathāḥ—stories; mṛṣṭāḥ—delightful; śṛṇvanti—they hear;

kathayanti—they chant; ca—and; tapanti—inflict suffering; vividhāḥ—various; tāpāḥ—the

material miseries; na—do not; etān—unto them; mat-gata—fixed on Me; cetasaḥ—their

thoughts.

Engaged constantly in chanting and hearing about Me, the sādhus do not suffer from

material miseries because they are always filled with thoughts of My pastimes and activities.

The Vaiṣṇava is transcendental and free from the laws of Karma

na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate

viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ

Padma Purāṇa/Hari-Bhakti-Vilāsa 10.113

A Vaiṣṇava does not take birth under the jurisdiction of karmic law. His birth

and disappearance are transcendental. The wise have declared that the servants

of Viṣṇu are eternally engaged in the liberated service of the Lord and hence are

free from the laws of material nature.

The Vaiṣṇava never dies

ata eva vaiṣṇavera janma mṛtyu nāi

saṅge āisen, saṅge yāyen tathāi

dharma, karma, janma vaiṣṇavera kabhu nahe

padma-purāṇete ihā vyakta kari' kahe

CB Antya 8.173-4

The Padma Purāṇa says that Vaiṣṇavas do not undergo birth and death like ordinary

people do. They appear and disappear within this world on their own accord. In

this way, sometimes we get their association and sometimes their association is withdrawn.

The Vaiṣṇavas are not subject to any worldly considerations of dharma and karma.

Śrīla Nārāyaṇa Mahārāja: Those who think that I will soon die and then they can

take over and become Guru, are guru-drohī (offenders and traitors). Śrī Guru never

dies, never, ever. He continues to live in the heart of those disciples who are chaste

and loyal to him. And what is loyalty? Loyalty is when you act according to the desire

of Śrī Guru, not according to your own desire. This is the mood of the gopīs. They only

want to please Rādhā and Kṛṣṇa and fulfil Their desires. They have no self-interest

whatsoever. Please try to understand this and take it into your heart. (LA, May 2005)

Harder than a thunderbolt, softer than a rose

vajrād api kaṭhorāṇi mṛdūni kusumād api

lokottarāṇāṁ cetāṁsi ko nu vijñātum īśvaraḥ

CC Mad 7.73

vajrāt api—than a thunderbolt; kaṭhorāṇi—harder; mṛdūni—softer; kusumāt api —

than a flower; loka-uttarāṇām—persons above the human platform of behavior;

cetāṁsi—the hearts; kaḥ—who; nu—but; vijñātum—to understand; īśvaraḥ—able.

Who can comprehend the heart of exalted, transcendental personalities,

whose natures are harder than thunderbolts and more tender than lotus flowers?

The Vaiṣṇava's activities are transcendental and free from self-interest

vahni-sūrya-brāhmaṇebhyas tejīyān vaiṣṇavāḥ sadā

na vicāro na bhogaś ca vaiṣṇavānāṁ sva-karmaṇām

Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa, ch. 59

The purifying power of fire, the sun, and the holy brāhmaṇas is eclipsed by the

divine power of the Vaiṣṇavas. The activities of the Vaiṣṇavas are neither karmic

nor performed for the sake of materialistic enjoyment.

Even the learned cannot understand the words and actions of pure devotees

yāñra citte kṛṣṇa-premā karaye udaya

tāñra vākya, kriyā, mudrā vijñeha nā bujhaya

CC Mad 23.39

yāñra citte—in whose heart; kṛṣṇa-premā—love of Kṛṣṇa; karaye udaya—awakens;

tāñra—his; vākya—words; kriyā—activities; mudrā—symptoms; vijñeha—

even a learned scholar; nā bujhaya—does not understand.

Even the most learned and intelligent cannot understand the words, activities

and symptoms of the pure devotee in whose heart kṛṣṇa-prema has awakened.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda often used an abbreviated

form of this śloka, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya.11

Non-devotees cannot perceive the Vaiṣṇava's transcendental qualities

dekhiyā nā dekhe yata abhaktera gaṇa

ulūke nā dekhe yena sūryera kiraṇa

CC Ādi 3.86

dekhiyā—seeing; nā dekhe—they do not see; yata—all; abhaktera—of non-devotees;

gaṇa—crowds; ulūke—the owl; nā dekhe—does not see; yena—just as; sūryera—of

the sun; kiraṇa—rays.

Non-devotees may see the Vaiṣṇava yet cannot perceive the Vaiṣṇava's transcendental

qualities, just as an owl cannot see the rays of the sun, even though it has eyes.

Materialistic people cannot understand the activities or position of a Vaiṣṇava

yata dekha vaiṣṇavera vyavahāra-duhkha

niṣcaya jāniha sei parānanda sukha

viṣaya-madāndha saba kicchui nā jāne

vidyā kūla, dhana-made vaiṣṇava nā cine

CB Madhya 9.240-241

When you see a Vaiṣṇava of the highest order who seems to be suffering from

material misery, you should know for sure that he is really experiencing the

highest ecstasy. Bewildered by sense enjoyment and puffed up with pride in

their knowledge, education, birth, wealth, beauty, and so on, ignorant people

cannot understand the activities or position of a Vaiṣṇava. A Vaiṣṇava, on

the other hand, never considers country of birth, level of education or wealth

to be important qualifications, but distributes the Lord's mercy to everyone,

regardless of their social position or cultural background.

Both read the scriptures day and night but while one sees darkness the other sees light

yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī

yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ

BG 2.69

yā—what; niśā—is night; sarva—all; bhūtānām—of living entities; tasyām—in

that; jāgarti—is wakeful; saṁyamī—the self-controlled; yasyām—in which;

jāgrati—are awake; bhūtāni—all beings; sā—that is; niśā—night; paśyataḥ—for

the introspective; muneḥ—sage.

What is night (God consciousness) for all conditioned souls is the time of

awakening (spiritual reality) for the self-controlled Vaiṣṇava; and the time of

awakening (fruitive activities and sense gratification) for all conditioned souls is

night (the darkness of ignorance) for the introspective sādhaka.

The pure devotee selflessly preaches out of compassion

mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dīna-cetasām

niḥśreyasāya bhagavan kalpate nānyathā kvacit

SB 10.8.4/CC Mad 8.40

mahat-vicalanam—the wandering of saintly persons; nṛṇām—of human beings;

gṛhiṇām—who are householders; dīna-cetasām—low-minded; niḥśreyasāya—for

the ultimate benefit; bhagavan—O my Lord; na anyathā—not any other purpose;

kalpate—one imagines; kvacit—at any time.

O Nārada, great saintly persons like you visit the homes of family men, not to

profit from them but simply to bestow eternal auspiciousness upon them, even

though they are often reluctant to hear anything for their spiritual benefit, being

too materialistic. Otherwise you have no need to travel from one place to the next.

The Vaiṣṇava goes to people's houses only to deliver the fallen

mahānta-svabhāva ei tārite pāmara

nija kārya nāhi tabu yāna tāra ghara

CC Madhya 8.39

mahānta-svabhāva—the nature of saintly persons; ei—this; tārite—to deliver;

pāmara—fallen souls; nija—own; kārya—business; nāhi—there is not; tabu—

still; yāna—goes; tāra—his; ghara—house.

It is the general practice of saintly persons to deliver the fallen. Therefore they

go to people's houses, although they have no personal business there.

The Vaiṣṇava travels around the world only to show mercy to fallen souls

janasya kṛṣṇād vimukhasya daivād adharma-śilasya suduḥkhitasya

anugrahāyeha caranti nūnaṁ bhūtāni bhavyāni janārdanasya

SB 3.5.3

janasya—of the common man; kṛṣṇāt—from Kṛṣṇa; vimukhasya—of the one who

has turned his face against the Lord; daivāt—by the influence of external energy;

adharma-śīlasya—of one who is engaged in irreligion; su-duḥkhitasya—of one who

is always unhappy; anugrahāya—due to being compassionate towards them; iha —

in this world; caranti—wander; nūnam—certainly; bhūtāni—persons; bhavyāni —

greatly munificent souls; janārdanasya—of the Supreme Personality of Godhead.

My dear Lord, great munificent souls travel on the earth on behalf of Śrī Kṛṣṇa only to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

The Vaiṣṇava is 'para-duḥkha-duḥkhī' and 'para-upakarī'

para-duḥkha-duḥkhī kṛpāmbudhiḥ

Vilāpa-kusumāñjali 6 (vairāgya-yug-bhakti-rasaṁ prayatnair)

para—of others; duḥkha—by the unhappiness; duḥkhī—unhappy; kṛpā—of mercy;

ambudhiḥ—an ocean

The Vaiṣṇava is unhappy only because of the unhappiness of others. He is

never distressed in any condition of life, but is very much aggrieved by the sufferings

of others, and he is an ocean of mercy.

para-upakari (para-upakara)

CC Antya 16.147/CC Ādi 9.41

para-upakari—the benefactor of all other living entities. para—others;

upakara—benefit; para-upakara—welfare activity, benefitting or helping others.

The Vaiṣṇava is the benefactor of all other living entities (because he pulls

them away from māya and bestows the highest benefit in the form of pure bhakti).

I am simply concerned with love for the materialistic fools and rascals

naivodvije para duratyaya-vaitaraṇyās

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

śoce tato vimukha-cetasa indriyārthamāyā-

sukhāya bharam udvahato vimūḍhān

SB 7.9.43

na—not; eva—certainly; udvije—I am disturbed or afraid; para—O Supreme;

duratyaya—insurmountable; vaitaraṇyāḥ—of the Vaitaraṇī, the ocean of material existence;

tvat-vīrya—of Your Lordship's glories and activities; gāyana—from chanting or

distributing; mahā-amṛta—in the great ocean of nectarean spiritual bliss; magna-cittaḥ—

whose consciousness is absorbed; śoce—I am simply lamenting; tataḥ—from that;

vimukha-cetasaḥ—the fools and rascals who are bereft of Kṛṣṇa consciousness; indriyaartha—

in sense gratification; māyā-sukhāya—for temporary, illusory happiness;

bharam—the false burden or responsibility (of maintaining one’s family, society and

nation and making elaborate arrangements for that purpose); udvahataḥ—for elevation;

vimūḍhān—although all of them are nothing but fools and rascals.

O best of the great personalities, I am not at all afraid of material existence and

of Your deluding potency (māyā), for wherever I stay I am fully absorbed in

thoughts of Your glories and activities. My concern is only for the fools and rascals

who are making elaborate plans for material happiness and maintaining their

families, societies and countries. I am simply concerned with love for them.

The glories of the Vaiṣṇavas

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān

viriñcatām eti tataḥ paraṁ hi mām

avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ

padaṁ yathāhaṁ vibudhāḥ kalātyaye

SB 4.24.29

sva-dharma-niṣṭhaḥ—one who is situated in his own dharma; śata-janmabhiḥ—for

one hundred births; pumān—a living entity; viriñcatām—the post of Lord Brahmā;

eti—gets; tataḥ—thereafter; param—above; hi—certainly; mām—attains me;

avyākṛtam—without deviation; bhāgavataḥ—unto Bhagavān; atha—therefore;

vaiṣṇavam—a pure devotee of the Lord; padam—post; yathā—as; aham—I; vibudhāḥ—

demigods; kalā-atyaye—after the annihilation of the material world.

One who perfectly follows his duty in varṇāśrama-dharma for one hundred

births can attain the position of Brahmā. One who is more qualified can attain

the position of Śiva. A Vaiṣṇava, however, is immediately promoted to the spiritual

planets far beyond even my abode. That transcendental position is so difficult

to realise that I, Lord Śiva, and the other demigods can attain those spiritual

planets only after the ultimate annihilation of the material world.

Even Brahmā and Śiva pray for the qualification to become 'Kṛṣṇa-dāsa'

nayana bhariyā dekha dāsera prabhāva hena dāsya-bhāve kṛṣṇe kara anurāga

alpa hena nā māniha "kṛṣṇa-dāsa" nāma alpa-bhāgye dāsa nāhi kare bhagavān

dāsa-nāme brahmā-śiva hariṣa-antara dharaṇī-dharendra cāhe dāsa adhikāra

CB Madhya 23.463-464, 472

[Lord Caitanya said:] Just see the influence of the servant of Kṛṣṇa. With such

a mentality of service, cultivate a deep attachment to Kṛṣṇa. If, however,

you are

devoid of a service attitude and do not wish to call yourself 'Kṛṣṇa-dāsa', you will

be most unfortunate: the Lord will never accept you as His servant. Brahmā and

Śiva, although masters of the universe, take endless delight in the name 'Kṛṣṇadāsa'

and pray for the qualification to become 'Kṛṣṇa-dāsa'.

The Vaiṣṇava rejects a high birth if it is devoid of bhakti

kīṭa janma hau yathā tūyā dāsa

bahir-mukha brahma-janme nāhi āśa

Śaraṇāgati, Bhaktivinode Ṭhākura

kīṭa—worm; janma—birth; hau—let it be; jathā—so long as; tuyā—Your; dāsa—servant;

bahir-mukha—adverse; brahma-janme—born as Brahmā; nāhi—not; āśa—become.

Let me take birth again even as a worm, as long as I may remain Your servant.

O Kṛṣṇa, I would happily forsake a birth as Brahmā, if that birth were devoid of

Your service.

The glories of the servants of the of the servants of the Vaiṣṇavas

maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre

mat prārthanīya mad-anugraha eṣa eva

tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya

bhṛtyasya-bhṛtyam iti māṁ smara lokanātha

Mukunda-mālā-stotra 25

mat—my; janmanaḥ—of the birth; phalam—the fruit; idam—this; madhu-kaiṭabha-

are—O enemy of Madhu and Kaiṭabha; mat—by me; prārthanīya—prayed for;

mat—to me; anugrahaḥ—mercy; eṣaḥ—this; eva—certainly; tvat—Your; bhṛtyabhṛtya—

of the servant's servant; paricāraka—of the servant; bhṛtya-bhṛtyabhṛtyasya—

of the servant of the servant of the servant; bhṛtyaḥ—the servant;

iti—so; mām—me; smara—think of; loka—of the world; nātha—O master.

O Supreme Lord of all, slayer of the demons Madhu and Kaitabha! Please be

merciful to me and grant my prayer that You may remember me as a servant of Your

servant's servant, a servant of such a servant of Your servant's servant, a servant of

a servant of Your servant's servant, and a servant of Your servant's servant servant.

The servant of My servants is My real devotee

ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ

mad-bhaktānāṁ ca ye bhaktās te me bhaktatamā matāḥ

Ādi Purana/CC Mad 11.28/Laghu-bhāg. 2.6/BRSB p. 94

ye—those who; me—My; bhakta-janāḥ—devotees; pārtha—O Pārtha; na—not; me—

My; bhaktāḥ—devotees; ca—but; te—those; janāḥ—persons; mat-bhaktānām—of My

devotees; ca—certainly; ye—those who; bhaktāḥ—devotees; te—such persons; me—

My; bhaktatamāḥ—most advanced devotees; matāḥ—that is My opinion.

[Lord Kṛṣṇa told Arjuna:] "Those who consider themselves My direct devotees

are actually not My devotees, but those who see themselves as the devotees of My

associates are factually My devotees."

The servants of My servants are sure to attain perfection

siddhir bhavati vā neti saṁśayo 'cyuta-sevinām

niḥsaṁśayo 'stu tad-bhakta-paricaryā-ratātmanām

Varāha Purāṇa/ Śāṇḍilya-smṛti/CB Antya 3.486/GKH (P)

The servants of the infallible Bhagavān may or may not attain perfection.

There is some doubt. But for the servants of the Lord's devotees there is no doubt.

Further glories of Vaiṣṇavas

sādhūnāṁ sama-cittānāṁ sutarāṁ mat-kṛtātmanām

darśanān no bhaved bandhaḥ puṁso 'kṣṇoḥ savitur yathā

SB 10.10.41

sādhūnām—of devotees; sama-cittānām—who are equally disposed toward everyone;

sutarām—excessively, completely; mat-kṛta-ātmanām—of persons who are

fully surrendered, determined to render service unto Me; darśanāt—simply by the

audience; no bhavet bandhaḥ—freedom from all material bondage; puṁsaḥ—of a

person; akṣṇoḥ—of the eyes; savituḥ yathā—as by being face to face with the sun.

When one is face to face with the Sun, there is no longer darkness for one's

eyes. Similarly, when one is face to face with a sādhu who is fully determined and

surrendered to the Supreme Personality of Godhead Śrī Kṛṣṇa, one will no longer

be subject to material bondage.

na mayy ekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ

sādhūnāṁ sama-cittānāṁ buddheḥ param upeyuṣām

SB 11.20.36

na—not; mayi—in Me; eka-anta—unalloyed; bhaktānām—of the devotees; guṇa—

recommended as good; doṣa—forbidden as unfavorable; udbhavāḥ—arising from

such things; guṇāḥ—piety and sin; sādhūnām—the sādhus (who are free from material

hankering); sama-cittānām—who maintain steady spiritual consciousness in all

circumstances; buddheḥ—that which can be conceived by material intelligence;

param—beyond; upeyuṣām—of those who have achieved.

Material piety and sin, which arise from the good and evil of this world, cannot

exist within My unalloyed devotees, who, being freed from material hankering, maintain

steady spiritual consciousness in all circumstances.

A pure devotee should be considered dearer than one's own family

mātā-pitā yuvatayas tanayā vibhūtiḥ

sarvaṁ yad eva niyamena mad-anvayānām

ādyasya naḥ kalu-pater-bakulābhirāmaṁ

śrīmat-tad-aṅghri yugalaṁ praṇamāmi mūrdhnā

Stotra-Ratnam 5, Śrī Yamunācārya

I bow down most respectfully to the blessed lotus feet, attractive as blossoming

bakula flowers, of the predecessor ācāryas of our devotional family. They are eternally

united to us and all members of our family with a bond of love and

affection,

and one should consider their lotus feet to be everything - one’s father, mother,

sons, wife and wealth.

The Six Gosvāmīs are the very embodiment of the nectar ocean of divine love

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī

dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau

śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

kṛṣṇa—of Kṛṣṇa; utkīrtana—chanting loudly; gāna—singing; nartana—dancing; parau—who

are absorbed; prema-amṛta—the nectar of love of God; ambhaḥ-nidhī—like oceans; dhīra-adhīrajana—

to the gentle and the ruffians; priyau—who are dear; priya-karau—who are all-pleasing;

nirmatsarau—who are non-envious; pūjitau—who are all-worshipable; śrī-caitanya—of Śrī

Caitanya; kṛpā-bharau—who are bearing the mercy; bhuvi—in the world; bhuvaḥ—of the world;

bhāra—the burden; avahantārakau—who dispel; vande—I offer my respectful obeisances; rūpa—

unto Śrīla Rūpa Gosvāmī; sanātanau—unto Śrīla Sanātana Gosvāmī; raghu-yugau—unto Śrīla

Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—unto Śrīla Jīva

Gosvāmī; gopālakau—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa,

Raghunātha dāsa, Śrī Jīva and Gopāla Bhaṭṭa, who were always engaged in singing

Kṛṣṇa's name, beauty, qualities and pastimes, and dancing (in mādhurya-bhāva,

the 'sweetness-mood' of His līlās). The Gosvāmīs are the very embodiment of the

nectar ocean of divine love (premāmṛta-samudra-svarūpa). They are accepted and

respected by learned and ignorant persons alike, and their activities endear them

to all because they hold no envy towards anyone. Śrī Caitanya Mahāprabhu has

fully blessed them with His mercy. Thus they are able to spread the sweet nectar

of bhakti, thereby diminishing the burden of sinful life on the earth.

Your devotees can always see Your lotus feet

tān vai hy asad-vṛttibhir akṣibhir ye parāhṛtāntar-manasaḥ pareśa

atho na paśyanty urugāya nūnaṁ ye te pada-nyāsa-vilāsa-lakṣyāḥ

SB 3.5.45

tān—the lotus feet of the Lord; vai—certainly; hi—for; asat—materialistic;

vṛttibhiḥ—by

those who are influenced by external energy; akṣibhiḥ—by the senses; ye—those;

parāhṛta—missing at a distance; antaḥ-manasaḥ—of the internal mind; pareśa—O

Supreme; atho—therefore; na—never; paśyanti—can see; urugāya—O Supreme Lord

who are glorified by all saintly persons; nūnam—but; ye—those who; te—Your; pada-nyāsa—

activities; vilāsa—transcendental pastimes of enjoyment; lakṣyāḥ—those who see.

O Supreme Lord who are glorified by all saintly persons, offensive persons

whose internal vision has been too much affected by external materialistic activities

cannot see Your lotus feet, but Your devotees can always see Your lotus feet,

because their only goal is to behold and serve Your līlā.

Those who take shelter of Śrīmatī Rādhikā are great souls and are constantly engaged in My bhajana

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ

bhajanty ananya-manaso jñātvā bhūtādim avyayam

BG 9.13

tu—however; pārtha—O son of Pṛthā; mahā-ātmānaḥ—the great souls; āśritāḥ—having

taken shelter of; daivīm prakṛtim—My divine potency (parā-śakti, Śrīmatī

Rādhikā); bhajanti—render service, perform bhajana; mām—Me; ananya-manasaḥ—

with undeviating minds; jñātvā—knowing Me; ādim—(to be) the origin; bhūta—of

all beings; avyayam—and inexhaustible.

O Pārtha, the really great souls of this world (the mahātmās), having taken

complete shelter of My superior potency (parā-śakti, Śrīmatī Rādhikā), know that

I am the inexhaustible source of everything. Thus they are constantly engaged in

My bhajana with their minds exclusively fixed on Me.

Vaiṣṇavas who constantly engage in bhajana are never separated from Kṛṣṇa

satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ

namasyantaś ca māṁ bhaktyā nitya-yuktā upāsate

BG 9.14

satatam—constantly; kīrtayantaḥ—glorifying; mām—Me; yatantaḥ—fully endeavoring;

ca—also; dṛḍha-vratāḥ—with determined vows; namasyantaḥ—offering

obeisances; ca—and; mām—before Me; bhaktyā—in devotion; nitya-yuktāḥ—perpetually

engaged, who are always united [with Me]; upāsate—worship Me.

Constantly chanting the glories of My names, qualities, form and pastimes,

endeavouring with determined vows, and offering praṇāmas with devotion,

they

engage in My worship, remaining always united with Me.

Without My saintly devotees I cannot be happy

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā

śriyam ātyantikīṁ vāpi yeṣāṁ gatir ahaṁ parā

SB 9.4.64/Bṛhad Bhāgavatāmṛtam 1.3.77

na—not; aham—I; ātmānam—Myself; āśāse—hold in high regard; mat-bhaktaiḥ—

My devotees; sādhubhiḥ—the saintly persons; vinā—without; śriyam—the goddess

Lakṣmī and the opulence she provides; ātyantikīm—ultimate; vā—or; api—even;

yeṣām—for which (devotees); gatiḥ—the destination; aham—I; parā—ultimate.

Without saintly devotees for whom I am the one and only destination, I do not

desire to enjoy My transcendental bliss or My opulent position with Lakṣmī-devī.

Thus ends section 1) The Qualities and Glories of the Vaiṣṇavas

2) Pure Devotees are Very Rare

Vaiṣṇavas who know Kṛṣṇa in truth are very rare

bahūnāṁ janmanām ante jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ

BG 7.19

bahūnām—many; janmanām—repeated births and deaths; ante—after; jñāna-vān —

one who is in full knowledge; mām—unto Me; prapadyate—surrenders; vāsudevaḥ—

the Personality of Godhead, Kṛṣṇa; sarvam—everything; iti—thus; saḥ—

that; mahā-ātmā—great soul; su-durlabhaḥ—very rare to see.

After many births and deaths, he who is actually in knowledge surrenders unto

Me, knowing Me to be the cause of all causes and all that is. Such a great soul (a

mahā-bhagavat pure devotee) is very rare.

Except for the Vaiṣṇavas, no one knows Me in truth

manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye

yatatām api siddhānāṁ kaścin māṁ vetti tattvataḥ

BG 7.3

manuṣyāṇām—of men; sahasreṣu—out of many thousands; kaścit—someone;

yatati—endeavors; siddhaye—for perfection; yatatām—of those so endeavoring;

api—indeed; siddhānām—of those who have achieved perfection; kaścit—

someone;

mām—Me; vetti—does know; tattvataḥ—in fact.

Out of many thousands among men, one may endeavor for perfection, and of

those who have achieved perfection, hardly one (a Vaiṣṇava) knows Me in truth.

A pure devotee is extremely rare

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ

sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

SB 6.14.5/CC Mad 19.150/JD ch. 7, 17

muktānām—of persons liberated or freed from the bondage of ignorance; api—even; siddhānām—

of persons who have achieved perfection; nārāyaṇa—Śrī Nārāyaṇa;

parāyaṇaḥ—the pure devotee; su-durlabhaḥ—very rare; praśānta-ātmā—completely satisfied,

desireless; koṭiṣu—among many millions; api—certainly; mahā-mune—O great sage.

O great sage, out of many millions of people who have attained liberation and

freedom from ignorance, or even out of many millions of siddhas who have nearly

attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a

devotee is actually completely satisfied and peaceful.

A Vaiṣṇava is the rarely found embodiment of perfection

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi

tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ

jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi

su-durlabhā bhāgavatā hi loke

Hari-bhakti-sudhodaya 13.2/ CC Mad 20.61

akṣṇoḥ—of the eyes; phalam—the perfect result of the action; tvādṛśa—a person

like you; darśanam—to see; hi—certainly; tanoḥ—of the body; phalam—the perfection

of activities; tvādṛśa—of a person like you; gātra-saṅgaḥ—touching the

body; jihvā-phalam—the perfection of the tongue; tvādṛśa—a person like you; kīrtanam—

glorifying; hi—certainly; su-durlabhāḥ—very rare; bhāgavatāḥ—pure

devotees of the Lord; hi—certainly; loke—in this world.

O Vaiṣṇava! To see you is the perfection of the eyes. To touch your lotus feet is

the perfection of the body. To glorify your divine qualities is the perfection of the

tongue, for it is very rare to find a pure devotee within this world.

dharmācāri-madhye bahuta 'karma-niṣṭha'

koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

koṭi-jñāni-madhye haya eka-jana 'mukta'

koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

CC Madhya 19.147-148

dharma-ācāri-madhye—among persons who actually follow the Vedic principles or

religious system; bahuta—many of them; karma-niṣṭha—attracted to fruitive activities;

koṭi-karma-niṣṭha-madhye—among millions of such performers of fruitive activities

according to Vedic principles; eka—one; jñānī—wise man; śreṣṭha—the chief;

koṭi-jñāni-madhye—out of many millions of such wise men; haya—there is; eka-jana—

one person; mukta—actually liberated; koṭi-mukta-madhye—out of many millions of

liberated persons; durlabha—very rare; eka—one; kṛṣṇa-bhakta—pure devotee.

Among the followers of Vedic knowledge, most follow the process of fruitive

activity, endeavouring to avoid impious activities and perform only pious work.

Out of many such sincere fruitive jīvas, there may be one who is actually wise

(jñāni). Out of many millions of such wise persons, one may actually become liberated

(mukta), and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is rarely found.

The Gradation of living beings culminate in the perfection of being a devotee

rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ

teṣāṁ ye kecanehante śreyo vai manujādayaḥ

prāyo mumukṣavas teṣāṁ kecanaiva dvijottama

mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ

sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

SB 6.14.3-5

In this world, there are as many living entities as there are atoms. Among these

living entities, some are human beings, and among them, few are interested in following

religious principles. Among those who follow religious principles, only a

few desire liberation from the material world. Among thousands of those who

desire liberation, one may actually achieve it, giving up material attachments to

society, friendship and love, country, home, wife, and children. And among many

thousands of such liberated persons, one who can understand the true meaning of

liberation is very rare. Out of millions of perfected and liberated souls, one may

be a devotee of Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

The jīva’s evolution of consciousness: moving and non-moving living entities,

human beings, karmīs, jñānīs, muktas and finally, Vaiṣṇavas, who are rarely found

tāra madhye 'sthāvara', 'jaṅgama' dui bheda

jaṅgame tiryak-jala-sthalacara-vibheda

tāra madhye manuṣya-jāti ati alpatara

tāra madhye mleccha, pulinda, bauddha, śabara

veda-niṣṭha-madhye ardheka veda 'mukhe' māne

veda-niṣiddha pāpa kare, dharma nāhi gaṇe

dharmācārī-madhye bahuta 'karma-niṣṭha'

koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

koṭi-jñāni-madhye haya eka-jana 'mukta'

koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

CC Madhya 19.144-148

One can divide the unlimited number of living entities into two groups: moving

and non-moving. Among living entities that can move are birds, aquatics, and animals.

Although the living entities known as human beings are very small in quantity,

they may still be further subdivided, for there are many uncultured human

beings like mlecchas, pulindas, and other varieties of outcasts. Among

human

beings, those who are followers of the Vedic principles are considered civilized.

Among these, almost half simply give lip-service to the Vedic principles while

committing all kinds of sinful activities. Such men do not care for the prohibitions

of scripture. Among the followers of the Vedas most are following the

process of karma, distinguishing between pious and impious work. Out of many

such sincere karmīs, there may be one jñānī, who is actually wise. Out of many millions

of such jñānis, one may become liberated. And out of many such liberated

persons, a pure devotee of Kṛṣṇa is very difficult to find.

The five kinds of consciousness, culminating in bhāva-bhakti

Jaiva Dharma ch. 16 (p. 389 in the 2002 ed.)

The souls imprisoned by māyā in a gross material body pass through

five stages of existence: ācchādita-cetana (covered consciousness),

saṅkucita-cetana (retracted consciousness), mukulita-cetana (budding

consciousness), vikasita-cetana (blossoming consciousness), and

pūrṇa-vikasita-cetana (fully-blossomed consciousness).

Covered consciousness: Jīvas in the bodies of trees, grass and stones. Retracted

consciousness: Animals, birds, snakes, fish, etc. Budding consciousness: Immoral and moral atheists. Blossoming consciousness: Moral theists and devotees at the stage of sādhana-bhakti. Fully-blossomed consciousness: Devotees at the stage of bhāva-bhakti. There are, therefore, five kinds of human beings: immoral people, atheists who follow moral principles, theists who follow moral principles, devotees engaged in regulative devotional service (sādhana-bhakti), and devotees on the level of spontaneous devotional service (bhava-bhakti).

Thus ends section 2) Pure Devotees are Very Rare

3) The Benefits of Associating with and Serving the Vaiṣṇavas

Three powerful substances of the pure devotee

bhakta-pada-dhūli āra bhakta-pada-jala

bhakta-bhukta-avaśeṣa - ei tina mahā-bala

ei tina - sevā haite kṛṣṇa-premā haya

punaḥ punaḥ sarva-śāstre phukāriyā kaya

CC Antya 16.60-61/BRSB p. 68/MS 7 pt/STB p. 27

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; āra—and; bhaktapada-

jala—the water that washed the feet of a devotee; bhakta-bhukta-avaśeṣa—

and the remnants of food eaten by a devotee; tina—three; mahā-bala—very powerful;

ei tina-sevā—rendering service to these three; haite—from; kṛṣṇa-prema—

ecstatic love for Kṛṣṇa; haya—there is; punaḥ punaḥ—again and again; sarvaśāstre—

all the revealed scriptures; phu-kāriyā kaya—declare loudly.

The dust of the lotus feet of pure devotees, the water that washes their feet, and

their mahā-mahā prasādam remnants (both hari-kathā and prasādam) – these

three are very powerful. By serving these three, one attains Kṛṣṇa prema. This has

been proclaimed in all the śāstras again and again.12

The mahā-bhāgavata can make the impossible possible

yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ

tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate

SB 9.5.16

yat-nāma—the holy name; śruti-mātreṇa—simply by hearing; pumān—a person;

bhavati—becomes; nirmalaḥ—purified; tasya—of Him; tīrtha-padaḥ—the Lord,

at whose feet are the holy places; kim vā—what; dāsānām—for His servants;

avaśiṣyate—nothing is impossible.

If simply by hearing Śrī Kṛṣṇa's holy name one becomes supremely purified,

who can imagine the purifying power of those who are constantly engaged in service

to His lotus feet? What is impossible for such mahā-bhāgavatas?

[Śrīla Nārāyaṇa Mahārāja:] "We have come to make the impossible possible"

(Turn Hippies into "Happies", yavanas and mlecchas into Vaiṣṇavas, conditioned

souls into loving servants of Śrī Rādhā-Kṛṣṇa). (Italy, July 2004)

The Vaiṣṇavas see Kṛṣṇa's abode and can reveal it to you

oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayo

divīva cakṣur ātatam tad viprāso vipanyavo

jāgṛvāmsaḥ samindhate viṣṇor yat paramaṁ padam

Ṛg Veda 1.22.20-21/BPKG p. 405, 447, 455

oṁ—invocation; tad—that; viṣṇoḥ—of Lord Viṣṇu; paramam—the supreme;

padam—abode; sadā—always; paśyanti—they see; sūrayaḥ—the devotees; divi iva—as

in the sky; cakṣuḥ—the eye; ātatam—extends; tad—that; viprāsaḥ—the brāhmaṇas;

vipanyavaḥ—the praiseworthy; jāgṛvāmsaḥ—spiritually awake; samindhate—they

reveal; viṣṇoḥ—of Viṣṇu; yat—whose; paramam—supreme; padam—abode.

The divine and learned Vaiṣṇavas always have the darśana of the supreme

abode of Viṣṇu by their aprākṛta (spiritual) vision. Just as the sun's rays in the sky

are extended to the mundane vision, so in the same way the pure devotees always

see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually

awake devotees are able to see the spiritual world, they are also able to

reveal that supreme abode of Lord Viṣṇu to others.

Thus ends 3) The Benefits of Associating with and Serving the Vaiṣṇavas

4) The Hazards of disrespecting a Vaiṣṇava

Six kinds of Vaiṣṇava-aparādha (offences to pure devotees)

hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati

krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ

HBV 10.312/BRSB p. 68/JD ch. 9

To beat a Vaiṣṇava, to slander him, to bear malice or envy against him, to fail to welcome

or please him, to become angry with him, and to not feel pleasure upon seeing

him – by these six types of vaiṣṇava-aparādha, one falls down to a degraded

position.

The definition of aparādha

apagata-rādho yasmāt iti aparādhaḥ

Mahājana vākya

apagata—disappear; rādho—affection; yasmāt—on account of which; iti—thus;

aparādhaḥ—is an offence.

Any act or emotion which hinders the flow of love and affection or any activity

which causes Kṛṣṇa to withdraw his affection and protection (any activity performed

with an envious mood).

The effects of committing offences

āyuḥ śriyaṁ yaśo dharmaṁ lokān āśiṣa eva ca

hanti śreyāṁsi sarvāṇi puṁso mahad-atikramaḥ

SB 10.4.46/CC Madhya 15.270, 25.84

āyuḥ—the duration of life; śriyam—beauty; yaśaḥ—fame; dharmam—religion;

lokān—elevation to higher planets; āśiṣaḥ—blessings; eva—indeed; ca—also;

hanti—destroys; śreyāṁsi—benedictions; sarvāṇi—all; puṁsaḥ—of a person;

mahat-atikramaḥ—committing offences against great personalities.

My dear King, when a man commits offences against pure devotees, the

mahābhāgavatas,

all his hopes or blessings received for a long duration of life, beauty,

fame and religious life resulting in promotion to higher planets will be destroyed.

Indeed, all auspiciousness will be destroyed for such an offender.

It is forbidden to judge a Vaiṣṇava from a material viewpoint

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair

na prākṛtatvam iha bhakta-janasya paśyet

gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair

brahma-dravatvam apagacchati nīra-dharmaiḥ

Śrī Upadeśāmṛta 6/BR 2.20

dṛṣṭaiḥ prākṛtatvam—seeing with material vision; svabhāva-janitaiḥ—due to the

defects stemming from his nature; vapuṣaḥ—of the body; ca—and; doṣaiḥ—due to

the faults; iha—in this world; bhakta-janasya—the pure devotee; na paśyet—one

should not see; gaṅgā-ambhasām—of the water of the Ganges; na khalu

apagacchati—is never lost; budbuda-phena-paṅkaiḥ—by the presence of bubbles,

foam and mud; brahma-dravatvam— (just as) the nature of liquified transcendence;

nīra-dharmaiḥ—which exist simply due to the nature of water.

Devotees situated in this material world should not be viewed with material

vision;

in other words, one should not consider them to be ordinary conditioned souls. The

imperfections visible in their natures, such as birth in a low caste, harshness, lethargy

and so forth, and the imperfections visible in their bodies such as ugly features,

disease, deformities and so forth, are precisely like the appearance of bubbles, foam

and mud in the Gangā. Despite such apparent pollution in the water of the Gaṅgā,

she retains her nature as liquified transcendence. Similarly, the self-realised

Vaiṣṇavas always exist on the transcendental plane and one should not attribute

material defects to them.

To view a Vaiṣṇava externally, by birth, is opposed to bhakti

ye te kule vaiṣṇavera janma kene naya

tathāpi o sarvottama sarva-śāstre kaya

ye pāpiṣtha vaiṣṇavera jāti-buddhi kare

janma janma adhama-yonite dubi' mare

CB Madhya 10.100, 102

All the scriptures agree that a Vaiṣṇava should never be seen in terms of his birth.

A Vaiṣṇava does not actually take birth. Those sinners who see a devotee interms of

his birth will themselves be born in the wombs of abominable species life after life.

Thus ends section 4) The Hazards of disrespecting a Vaiṣṇava

5) Devotees' So-called Fall-down

A devotee who has firm faith, even if accidentally committing a sin, should be considered a sādhu (for he will be quickly relieved of his faults by Kṛṣṇa)

api cet su-durācāro bhajate mām ananya-bhāk

sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

BG 9.30-31/Upad. 6 pt/ JD ch. 6

api—even; cet—if; su-durācāraḥ—one committing the most abominable sins; bhajate—

is engaged in devotional service; mām—unto Me; ananya-bhāk—without

deviation; sādhuḥ—a saint; eva—certainly; saḥ—he; mantavyaḥ—is to be considered;

samyak—completely; vyavasitaḥ—situated in determination; hi—certainly;

saḥ—he; kṣipram—very soon; bhavati—becomes; dharma-ātmā—righteous;

śaśvat-

śāntim—lasting peace; nigacchati—attains; kaunteya—O son of Kuntī; pratijānīhi—

declare; na—never; me—My; bhaktaḥ—devotee; praṇaśyati—perishes.

If even the most ill-behaved person engages with determination in exclusive

devotional service unto Me, he is worthy of being considered a saintly person

(sādhu) due to his intelligence being fixed on Me in devotion. He quickly becomes

purified and attains relief from the bondage of both sins and pious activities. O

son of Kunti! Attest that My devotee will never fail to attain perfection.

Kṛṣṇa protects the surrendered from accidental fall-downs

sva-pāda-mūlam bhajataḥ priyasya

tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcid

dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

SB 11.5.42/CC Madhya 22.144/GKH (P)

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; bhajataḥ—who

is engaged in worshiping; priyasya—who is very dear to Kṛṣṇa; tyakta—given up; anyabhāvasya—

of any other mood; hariḥ—Śrī Hari; para-īśaḥ—the Supreme Lord; vikarma—

sinful activities; yat—whatever; ca—and; utpatitam—occurred; kathañcit—

somehow; dhunoti—removes; sarvam—all; hṛdi—in the heart; sanniviṣṭaḥ—entered.

One who has thus given up all other inclinations and has taken full shelter at

the lotus feet of Śrī Hari, the Supreme Lord, is very dear to the Lord. Indeed, if

such a surrendered soul accidentally commits some sinful activity, the Lord, who

is seated within everyone's heart, immediately takes away the reaction to such sin.

Even if Your devotee accidentally falls down You protect him

tathā na te mādhava tāvakāḥ kvacid

bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ

tvayābhiguptā vicaranti nirbhayā

vināyakānīkapa-mūrdhasu prabho

SB 10.2.33/JD ch. 17

tathā—like them (the nondevotees); na—not; te—they (the devotees);

mādhava—O Lord, husband of the goddess of fortune; tāvakāḥ—the followers of

the devotional path, the devotees; kvacit—in any circumstances; bhraśyanti—fall

down; mārgāt—from the path of devotional service; tvayi—unto You; baddhasauhṛdāḥ—

because of being fully attached to Your lotus feet; tvayā—by You;

abhiguptāḥ—always protected from all dangers; vicaranti—they move;

nirbhayāḥ—without fear; vināyaka-anīkapa—the enemies who maintain paraphernalia

to oppose the bhakti cult; mūrdhasu—on their heads; prabho—O Lord.

O Mādhava, Lord of the goddess of fortune, if devotees completely in love with

You sometimes fall from the path of devotion, they do not fall like non-devotees,

for You still protect them. Thus they fearlessly traverse the heads of their opponents

(both demons and the internal enemies of lust, anger, etc.) and continue to

progress in devotional service.

Powerful devotees (like Śīva or Brahmā) are not affected by apparent transgressions

dharma-vyatikramo dṛṣṭa īśvarāṇāṁ ca sāhasam

tejīyasāṁ na doṣāya vahneḥ sarva-bhujo yathā

SB 10.33.29

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; dharma-vyatikramaḥ—the transgression

of religious or moral principles; dṛṣṭaḥ—seen; īśvarāṇām—of powerful

controllers; ca—even; sāhasam—due to audacity; tejīyasām—who are spiritually

potent; na—does not; doṣāya—(lead) to any fault; vahneḥ—of fire; sarvabhujaḥ

—

all-devouring; yathā—as.

Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by

any apparently audacious transgression of morality we may see in them, for they

are just like fire, which devours everything fed into it and remains unpolluted.

For one with firm faith, there is no danger of falling down, even if he runs with closed eyes (i.e. accidentally commits a sin)

yān āsthāya naro rājan na pramādyeta karhicit

dhāvan nimīlya vā netre na skhalen na pated iha

SB 11.2.35

yān—which; āsthāya—accepting with firm faith; naraḥ—a man; rājan—O King;

na pramādyeta—is not bewildered; karhicit—ever; dhāvan—running; nimīlya—

closing; vā—or; netre—his eyes; na skhalet—will not trip; na patet—will not fall;

iha—on this path.

O King, one who accepts this process of bhakti with strong faith in Guru and Kṛṣṇa,

will never blunder on this path. Even while running with eyes closed, he will never

trip or fall (in other words, even if he accidentally commits a sin, he will be protected).

For one lacking firm faith, spiritual life is as dangerous as a razor's edge

uttiṣṭhata jāgrata prāpya varān nibodhata

kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti

Kaṭha Upaniṣad 1.3.14

Arise! Awake ! Take advantage of this rare human form of life, even if the path

of spiritual realisation is difficult and sharp like a razor's edge. That is the opinion

of learned transcendentalists. (i.e. Those who have no paramārthic (transcendental)

faith and rely solely on rules and regulations can easily fall down).

Even if a sādhaka falls down initially, there is no question of being unsuccessful

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer

bhajann apakvo 'tha patet tato yadi

yatra kva vābhadram abhūd amuṣya kiṁ

ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

SB 1.5.17/MK 1.8

tyaktvā—having forsaken; sva-dharmam—one's own occupational engagement;

caraṇa-ambujam—the lotus feet; hareḥ—of Hari; bhajan—in the course of devotional

service; apakvaḥ—immature; atha—for the matter of; patet—falls down;

tataḥ—from that place; yadi—if; yatra—whereupon; kva—what sort of; vā—or;

abhadram—unfavorable; abhūt—shall happen; amuṣya—of him; kim—what?; kaḥ

vā arthaḥ—what benefit; āptaḥ—obtained; abhajatām—of the non-devotees; svadharmataḥ—

being engaged properly in one's dharma.

One who has forsaken his material occupations to engage in the devotional

service of the Lord may sometimes fall down while in an immature stage, yet there

is no danger of his being unsuccessful. On the other hand, a non-devotee, though

fully following his dharma, does not gain anything.

Thus ends section 5) Devotees' So-called Fall-down

6) Three levels of devotees – uttama, madhyama and kaniṣṭha

Respect offered by the madhyama devotee to the three kinds of devotees

kṛṣṇeti yasya giri taṁ manasādriyeta

dīkṣāsti cet praṇatibhiś ca bhajantam īśam

śuśrūṣayā bhajana-vijñam ananyam anyanindādi-

śūnya-hṛdam īpsita-saṅga-labdhyā

Śrī Upadeśāmṛta 5/BR 2.37/BPKG p. 325

kṛṣṇa—Kṛṣṇa; iti—thus (appears); yasya—in whose; giri—speech; tam—that person

(a neophyte devotee); manasā—within the mind; ādriyeta—one should

respect; dīkṣā—accepted initiation from a qualified Guru; asti—he has; cet—if;

praṇatibhiḥ—by offering obeisances; ca—also; bhajantam—an intermediate devotee;

īśam—unto Bhagavān; śuśrūṣayā—with all types of service (such as offering

daṇḍavat-praṇāma, making relevant inquiry and rendering service); bhajanavijñam—

a self-realised, expert mahā-bhāgavata Vaiṣṇava who performs bhajana of

Śrī Rādhā-Kṛṣṇa's eightfold daily pastimes; ananyam—who is an exclusive devotee

of Śrī Kṛṣṇa; anya-nindā-ādi-śūnya-hṛdam—and whose heart, due to his undeviating

absorption in Kṛṣṇa, is free from faults such as the tendency to criticize others;

īpsita-saṅga—the association for which one hankers; labdhyā—having obtained.

One who takes kṛṣṇa-nāma just once by calling out "O Kṛṣṇa!" is a neophyte devotee

(kaniṣṭha-adhikārī). One should consider him to be his family member and silently

respect him. One who, fully understanding the principle of dikṣā, has accepted initiation

from a qualified Guru and performs bhajana of Bhagavān in accordance with the

Vaiṣṇava conventions is an intermediate devotee (madhyama-adhikārī). One should

respect such a devotee who is endowed with the correct understanding of reality and

illusion by offering praṇāma unto him and so forth. One who is conversant with the

science of bhajana as described in the Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures

and who performs exclusive bhajana of Śrī Kṛṣṇa is a mahā-bhāgavata devotee. Due to

his undeviating absorption in Śrī Kṛṣṇa, the pure heart of such a devotee is free from

faults such as the tendency to criticize others. He is expert in bhajana, which means

that he mentally renders service (mānasa-sevā) to Śrī Rādhā-Kṛṣṇa's pastimes which

take place during the eight segments of the day (aṣṭa-kalīya-līlā). Knowing him to be

a topmost devotee whose heart is established in the particular mood of service to Śrī

Rādhā-Kṛṣṇa for which one aspires and who is affectionately disposed towards oneself,

one should honour him by offering daṇḍavat-praṇāma (praṇipāta), making relevant

inquiry (paripraśna) and rendering service (sevā) with great love.

Devotees may be graded according to faith

śraddhavān jana haya bhakti-adhikārī

'uttama,' 'madhyama,' 'kaniṣṭha,' śraddhā-anusārī

CC Mad 22.64

śraddhāvān jana—a person with faith; haya—is; bhakti-adhikārī—eligible for discharging

transcendental loving service to the Lord; uttama—first class; madhyama—

intermediate; kaniṣṭha—the lowest class; śraddhā-anusārī—according to faith.

A faithful devotee is a truly eligible candidate for the loving service of the Lord.

According to one's faith, one is classified as a topmost devotee, an intermediate

devotee, or an inferior devotee.

1) Uttama-adhikārī

sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ

SB 11.2.45/CC Madhya 22.72/JD ch. 7, 8

sarva-bhūteṣu—within all beings; yaḥ—who; paśyet—sees; bhagavad-bhāvam—mood or

bhāva towards Bhagavān; ātmanaḥ—his own; bhūtāni—and all beings; bhagavati ātmani—

within Bhagavān; eṣaḥ—that person; bhāgavata-uttamaḥ—is the uttama Bhāgavata.

One who sees his own bhagavad-bhāva, ecstatic mood of attraction towards Śrī

Kṛṣṇacandra, in the hearts of all jīvas (sarva-bhūteṣu) and sees all beings within

Śrī Kṛṣṇacandra is an uttama-bhāgavata. (An uttama Vaiṣṇava perceives that all

living beings love Bhagavān with the same particular feeling of transcendental

love that he himself cherishes towards his iṣṭa-deva. He also perceives that

Bhagavān feels a reciprocal attitude of love towards all living beings. An uttama

Vaiṣṇava has no disposition other than this). (Jaiva Dharma)

The mahā-bhāgavata sees Kṛṣṇa everywhere

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrti

CC Mad 8.274

sthāvara-jaṅgama—movable and inert; dekhe—he sees; nā—not; dekhe—sees;

tāra—its; mūrti—form; sarvatra—everywhere; haya—there is; nija—his own;

iṣṭa-deva—worshipable Lord; sphūrti—manifestation.

The mahā-bhāgavata, the pure devotee, certainly sees everything mobile and

immobile, but he does not exactly see their forms. Rather, everywhere he immediately

sees manifest the form of His worshipable Lord (iṣṭa-deva).

An uttama Vaiṣṇava sees Kṛṣṇa everywhere and can never lose Him

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati

BG 6.30

yaḥ—whoever; mām—Me; paśyati—sees; sarvatra—everywhere; sarvam—everything;

ca—and; mayi—in Me; paśyati—sees; tasya—for him; aham—I; na—not;

praṇaśyāmi—am lost; saḥ—he; ca—also; me—to Me; na—nor; praṇaśyati—is lost.

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

The topmost devotee is expert in scripture and has firm faith

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra

'uttama-adhikārī' sei tāraye saṁsāra

CC Mad 22.65

śāstra-yuktye—in argument and logic; su-nipuṇa—very expert; dṛḍha-śraddhā—

firm faith and confidence in Kṛṣṇa; yāṅra—whose; uttama-adhikārī—the topmost

devotee; sei—he; tāraye saṁsāra—can deliver the whole world.

One who is expert in logic, argument, and the revealed scriptures and who

has

firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

Serve the lotus feet of a superior Vaiṣṇava who is always taking pure harināma

kṛṣṇa-nāma nirantara yāñhāra vadane

se vaiṣṇava-śreṣṭha, bhaja tāñhāra caraṇe

CC Madhya 16.72

kṛṣṇa-nāma—the holy name of Kṛṣṇa; nirantara—incessantly; yāñhāra—whose; vadane—in the mouth; sei—such a person; vaiṣṇava-śreṣṭha—a first-class Vaiṣṇava; bhaja—worship; tāñhāra caraṇe—his lotus feet.

One who is always taking pure kṛṣṇa-nāma is a superior Vaiṣṇava, and your duty is to serve his lotus feet.

2) Madhyama-adhikārī

īsvare tad-adhīneṣu bāliśeṣu dviṣatsu ca

prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ

SB 11.2.46/CC Madhya 22.73/JD ch. 8

madhyamaḥ—a middle-class devotee (is) saḥ—he; yaḥ—who; karoti—has; prema—love and affection; īsvare—for Bhagavān and His associates (the uttama devotees); maitrī—friendship; tad-adhīneṣu—for Bhagavān's subordinates (the

madhyam devotees); kṛpā—mercy; bāliśeṣu—towards the innocent; ca—and;

upekṣā—neglect; dviṣatsu—to the envious.

A madhyama-bhāgavata is one who has love for Īśvara and His pure devotees, is

friendly towards His bhaktas, shows mercy towards those who are innocent in

regard to bhakti, and neglects those who are inimical to Īśvara or His bhaktas.

sarvato manaso 'saṅgam ādau saṅgaṁ ca sādhuṣu

dayāṁ maitrīṁ praśrayaṁ ca bhūteṣv addhā yathocitam

SB 11.3.23

sarvataḥ—everywhere; manasaḥ—of the mind; asaṅgam—detachment; ādau—in

the beginning; saṅgam—association; ca—and; sādhuṣu—with saintly persons;

dayām—mercy; maitrīm—friendship; praśrayam—reverence; ca—and; bhūteṣu—

for all living beings; addhā—thus; yathā ucitam—as is suitable.

A sincere disciple should learn to dissociate the mind from everything material

and positively cultivate association with his spiritual master and other saintly

devotees. He should be merciful to those in an inferior position to him, cultivate

friendship with those on an equal level and meekly serve those in a higher spiritual

position. Thus he should learn to deal properly with all living beings.

kṛṣṇa prema, kṛṣṇa bhakte maitrī-ācaraṇa

bāliśete kṛpā, āra dveṣī-upekṣaṇa

karilena madhyama-bhakta śuddha-bhakta hana

kṛṣṇa-nāme adhikāra karena arjjana

Harināma Cintāmaṇi, Chapter 8

One who has love for Kṛṣṇa, who makes friends with the devotees, who shows

mercy to the neophytes and ignorant people, and who avoids the envious is a

madhyama-bhakta and is considered a pure devotee, a śuddha-bhakta. He is qualified

to chant the holy name of Kṛṣṇa.

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān

'madhyama-adhikārī' sei mahā-bhāgyavān

CC Madhya 22.67

śāstra-yukti—logical arguments on the basis of the revealed scripture; nāhi—not;

jāne—knows; dṛḍha—firmly; śraddhāvān—faithful; madhyama-adhikārī—second-

class devotee; sei—he; mahā-bhāgyavān—very fortunate.

One who is not very expert in argument and logic based on the revealed scriptures

but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

One in whose mouth pure nāma appears even once is a (madhyama) Vaiṣṇava

prabhu kahe, yāñhara mukhe śuni eka-bāra

kṛṣṇa-nāma, sei pūjya, śreṣṭha sabākāra

CC Madhya 15.106

prabhu kahe—Śrī Caitanya Mahāprabhu replied; yāñhara mukhe—in whose mouth; śuni—I hear; eka-bāra—once; kṛṣṇa-nāma—pure kṛṣṇa-nāma; sei pūjya—

he is worshipable; śreṣṭha sabākāra—the best of all human beings.

Śrī Caitanya Mahāprabhu replied: "One in whose mouth the pure holy name of

Kṛṣṇa appears even once, may be considered a Vaiṣṇava. Such a person is worshipable,

and is the topmost human being."

3) Kaniṣṭha-adhikārī

arcāyām eva haraye pūjāṁ yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

SB 11.2.47/CC Madhya 22.74/JD ch 8, 25

prākṛtaḥ—a material; bhaktaḥ—devotee; eva—emphatically; smṛtaḥ—considered

saḥ—he; yaḥ—who; īhate—endeavors; śraddhayā—with faith; pūjām—offering

worship; haraye—unto Śrī Hari; arcāyām—in the form of His Deity; ca—yet;

na—not; tad-bhakteṣu—not to Śrī Hari's devotees; anyeṣu and other beings.

A devotee who faithfully engages in the worship of the Deity in the temple but

does not behave properly toward other devotees or people in general is called a

prākṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

yāhāra komala śraddhā, se 'kaniṣṭha' jana

krame krame teṅho bhakta ha-ibe 'uttama'

CC Mad 22.69

yāhāra—whose; komala śraddhā—soft faith; se—such a person; kaniṣṭha jana—a

neophyte devotee; krame krame—by a gradual progression; teṅho—he; bhakta—

devotee; ha-ibe—will become; uttama—first class.

One whose faith is soft and pliable is called a neophyte, but by gradually following

the process he will rise to the platform of a first-class devotee.

Thus ends section 6) Three levels of devotees

7) Glorifications of the Mahā-bhāgavata, Topmost Vaiṣṇava

Further symptoms of an Uttama-adhikāri, Mahā-bhāgavata Vaiṣṇava

gṛhītvāpīndriyair arthān yo na dveṣṭi na hṛṣyati

viṣṇor māyām idaṁ paśyan sa vai bhāgavatottamaḥ

gṛhītvā—accepting; api—even though; indriyaiḥ—with his senses; arthān—

objects of the senses; yaḥ—who; na dveṣṭi—does not hate; na hṛṣyati—does not

rejoice; viṣṇoḥ—of the Supreme Lord, Viṣṇu; māyām—the illusory potency;

idam—this material universe; paśyan—seeing as; saḥ—he; vai—indeed; bhāgavata-

uttamaḥ—a first-class devotee.

One who is so absorbed in love of God that he sees everything as the energy of

Lord Kṛṣṇa (even while the senses perceive their objects), and who therefore feels

neither attachment nor hatred towards the things of this world is indeed the

greatest among devotees (bhāgavata-uttamaḥ).

dehendriya prāṇa-mano-dhiyāṁ yo

janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ

saṁsāra-dharmair avimuhyamānaḥ

smṛtyā harer bhāgavata-pradhānaḥ

SB 11.2.49

deha—of the body; indriya—senses; prāṇa—life air; manaḥ—mind; dhiyām—and

intelligence; yaḥ—who; janma—by birth; apyaya—diminution; kṣut—hunger;

bhaya—fear; tarṣa—thirst; kṛcchraiḥ—and the pain of exertion; saṁsāra—of

material life; dharmaiḥ—by the inseparable features; avimuhyamānaḥ—not bewildered;

smṛtyā—because of remembrance; hareḥ—of Lord Hari; bhāgavata-pradhānaḥ—

the foremost of devotees.

Within the material world, one's body, senses, mind, life airs, and intelligence

are always disturbed by birth, death, hunger, fear, and thirst. One who is not bewildered

by these miseries of material existence, who always remembers the lotus feet

of Śrī Hari is considered bhāgavata-pradhānaḥ, a topmost devotee of the Lord.

na kāma-karma-bījānāṁ yasya cetasi sambhavaḥ

vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ

SB 11.2.50

na—never; kāma—of lust; karma—of fruitive work; bījānām—or of material hankerings,

which are the seeds of karma; yasya—of whom; cetasi—in the mind; sambhavaḥ—

chance to arise; vāsudeva-eka-nilayaḥ—one for whom the Supreme Lord, Vāsudeva, is

the only shelter; saḥ—he; vai—indeed; bhāgavata-ut-tamaḥ—is a first-class devotee

(ut-tama - transcendental to the darkness of ignorance).

One who has taken exclusive shelter of the Supreme Lord Vāsudeva, and whose

heart is freed from the seeds of lust and karma is considered a first-class devotee.

na yasya janma-karmabhyāṁ na varṇāśrama-jātibhiḥ

sajjate 'sminn ahaṁ-bhāvo dehe vai sa hareḥ priyaḥ

SB 11.2.51

na—there is not; yasya—of whom; janma—by good birth; karmabhyām—or pious

acts; na—not; varṇa-āśrama—by adherence to rules of occupational or religious

duty; jātibhiḥ—or by belonging to a certain class of society; sajjate—attaches itself;

asmin—in this (body); aham-bhāvaḥ—egotistic sentiment; dehe—in the body;

vai—indeed; saḥ—he; hareḥ—to Lord Hari; priyaḥ—is dear or beloved.

One who is free from pride about his good birth, pious activities, exalted

varnāśrama position and other such bodily designations, and who serves the Lord

with humility, is known as a beloved devotee of the Lord.

na yasya svaḥ para iti vitteṣv ātmani vā bhidā

sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ

SB 11.2.52

na—there is not; yasya—of whom; svaḥ paraḥ iti—"mine" and "someone else's";

vitteṣu—about his property; ātmani—about his body; vā—or; bhidā—by thinking

in terms of duality; sarva-bhūta—to all living beings; samaḥ—equal; śāntaḥ—

peaceful; saḥ—he; vai—indeed; bhāgavata-uttamaḥ—the best of devotees.

A mahā-bhāgavata is one who is free from the dualistic conception of 'This is

mine and this is for others' (Rather, he thinks, 'Everything is for Kṛṣṇa'). Thus he

sees all living beings with an equal vision and is therefore completely peaceful.

tri-bhuvana-vibhava-hetave 'py akuṇṭhasmṛtir

ajitātma-surādibhir vimṛgyāt

na calati bhagavat-padāravindāl

lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

SB 11.2.53

tri-bhuvana—of the three worlds comprising the material universe; vibhava-hetave—

for the sake of the opulences; api—even; akuṇṭha-smṛtiḥ—whose remembrance is

undisturbed; ajita-ātma—of whom the unconquerable Lord is the very soul; sura-ādibhiḥ—

by the demigods and others; vimṛgyāt—which are sought; na calati—he does not

go away; bhagavat—of Bhagavān; pada-aravindāt—from the lotus feet; lava—a fraction

of a second; nimiṣa—in the blink of an eye; ardham—one half; api—even; yaḥ—

who; saḥ—he; vaiṣṇava-agryaḥ—the foremost of devotees of Lord Viṣṇu.

The lotus feet of the Supreme Lord, Kṛṣṇa, are sought by demigods such as

Brahmā and Śiva, who have accepted Him as their life and soul. A pure devotee

can never forget Kṛṣṇa's lotus feet or give up their shelter even for a moment, even

in exchange for the three worlds. Such a devotee is known as a mahā-bhāgavata.

bhagavat uru-vikramāṅghri-śākhānakha-

maṇi-candrikayā nirasta-tāpe

hṛdi katham upasīdatāṁ punaḥ sa

prabhavati candra ivodite 'rka-tāpaḥ

SB 11.2.54

bhagavataḥ—of Bhagavān; uru-vikrama—which have performed great heroic deeds;

aṅghri—of the lotus feet; śākhā—of the toes; nakha—of the nails; maṇi—which are

like jewels; candrikayā—by the moonshine; nirasta-tāpe—when the pain has been

removed; hṛdi—in the heart; katham—how indeed; upasīdatām—of those who are

worshiping; punaḥ—again; saḥ—that pain; prabhavati—can have its effect; candre—

when the moon; iva—just as; udite—risen; arka—of the sun; tāpaḥ—the burning heat.

How can the painful fever of material life befall those who hold the cooling lotus

feet of Lord Kṛṣṇa within their hearts? By the power of Kṛṣṇa's lotus feet all the

troubles in the heart of His pure devotee are banished forever, for His toenails are

like gems whose rays soothe the heart of His devotee and relieve him from all trouble,

just like the rays of the moon cool the earth from the heat of the summer sun.

visṛjati hṛdayaṁ na yasya sākṣād

dharir avaśābhihito 'py aghaugha-nāśaḥ

praṇaya-rasanayā dhṛtāṅghri-padmaḥ

sa bhavati bhāgavata-pradhāna uktaḥ

SB 11.2.55/CC Madhya 25.128/JD ch. 7

visṛjati—gives up; hṛdayam—the heart; na—not; yasya—whose; sākṣāt—directly;

hariḥ—Śrī Hari, Kṛṣṇa; avaśa-abhihitaḥ—who is automatically or inattentively

glorified; api—although; agha-ogha-nāśaḥ—who annihilates all kinds of inauspicious

offenses for a devotee; praṇaya-rasanayā—with the rope of love; dhṛtaaṅghri-

padmaḥ—whose lotus feet are bound; saḥ—such a devotee; bhavati—is;

bhāgavata-pradhānaḥ—the most elevated devotee; uktaḥ—is said.

When a person calls the names of Śrī Hari in a helpless mood feeling that he has

no other shelter and thereby binds the Lord's lotus feet with ropes of love, the Lord

never abandons his heart and while residing there destroys immense accumulations of

sin. In this way that fortunate person becomes known by saints as a foremost devotee.

The paramahaṁsa Vaiṣṇava

jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ

sa liṅgān āśramāṁs tyaktvā cared avidhi-gocaraḥ

SB 11.18.28

jñāna—to philosophical knowledge; niṣṭhaḥ—dedicated; viraktaḥ—detached from

external manifestations; vā—either; mat-bhaktaḥ—My devotee; vā—or; anapekṣakaḥ—

not desiring even liberation; sa-liṅgān—with their rituals and external regulations;

āśramān—the duties pertaining to particular āśramas of life; tyaktvā—giving up; caret—

one's conduct; avidhi-gocaraḥ—beyond dependence on rules and regulations.

The paramahaṁsa is fixed in transcendental knowledge and is free from attachment

to any sense enjoyment. He does not hankers for anything, including mokṣa.

Such a great soul has renounced not only the duties of varnāśrama, but also its

external marks including even the dress of a sannyāsī. Such a great soul has given

up all attachment to mundane conceptions of religion and duty, beginning with

dharma, artha, kāma, and mokṣa, for he has already surpassed all Vedic injunctions

and prohibitions. He is no longer dependent on the rules and regulations of śāstra

for he is spontaneously attached to Śrī Kṛṣṇa.

A premi bhakta purifies the whole world

vāg gadgadā dravate yasya cittaṁ

rudaty abhīkṣṇaṁ hasati kvacic ca

vilajja udgāyati nṛtyate ca

mad-bhakti-yukto bhuvanaṁ punāti

SB 11.14.24/Upad. 1 pt

vāk—speech; gadgadā—choked up; dravate—melts; yasya—of whom; cittam—the

heart; rudati—cries; abhīkṣṇam—again and again; hasati—laughs; kvacit—sometimes;

ca—also; vilajjaḥ—without shame; udgāyati—sings out loudly; nṛtyate—

dances; ca—also; mat-bhakti-yuktaḥ—one fixed in devotional service to Me; bhuvanam—

the universe; punāti—purifies.

My dear Uddhava! My devotee whose voice becomes choked on account of

prema, whose heart softens and begins to flow with spiritual emotion, who cannot

cease from crying, who sometimes bursts into laughter, sometimes begins to sing

very loudly, abandoning all shyness, and sometimes dances, is purifying not only

himself but the entire world.

The three grades of pure devotees (mahā-bhāgavata/siddha-mahāpuruṣa)

atra bhakta-siddhās tri-vidhāḥ: prāpta-bhagavat-pārṣada-dehā,

nirdhūta-kaṣāyā, mūrcchita kaṣāyāś ca, yathā śrī-nāradādayaḥ,

śrī-śukādayaḥ, prāg-janma-gata-nāradādayaś ca

Bhakti Sandarbha 187/ BRSB p. 34/GKH (P)

The pure devotees of the Lord are of three kinds: 1) Those who have

attained

perfected spiritual bodies as eternal associates of the Lord (bhagavat-pārṣadadeha-

prāpta); 2) Those who, although still in a material body, have no trace of

material desires or impressions within their hearts (nirdhūta-kaṣāya); and 3)

Those in whose hearts there is still a trace of desires influenced by the mode of

goodness (mūrcchhita-kaṣāya). Śrī Nārada is an example of the first kind of devotee,

Śrī Śukadeva of the second kind and Śrī Nārada in his previous birth as the

son of a maidservant, of the third.

Thus ends section 7) Glorifications of the Mahā-bhāgavata

8) Vaiṣṇava and Brāhmaṇa

A Vaiṣṇava's birth, family, social position and nation are of no importance

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābhapādāravinda-

vimukhāt śvapacaṁ variṣṭham

manye tad-arpita-mano-vacanehitārthaprāṇaṁ

punāti sa kulaṁ na tu bhūrimānaḥ

SB 7.9.10/CC Mad 20.59, Antya 4.69/JD ch. 3, 6

viprāt—than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutāt—endowed with the twelve qualities of

a brāhmaṇa; aravinda-nābha—Lord Viṣṇu, who has a lotus growing from His navel;

pāda-aravinda—to the lotus feet of the Lord; vimukhāt—indifferent to bhakti; śvapacam—

one born in a low family, or a dog-eater; variṣṭham—more glorious; manye—

I consider; tat-arpita—surrendered unto the lotus feet of the Lord; manaḥ—his

mind; vacana—words; īhita—every endeavor; artha—wealth; prāṇam—and life;

punāti—purifies; saḥ—he (the devotee); kulam—his family; na—not; tu—but;

bhūrimānaḥ—one who falsely thinks himself to be in a prestigious position.

A bhakta who has taken birth in a family of dog-eaters, but who has dedicated

his mind, words, activities and wealth to the lotus feet of Śrī Kṛṣṇa, is superior to

a brāhmaṇa endowed with all the twelve brahminical qualities, but who has no

bhakti for Śrī Kṛṣṇa. Such a bhakta, although of lowly birth, can purify himself

and his whole family, whereas the brāhmaṇa who is filled with pride due to his

superior social position cannot even purify himself.

A caṇḍāla who becomes a devotee is superior to a non-devotee sannyāsī

śvapaco 'pi mahīpāla viṣṇu-bhakto dvijādhikaḥ

viṣṇu-bhakti-vihīno yo yatiś ca śvapacādhikaḥ

Nāradiya Purāṇa/HBV 10.87/Bhakti San. 100/JD ch. 6/BPKG p. 439/GKH (P)

O king, if a candala (dog-eater) embraces the path of pure devotion to the

Supreme Lord Viṣṇu, he is superior to a brāhmaṇa. On the other hand, if a sannyāsī

is not a devotee of Lord Viṣṇu then he is more degraded than that caṇḍāla.

Even if born as an outcast, a devotee is as worshipable as Myself

na me 'bhaktaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hyaham

Hari-bhakti-vilāsa 10.91

A non-devotee brāhmaṇa who knows the four Vedas is not actually dear to Me.

However, a devotee, even if born in a family of outcastes (caṇḍālas) is certainly

very dear to Me. Everything should be offered to him and whatever he offers

should be accepted. He is as worshipable as Myself.

One who always keeps Your holy name on his tongue is the real Āryan

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te

SB 3.33.7/CC Mad 11.192, 19.72, Antya 16.27/JD ch. 6/BPKG p. 327, 437/GKH (P)

aho bata—oh, how glorious; śva-pacaḥ—a dog-eater; ataḥ—hence; garīyān—worshipable;

yat—of whom; jihvā-agre—on the tip of the tongue; vartate—is; nāma—

the holy name; tubhyam—unto You; tepuḥ tapaḥ—practiced austerities; te—they;

juhuvuḥ—executed fire sacrifices; sasnuḥ—took bath in the sacred rivers; āryāḥ—

Āryans; brahma anūcuḥ—chanted the Vedas; nāma—the holy name; gṛṇanti—

accept; ye—they who; te—Your.

My dear Lord, anyone who always keeps Your holy name on his tongue is most glorious.

Although he may be born in a family of dog-eaters and therefore, by material calculations,

is the lowest of men, he is glorious nevertheless. That is the wonderful power

of chanting the holy name of the Lord. One who chants the holy name is understood

to have performed all kinds of austerities. He has chanted all the Vedas and has performed

all the great sacrifices mentioned in the Vedas, and has already taken his bath in all

the holy places of pilgrimage. It is he who is factually the Āryan.

Anyone who takes to devotional service is exalted

nīca-jāti nahe kṛṣṇa-bhajane ayogya

sat-kula-vipra nahe bhajanera yogya

yei bhaje sei baḍa, abhakta hīna chāra

kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

CC Antya 4.66-67

nīca-jāti—a lowborn person; nahe—is not; kṛṣṇa-bhajane—in discharging devotional

service; ayogya—unfit; sat-kula-vipra—a brāhmaṇa born in a very

respectable aristocratic family; nahe—is not; bhajanera yogya—fit for bhajana; yei

bhaje—anyone who takes to devotional service; sei—he; baḍa—exalted; abhakta—

nondevotee; hīna chāra—most condemned and abominable; kṛṣṇa-bhajane—in discharging

devotional service; nāhi—there is not; jāti—caste; kula—family; ādi—

and so on; vicāra—consideration of.

Birth in a low family is no disqualification for the execution of devotional service.

And birth in a family of brāhmaṇas is no qualification. Anyone who takes to

devotional service is exalted, whereas a non-devotee is always condemned and

abominable. In the discharge of devotional service to the Lord, there is no

consideration

of the status of one's family lineage or of socio-cultural background.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda quoted the third line of

this śloka in his last conversation with Śrīla Nārāyaṇa Mahārāja, prior to entering

nitya-līlā (yei bhaje sei baḍa, abhakta hīna chāra - Anyone who takes to devotional

service is exalted, whereas a non-devotee is always condemned).

Brāhmaṇas devoid of bhakti are lower than caṇḍālās (dog-eaters)

viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ

caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ

Bṛhan-nāradīya/Nārada Pañcaratra 1.37.12/Bhakti San. 100/BPKG p. 438/GKH (P)

ye—those (brāhmaṇas); viṣṇu-bhakti-vihīnāḥ—bereft of devotion to Śrī Viṣṇu; caṇḍālāḥ—

dog-eaters; parikīrtitāḥ—are said to be; api—however; caṇḍālā—dog-eaters; vai—certainly;

śreṣṭhāḥ—most exalted; hari-bhakti-parāyaṇāḥ—who are dedicated to hari-bhakti.

Those brāhmaṇas who are devoid of devotion to Kṛṣṇa are lower than

dog-eaters (caṇḍālās), whereas those born as caṇḍālās butwho are devoted to Kṛṣṇa, are

the most exalted.

The miser and the brāhmaṇa

etad akṣaraṁ gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ

atha ya etad akṣaraṁ gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ

Bṛhad-āraṇyaka Upaniṣad 3.9.10

etad—that; akṣaram—spiritual life; gārgi—O Gargi (daughter of Gargācārya);

aviditva—without knowing the solution to the problem of life; asmāt—from this;

lokāt—material world; praiti—he quits (like cats and dogs); saḥ—he is; kṛpanaḥ —

a miserly man; yaḥ—he who; etad—that; akṣaram—spiritual life; gārgi—O Gargi;

viditva—knowing the solution to the problem of life; asmāt—from this; lokāt—

material world; praiti—he quits; saḥ—he is; brāhmaṇaḥ—a brāhmaṇa.

O daughter of Gargācārya, he who leaves this world without learning about the

infallible Supreme is a kṛpaṇa, or miser. O Gārgi, one who is acquainted with that

infallible truth by which one transcends death is a brāhmaṇa.

A pure devotee is the best of brāhmaṇas

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate

satra-yāji-sahasrebhyaḥ sarva-vedānta-pāragaḥ

sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate

vaiṣṇavānāṁ sahasrebhyaḥ ekānty eko viśiṣyate

Hari-bhakti-vilāsa 10.117/Bhakti-sandarbha 177

Out of many thousands of brāhmaṇas, one who performs sacrifice (yajña) for Viṣṇu

is best. Out of thousands of such yajñika-brāhmaṇas, one who knows the meaning of

Vedānta is best. But of millions of such Vedāntists, a devotee of Viṣṇu is best. And out

of thousands of Viṣṇu bhaktas, one who is an unalloyed devotee of Śrī Kṛṣṇa is the best.

Thus ends section 8) Vaiṣṇava and Brāhmaṇa

9) Following in the Footsteps of Vaiṣṇava Saints

The only real dharma is that established by Vaiṣṇavas and Vaiṣṇava-śāstra

ei kali-kāle āra nāhi kona dharma

vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

CC Mad 9.362

ei kali-kāle—in this age of Kali; āra—other; nāhi kona—there is not any;

dharma—religious principle; vaiṣṇava—devotee; vaiṣṇava-śāstra—devotional literature;

ei kahe marma—this is the purport.

In this age of Kali there are no genuine spiritual principles other than those established by Vaiṣṇava devotees and the Vaiṣṇava scriptures. This is the sum and substance of everything.

The twelve Mahājanas know the real essence of dharma

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo balir vaiyāsakir vayam

dvādaśaite vijānīmo dharmaṁ bhāgavataṁ bhaṭāḥ

guhyaṁ viśuddhaṁ durbodhaṁ yaṁ jñātvāmṛtam aśnute

SB 6.3.20-21

[Yamarāja said:] svayambhūḥ—Lord Brahmā; nāradaḥ—the great saint Nārada; śambhuḥ—Lord Śiva; kumāraḥ—the four Kumāras; kapilaḥ—Lord Kapila; manuḥ—Svāyambhuva Manu; prahlādaḥ—Prahlāda Mahārāja; janakaḥ—Janaka Mahārāja; bhīṣmaḥ—Grandfather Bhīṣma; baliḥ—Bali Mahārāja; vaiyāsakiḥ—Śukadeva; vayam—we; dvādaśa—twelve; ete—these; vijānīmaḥ—know; dharmam—the essence of one's spiritual nature and function; bhāgavatam—(which teaches a person how) to love Śrī Rādhā-Kṛṣṇa; bhaṭāḥ—O my dear servants; guhyam—very confidential; viśuddham—transcendental, uncontaminated by the material modes; durbodham—not easily understood; yam—which; jñātvā—

understanding; amṛtam—eternal life; aśnute—he enjoys.

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the

son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja,

Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know sanātanadharma.

My dear servants, this eternal transcendental principle, which is known

as bhāgavata-dharma, or pure loving devotion unto the Supreme Lord, is uncontaminated

by the material modes of nature. It is very confidential and difficult for ordinary human beings to

understand, but if by chance one fortunately understands

it, he is immediately liberated, and attains eternal life.

One should follow the pure path outlined by the Mahājanas

tarko ’pratiṣṭhaḥ śrutayo vibhinnā

nāsāv ṛṣir yasya mataṁ na bhinnam

dharmasya tattvaṁ nihitaṁ guhāyāṁ

mahājano yena gataḥ sa panthāḥ

Mahābhārata, Vāna parva 313.117/ CC Mad 17.186, 25.57

tarkaḥ—argument; apratiṣṭhaḥ—not substantial; śrutayaḥ—Vedas; vibhinnāḥ—various

conclusions; na—not; asau—that; ṛṣiḥ—a great sage learned in the Vedas; yasya

—

whose; matam—opinion; na—not; bhinnam—separate; tattvam—truth; dharmasya—

of religious principles; nihitam—situated; guhāyām—hidden in the heart of; mahājanaḥ—

the great saintly devotees of the past; yena—by which way; gataḥ—traversed;

saḥ—that; panthāḥ—the path.

Dry arguments are inconclusive and the Vedas give varying, sometimes contradictory,

conclusions. One is not considered a ṛṣi unless one's philosophical conception is different

from others. Consequently, the confidential truth of dharma cannot be glinned

from the Vedas or the ṛṣis but lies hidden in the heart of pure devotees. Therefore one

should accept only the pure path advocated by those pure devotees, the mahājanas.

One should worship and serve the Mahājanas

mārkeṇḍeyo 'mbarīṣaś ca vasur vyāso vibhīṣaṇaḥ

puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ

dālbhyaḥ parāśaro bhīṣmo nāradādyāś ca vaiṣṇavaiḥ

sevyā hariṁ niṣevyāmī no ced āgaḥ paraṁ bhavet

Laghu Bhāgavatāmṛta, Uttara-kāṇḍa 2

Mārkaṇḍeya Ṛṣī, Mahārāja Ambarīṣa, Vasudeva, Śrīla Vyāsadeva, Vibhīṣaṇa,

Puṇḍarīka, Bali Mahārāja, Śiva, Prahlāda Mahārāja, Vidura, Dhruva Mahārāja,

Dālbhya, Parāśara, Bhīṣma, Nārada, and the great sages and devotees who follow

in their footsteps are all great personalities. One should worship and serve them

in addition to worshiping and serving Lord Hari. One who neglects to worship the

Lord's devotees commits a great offense.

The nine devotees who attained perfection through navadhā-bhakti

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane

prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmiḥ pṛthuḥ pūjane

akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ

sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā

Padyāvalī 53/BRS 1.2.265/CC Madhya 22.136

śrī-viṣṇoḥ—of Viṣṇu (Śrī Kṛṣṇa); śravaṇe—in hearing; parīkṣit—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; abhavat—was; vaiyāsakiḥ—Śukadeva Gosvāmī; kīrtane—in reciting Śrīmad-Bhāgavatam; prahlādaḥ—Mahārāja Prahlāda; smaraṇe—in remembering; tat-aṅghri—of Lord Viṣṇu's lotus feet; bhajane—in serving; lakṣmīḥ—the goddess of fortune; pṛthuḥ —

Mahārāja Pṛthu; pūjane—in worshiping the Deity of the Lord; akrūraḥ—Akrūra;

tu—but; abhivandane—in offering prayers; kapi-patiḥ—Hanumāñjī, or Vajrāgajī;

dāsye—in servitude to Lord Rāmacandra; atha—moreover; sakhye—in friendship;

arjunaḥ—Arjuna; sarvasva-ātma-nivedane—in fully dedicating oneself;

baliḥ—Mahārāja Bali; abhūt—was; kṛṣṇa-āptiḥ—achieving the lotus feet of Śrī

Kṛṣṇa; eṣām—of all of them; parā—transcendental.

Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus

feet, simply by hearing about Viṣṇu (Śrī Kṛṣṇa). Śukadeva Gosvāmī attained perfection

simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection

by remembering the Lord. The goddess of fortune attained perfection by massaging

the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection

by worshiping the Deity, and Akrūra attained perfection by offering prayers unto

the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord

Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali

Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.

Thus ends 9) Following in the Footsteps of Vaiṣṇava Saints

10) Gradations of Bhaktas/Levels of Pure Bhakti

Śrīla Bhaktivedānta Swāmī Praphupāda: Above Prahlāda, the Pāṇḍavas are supposedly

more advanced. Above the Pāṇḍavas are the members of the Yadu

dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest

advanced, and above Uddhava are the damsels of Vraja-dhāma, the gopīs

themselves. (CC Madhya-līlā 8.246, purport)

Sa-kāma bhaktas - Dhruva Mahārāja and Kardama Muni (they do

not come under the strict definition of pure bhakti because their bhakti

is mixed with material desires or desires for self-gain)

1. Jñānī- (śānta) bhakta

Prahlāda Mahārāja, Bhīṣmadeva, (ātmārāmatā) Śukadeva Gosvāmī

[Aiśvarya-jñāna, Kṛṣṇa is perfect – no need to serve Him.]

2. Śuddha-bhakta

Ambarīṣa Mahārāja

[Serving by all nine limbs of bhakti.]

3. Premī-bhakta

Hanumān

[Serves Lord Rāma in Dāsya-rasa.]

4. Prema-para-bhakta

The Pāṇḍavas

[Intimate friends and relatives of Kṛṣṇa.]

5. Premātura-bhakta

Uddhava

[Directly lives with Kṛṣṇa, being his cousin and serving Him as

friend, advisor, and messenger to the gopīs.]

6. The Vrajavāsīs: Cowherd boys (sakhya-rasa), Parents (vātsalyarasa),

Gopīs (mādhurya-rasa) headed by Śrīmatī Rādhikā, the topmost 'devotee' (eternal consort).

Prahlāda Mahārāja is the best of the devotees

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin

jātaḥ suretara-kule kva tavānukampā

na brahmaṇo na tu bhavasya na vai ramāyā

yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

SB 7.9.26

kva—where; aham—I (am); rajaḥ-prabhavaḥ—being born in a body full of passion;

īśa—O my Lord; tamaḥ—the mode of ignorance; adhike—surpassing in; asmin

—in

this; jātaḥ—born; sura-itara-kule—in a family of atheists or demons (who are subordinate

to the devotees); kva—where; tava—Your; anukampā—causeless mercy; na—not;

brahmaṇaḥ—of Lord Brahmā; na—not; tu—but; bhavasya—of Lord Śiva; na—nor;

vai—even; ramāyāḥ—of the goddess of fortune; yat—which; me—of me; arpitaḥ—

offered; śirasi—on the head; padma-karaḥ—lotus hand; prasādaḥ—the symbol of mercy.

O my Lord, O Supreme, because I was born in a family full of the hellish material

qualities of passion and ignorance, what is my position? And what is to be said

of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva

or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their

heads, but You have put it upon mine.

Anyone who follows Śrī Prahlāda's example will become a pure devotee

bhavanti puruṣā loke mad-bhaktās tvām anuvratāḥ

bhavān me khalu bhaktānāṁ sarveṣāṁ pratirūpa-dhṛk

SB 7.10.21

bhavanti—become; puruṣāḥ—persons; loke—in this world; mat-bhaktāḥ—My

pure devotees; tvām—you; anuvratāḥ—following in your footsteps; bhavān—you;

me—My; khalu—indeed; bhaktānām—of all devotees; sarveṣām—in different

mellows; pratirūpa-dhṛk—tangible example.

[Śrī Bhagavān said:] "Those who follow your example will naturally become My

pure devotees. You are the best example of My devotee, and others should follow

in your footsteps."

Ambarīṣa Mahārāja is serving Kṛṣṇa with all bodily limbs

sa vai manaḥ kṛṣṇa-padāravindayor

vacāṁsi vaikuṇṭha-guṇānuvarṇane

karau harer mandira-mārjanādiṣu

śrutiṁ cakārācyuta-sat-kathodaye (18)

mukunda-liṅgālaya-darśane dṛśau

tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam

ghrāṇaṁ ca tat-pāda-saroja-saurabhe

śrīmat-tulasyā rasanāṁ tad-arpite (19)

pādau hareḥ kṣetra-padānusarpaṇe

śiro hṛṣīkeśa-padābhivandane

kāmaṁ ca dāsye na tu kāma-kāmyayā

yathottamaśloka-janāśrayā ratiḥ (20)

SB 9.4.18-20/CC Madhya 22.137-139

saḥ—he (Mahārāja Ambarīṣa); vai—indeed; manaḥ—his mind; kṛṣṇa-padāaravindayoḥ—(

fixed) upon the two lotus feet of Lord Kṛṣṇa; vacāṁsi—his words;

vaikuṇṭha-guṇa-anuvarṇane—describing the glories of Kṛṣṇa; karau—his two

hands; hareḥ mandira-mārjana-ādiṣu—in activities like cleansing the temple of

the Supreme Lord, Hari; śrutim—his ear; cakāra—engaged; acyuta—of Kṛṣṇa,

who is infallible; sat-kathā-udaye—in hearing the transcendental narrations.

mukunda-liṅga-ālaya-darśane—in seeing the Deity, temples and holy dhāmas of

Mukunda; dṛśau—his two eyes; tat-bhṛtya—of the servants of Kṛṣṇa; gātrasparśe
—

in touching the bodies; aṅga-saṅgamam—contact of his body; ghrāṇam

ca—and his sense of smell; tat-pāda—of His lotus feet; saroja—of the lotus

flower; saurabhe—in (smelling) the fragrance; śrīmat-tulasyāḥ—of the tulasī

leaves; rasanām—his tongue; tat-arpite—in the prasāda remnants of the Lord.

pādau—his two legs; hareḥ—of Śrī Kṛṣṇa; kṣetra—holy places; padaanusarpaṇe
—

walking to those places; śiraḥ—the head; hṛṣīkeśa—of Kṛṣṇa, the

master of the senses; pada-abhivandane—in offering obeisances to the lotus feet;

kāmam ca—and his desires; dāsye—in being engaged as a servant; na—not; tu
—

indeed; kāma-kāmyayā—with a desire for sense gratification; yathā—as;

uttamaśloka—Kṛṣṇa who is praised by sublime ślokas; jana-āśrayā—taking shelter

of pure devotees, or devotees whose hearts are the abode of pure love for Kṛṣṇa;

ratiḥ—deep love and attachment.

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet

of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing

the Lord's temple and his ears in hearing the words spoken by Kṛṣṇa or about

Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and

Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in

touching the bodies of the Lord's devotees, he engaged his sense of smell in

smelling the fragrance of tulasī offered to the Lord and he engaged his tongue in

tasting the Lord's prasāda. He engaged his legs in walking to the holy places and

temples of the Lord, his head in bowing down before the Lord and all his desires

in serving the Lord twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never

desired anything for his own sense gratification. He engaged all his senses and

mind in devotional service. He performed this ninefold (navadhā) bhakti while

taking shelter of the āśraya-jana, those devotees whose hearts are the abode of

rati, deep love and intense attachment, for uttama-śloka Śrī Kṛṣṇa.

The Pāṇḍavas are superior to Nārada and Prahlāda

na tu prahlādasya gṛhe paraṁ brahma vasati, na ca tad arśanārthaṁ

munayas tad gṛhān abhiyanti, na ca tasya brahma mātuleyādi

rūpeṇa varttate, na ca svayam eva prasannam, ato yuyam eva tato

'pyasmatto 'pi bhūri-bhāgā iti bhāvaḥ

Laghu-Bhāgavatāmṛta 5.16, Rūpa Gosvāmī

Śrī Kṛṣṇa did not personally stay in Prahlāda Mahārāja's home (although He

stayed in the Pāṇḍavas' home). The great sages did not travel to Prahlāda's home

in order to see the Supreme Lord (although they did visit the Pāṇḍavas' home for

this purpose). Kṛṣṇa did not become the intimate relative of Prahlāda Mahārāja

(as He became the maternal cousin of the Pāṇḍavas). Kṛṣṇa also did not personally

express great pleasure in the daily activities of Prahlāda Mahārāja (as He did

with the Pāṇḍavas). For all these reasons Nārada said that the Pāṇḍavas

were

more fortunate than himself (Nārada) or Prahlāda.

The saintly Yudhiṣṭhira Mahārāja is awarded the title Hari-dāsa

hari-dāsasya rājarṣeḥ rājasūya-mahodayam

naivātṛpyan praśaṁsantaḥ piban martyo 'mṛtaṁ yathā

SB 10.75.27/VG p. 138

hari—of Lord Kṛṣṇa; dāsasya—of the servant; rāja-ṛṣeḥ—of the saintly King;

rājasūya—of the Rājasūya sacrifice; mahā-udayam—the great celebration; na—

not; eva—indeed; atṛpyan—they became satiated; praśaṁsantaḥ—glorifying;

piban—drinking; martyaḥ—a mortal man; amṛtam—immortal nectar; yathā—as.

O Parīkṣit Mahārāja! Just as a mortal person continues to drink nectar without

ever becoming satiated, in the same way all those ṛṣis who are praising the rājasūya

yajña of Śrī Hari's servant, the saintly Yudhiṣṭhira Mahārāja, are also never satisfied.

Devarṣi Nārada to Mahārāja Yudhiṣṭhira: How is it that Śrī Kṛṣṇa, the

Supreme Controller, has become your intimate family member?

yūyaṁ nṛ-loke bata bhūri-bhāgā

lokaṁ punānā munayo 'bhiyānti

yeṣāṁ gṛhān āvasatīti sākṣād

gūḍhaṁ paraṁ brahma manuṣya-liṅgam

Śrī Bṛhad Bhāgavatāmṛtam 1.5.7/VG p. 139

yūyam—all of you (the Pāṇḍavas); nṛ-loke—within this material world; bata—

however; bhūri-bhāgāḥ—extremely fortunate; lokam—all the planets; punānāḥ —

who can purify; munayaḥ—great saintly persons; abhiyānti—almost always come

to visit; yeṣām—of whom; gṛhān—the house; āvasati—resides in; iti—thus;

sākṣāt—directly; gūḍham—very confidential; param brahma—the Supreme

Personality of Godhead; manuṣya-liṅgam—appearing just like a human being.

Mahārāja! In this world you (the Pāṇḍavas) are indeed the most fortunate,

because the supreme controller of all controllers, Śrī Kṛṣṇa, the original cause of all

causes, is your dear worshipable deity, guru, cousin, brother, messenger, friend, charioteer

and servant who follows your every order. He who is the object of love for all

living entities is Himself bathing the feet of all the ṛṣis and mahārṣis who have

arrived for your rājasūya-yajñā. That same supreme absolute brahma, whose darśana

is extremely rare, always resides incognito in your home. Truly, we have not come

here to take Śrī Kṛṣṇa's darśana, but rather to witness the amazing way you

Pāṇḍavas

have won over the all-pervading and fully independent Supreme Absolute Truth,

Śrī Kṛṣṇa. You have made Him your intimate family member. O Dharmarāja, eldest

son of Pāṇḍu! How is it that Śrī Kṛṣṇa, who lives in everyone's heart as the witness

and supreme controller, makes Himself at home with you, always residing in your

house? All these great personalities have come here just to see this.

Some of the Yādavas are superior to the Pāṇḍavas

sadāti-sannikṛṣṭatvān mamatādhikyato hareḥ

pāṇḍavebhyo 'pi yādavāḥ kecit śreṣṭhatamā matāḥ

Laghu-Bhāgavatāmṛta 5.18, Rūpa Gosvāmī

sadā—constant; ati-sannikṛṣṭatvān—closeness; mamatā-adhikyataḥ—because of

intimate family relationship; hareḥ—of Lord Hari; pāṇḍavebhyaḥ—than the

Pāṇḍavas; api—even; yādavāh—members of the Yadu dynasty; kecit—some;

śreṣṭhatamaḥ—more exalted; matāḥ—are considered.

Because of their constant intimate association with Kṛṣṇa and close family ties

with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas.

The second Hari-dāsa is Śrī Uddhava

sarid-vana-giri-droṇīr vīkṣan kusumitān drumān

kṛṣṇaṁ saṁsmārayan reme hari-dāso vrajaukasām

SB 10.47.56/VG p. 139

sarit—the rivers; vana—forests; giri—mountains; droṇīḥ—and valleys; vīkṣan—

seeing; kusumitān—flowering; drumān—the trees; kṛṣṇam—about Kṛṣṇa; saṁsmārayan—

inspiring remembrance; reme—he took pleasure; hari-dāsaḥ—the servant

of Lord Hari; vraja-okasām—for the residents of Vraja.

[In order to console His parents as well as the vraja-ramaṇīs and the other vrajavāsīs,

Kṛṣṇa sent His dear servant Uddhava to live in Vraja for a while] This hari-dāsa, Uddhava,

wandered around Vraja with the vrajavāsīs, sometimes going to the banks of the

Yamunā, sometimes walking in the forests, sometimes roaming on Girirāja Govardhana,

and sometimes meandering happily amongst the trees laden with colourful flowers. In

each place He asked the vrajavāsīs about Kṛṣṇa's līlās there, thus causing them to be overwhelmed

by those pastimes. How dear is this hari-dāsa Uddhava to Kṛṣṇa!

Śrī Kṛṣṇa Himself said to Uddhava: You are dearer to Me than My own self

na tathā me priyatama ātma-yonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

SB 11.14.15/VG p. 140

na—not; tathā—in the same way; me—to Me; priya-tamaḥ—most dear; ātma-yoniḥ—the

self-born Lord Brahmā; na—nor; saṅkaraḥ—Lord Śiva; na—nor; ca—also; saṅkarṣaṇaḥ—

My direct expansion Lord Saṅkarṣaṇa; na—nor; śrīḥ—the goddess of fortune; na—nor;

eva—certainly; ātmā—My own self ; ca—also; yathā—as much as; bhavān—you.

My dear Uddhava! You are My very closest friend. No one is as close to me as you

are, not even the self-born Brahmā, Śaṅkara, My brother Balarāma, or the other

half of My body Lakṣmī. Indeed, not even My own self is as dear to Me as you are.

Śrī Uddhava is the topmost associate of Kṛṣṇa among the Yādavas

vṛṣṇīnāṁ pravaro mantrī kṛṣṇasya dayitaḥ sakhā

śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sattamaḥ

SB 10.46.1/VG p. 140

[śrī-śukaḥ uvāca—Śukadeva Gosvāmī said:] vṛṣṇīnām—of the Vṛṣṇis; pravaraḥ—

the best; mantrī—adviser; kṛṣṇasya—of Kṛṣṇa; dayitaḥ—beloved; sakhā—

friend;

śiṣyaḥ—disciple; bṛhaspateḥ—of Bṛhaspati; sākṣāt—directly; uddhavaḥ—

Uddhava; buddhi—having intelligence; sat-tamaḥ—of the highest quality.

O Parīkṣit! The highly intelligent and respected Uddhava was a prominent member of

the Vṛṣṇi (Yadu) dynasty and the direct disciple of Bṛhaspati. He was Kṛṣṇa's prime minister

and dear bosom friend. What greater glories than these can be described about him!

noddhavo 'ṇv api man-nyūno yad guṇair nārditaḥ prabhuḥ

ato mad-vayunaṁ lokaṁ grāhayann iha tiṣṭhatu

SB 3.4.31

na—not; uddhavaḥ—Uddhava; aṇu—slightly; api—also; mat—to Myself; nyūnaḥ—

inferior; yat—because; guṇaiḥ—by the modes of material nature; na—nor; arditaḥ—

affected; prabhuḥ—master; ataḥ—therefore; mat-vayunam—knowledge of Me; lokam—

the world; grāhayan—just to disseminate; iha—in this world; tiṣṭhatu—may remain.

Uddhava is not inferior to Me in any way. He is never affected by the modes of

material nature. As such he may remain in this world to disseminate specific

knowledge about Me.

The gopīs are superior to Uddhava

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ

SB 10.47.31/VG p. 82/ORY p. 113,217/BR 6.24

(see ch. 20, p. 682 for the full śloka)

The gopīs are superior to the Lakṣmīs in Vaikuṇṭha

na tathā me priyatamo brahmā rudraś ca pārthiva

na ca lakṣmir na cātmā ca yathā gopījano mama

Ādi-Purāṇa/Laghu Bhag. 2.35/GKH 3.70

na—not; tathā—in that way; me—to Me; priyatamaḥ—most dear; brahmā—

Brahmā; rudraḥ—Śiva; ca—and; pārthiva—O king; na—not; ca—and; lakṣmiḥ—

Lakṣmi; na—nor; ca—and; ātmā—My own self; ca—and; yathā—as; gopījanaḥ—

the gopīs; mama—are to Me.

[Kṛṣṇa says:] Not even Brahmā, Śiva, Lakṣmīdevī, or even My own self is as dear

to Me as are the gopīs of Vṛndāvana.

The gopīs are superior to the Vaikuṇṭha Lakṣmīs and the Dvārakā queens

īśvarera śakti haya e-tina prakāra

eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vraje gopī-gaṇa āra sabhāte pradhāna

vrajendra-nandana yā'te svayaṁ bhagavān

CC Ādi 1.79-80

īśvarera—of the Supreme Lord; śakti—energy; haya—is; e-tina—these three;

prakāra—kinds; eka—one; lakṣmī-gaṇa—the goddesses of fortune in Vaikuṇṭha;

pure—in Dvārakā; mahiṣī-gaṇa—the queens; āra—and; vraje—in Vṛndāvana;

gopī-gaṇa—the gopīs; āra—and; sabhāte—among all of them; pradhāna—the

chief; vraja-indra-nandana—Kṛṣṇa, the son of the King of Vraja; yā'te—because;

svayam—Himself; bhagavān—the primeval Lord.

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in

Vaikuṇṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the

best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the

son of the King of Vraja.

Lord Brahmā tells Bhṛgu Muni: I meditated for sixty thousand years just to

understand the footdust of the gopīs. Still, I could not understand it.

ṣaṣṭi-varṣa-sahasrāṇi mayā taptaṁ tapaḥ purā

nanda-gopa-vraja-strīṇāṁ pāda-reṇūpalabdhaye

Bṛhad-vāmana Purāṇa/CC Madhya 8.246 pt

I underwent meditation and austerities for sixty thousand years just to understand

the dust of the lotus feet of the gopīs (i.e. their deep moods of love for Śrī

Kṛṣṇa). Still, I could not understand it; to say nothing of me, even Lord Śiva, Lord

Śeṣa and the goddess of fortune, Lakṣmī-devī, could not understand it.

Thus ends section 10) Gradations of Bhaktas and Chapter 2 – Vaiṣṇava tattva

Chapter 3 – Bhagavat-tattva

Śrīmad Bhāgavatam is the crown jewel of all revealed scriptures

Param satyam – Śrīmad Bhāgavatam in a nutshell

3.1

[oṁ namo bhagavate vāsudevāya]

janmādy asya yato 'nvayād itarataś cārtheṣv abhijṣaḥ svarāṭ tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi SB 1.1.1

[oṁ—O my Lord; namaḥ—offering my obeisances; bhagavate—unto the Personality of Godhead; vāsudevāya—unto Vāsudeva (the son of Vasudeva), Śrī Kṛṣṇa;] janma- ādi—creation, sustenance and destruction; asya—of the manifested universes; yataḥ—from whom; anvayāt—directly; itarataḥ—indirectly; ca—and; artheṣu— purposes; abhijṣaḥ—fully cognizant; sva-rāṭ—fully independent; tene—imparted; brahma—the Vedic knowledge; hṛdā—consciousness of the heart; yaḥ—one who; ādi-kavaye—unto the original created being; muhyanti—are illusioned; yat—about whom; sūrayaḥ—great sages and demigods; tejaḥ—fire; vāri—water; mṛdām—earth; yathā—as much as; vinimayaḥ—action and reaction; yatra—whereupon; tri- sargaḥ—three modes of creation, creative faculties; amṛṣā—almost factual; dhāmnā—along with all transcendental paraphernalia; svena—self-sufficiently; sadā—always; nirasta—negation by absence; kuhakam—illusion; satyam-param— the Absolute, Supreme Truth (refers to Kṛṣṇa or to Śrī Rādhā-Kṛṣṇa); dhīmahi—I meditate upon.

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested

universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in His transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Them (Rādhā-Kṛṣṇa), for They are the Absolute Truth.

Bhāgavatam is the Best Among all Revealed Scriptures

3.2

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ vedyaṁ vāstavam
atra vastu śivadaṁ tāpa-trayonmūlanam śrīmad-bhāgavate mahā-muni-kṛte kiṁ
vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SB 1.1.2

dharmaḥ—religiosity; projjhita—completely rejected; kaitavaḥ—covered by fruitive intention; atra—herein; paramaḥ—the highest; nirmatsarāṇām—of the one- hundred-percent pure in heart; satām—devotees; vedyam—understandable; vāstavam—factual; atra—herein; vastu—substance; śivadam—well-being; tāpa-traya—threefold miseries; unmūlanam—causing uprooting of; śrīmat—beautiful; bhāgavate—the Bhāgavata Purāṇa; mahā-muni—the great sage (Vyāsadeva); kṛte— having compiled; kim—what is; vā—the need; paraiḥ—others; īśvaraḥ—the Supreme Lord; sadyaḥ—at once; hṛdi—within the heart; avarudhyate—become compact; atra—herein; kṛtibhiḥ—by the pious men; śuśrūṣubhiḥ—by culture; tat- kṣaṇāt—without delay.

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

3.3

nigama-kalpa-taror galitaṁ phalaṁ śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ muhur aho rasikā bhuvi bhāvukāḥ

SB 1.1.3

nigama—the Vedic literatures; kalpa-taroḥ—the desire tree; galitam—fully matured; phalam—fruit; śuka—Śrīla Śukadeva Gosvāmī; mukhāt—from the lips of; amṛta— nectar; drava—semisolid and soft and therefore easily swallowable; saṁyutam— perfect in all respects; pibata—do relish it; bhāgavatam—the book dealing in the science of the eternal relation with the Lord; rasam—juice (that which is relishable); ālayam—until liberation, or even in a liberated condition; muhuḥ—repeatedly; aho—O; rasikāḥ—those who are full in the knowledge of mellows; bhuvi—on the earth; bhāvukāḥ—expert and thoughtful.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

3.4

ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam hari-līlā-kathā-vrātā-mṛtānandita-sat-suram

sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam

SB 12.13.11-12

ādi—in the beginning; madhya—the middle; avasāneṣu—and the end; vairāgya — concerning renunciation of material things; ākhyāna—with narrations; saṁyutam— full; hari-līlā—of the pastimes of Lord Hari; kathā-vrāta—of the many discussions; amṛta—by the nectar; ānandita—in which are made ecstatic; sat-suram—the saintly devotees and demigods; sarva-vedānta—of all the Vedānta; sāram—the essence; yat—which; brahma—the Absolute Truth; ātma-ekatva—in terms of nondifference from the spirit soul; lakṣaṇam—characterized; vastu—the reality; advitīyam—one without a second; tat-niṣṭham—having that as its prime subject matter; kaivalya— exclusive devotional service; eka—the only; prayojanam—ultimate goal.

From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

3.5

anarthopaśamaṁ sākṣād / bhakti-yogam adhokṣaje lokasyājānato vidvāṁś / cakre sātvata-saṁhitām

SB 1.7.6

anartha—things which are superfluous; upaśamam—mitigation; sākṣāt—directly; bhakti-yogam—the linking process of devotional service; adhokṣaje—unto the Transcendence; lokasya—of the general mass of men; ajānataḥ—those who are unaware of; vidvān—the supremely learned; cakre—compiled; sātvata—in relation with the Supreme Truth; saṁhitām—Vedic literature.

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

Simply by giving aural reception to the Bhāgavatam, bhakti sprouts up

3.6

yasyāṁ vai śrūyamāṇāyāṁ / kṛṣṇe parama-pūruṣe bhaktir utpadyate puṁsaḥ / śoka-moha-bhayāpahā

SB 1.7.7

yasyām—this Vedic literature; vai—certainly; śrūyamāṇāyām—simply by giving aural reception; kṛṣṇe—unto Lord Kṛṣṇa; parama—Supreme; pūruṣe—Enjoyer; bhaktiḥ—feelings of devotional service; utpadyate—sprout up; puṁsaḥ—of the living being; śoka—lamentation; moha—illusion; bhaya—fearfulness; apahā—that which extinguishes.

Simply by giving aural reception to this Vedic literature [Śrīmad-Bhāgavatam], the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Enjoyer, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

3.7

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ yasmin pāramahaṁsyam ekam amalaṁ jṣānaṁ paraṁ gīyate tatra jṣāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviskṛtaṁ

tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ

SB 12.13.18

śrīmat-bhāgavatam—Śrīmad Bhāgavatam; purāṇam—the Purāṇa; amalam—perfectly pure; yat—which; vaiṣṇavānām—to the Vaiṣṇavas; priyam—most dear; yasmin—in which; pāramahaṁsyam—attainable by the topmost devotees; ekam— exclusive; amalam—perfectly pure; jṣānam—knowledge; param—supreme; gīyate— is sung; tatra—there; jṣāna-virāga-bhakti-sahitam—together with knowledge, renunciation and devotion; naiṣkarmyam—freedom from all material work; āviṣkṛtam—is revealed; tat—that; śṛṇvan—hearing; su-paṭhan—properly chanting; vicāraṇa-paraḥ—who is serious about understanding; bhaktyā—with devotion; vimucyet—becomes totally liberated; naraḥ—a person.

Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahaṁsas. This Bhāgavatam reveals the means for becoming free from all material bondfage, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-Bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated.

3.8

artho 'yaṁ brahma-sūtrāṇāṁ / bhāratārtha-vinirṇayaḥ gāyatrī-bhāṣya-rūpo 'sau / vedārtha-paribṛṁhitaḥ

Garuda Purana/CC Mad 25.143/Biog. p. 85

arthaḥ ayam—this is the meaning; brahma-sūtrāṇām—of the aphorisms of the Vedānta-sūtra; bhārata-artha-vinirṇayaḥ—the ascertainment of the Mahābhārata; gāyatrī-bhāṣya-rūpaḥ—the purport of Brahma-gāyatrī; asau—that; veda-artha-paribṛṁhitaḥ—expanded by the meanings of all the Vedas;

The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-gāyatrī is also there, fully expanded with all Vedic knowledge. The Bhāgavatam is the essence and explanation of all the Vedas.

3.9

sarva-vedānta-sāraṁ hi / śrīmad-bhāgavatam iṣyate tad-rasāmṛta-tṛptasyā / nānyatra syād ratiḥ kvacit

SB 12.13.15/Mad 25.146/BRSB p.93/Biog.p. 85

sarva-vedānta-sāram—the best part of all the Vedānta; hi—certainly; śrīmad-bhāgavatam—the great literature about Bhagavān; iṣyate—is accepted; tat-rasa-amṛta—by the transcendental mellow derived from that great literature; tṛptasya — of one who is satisfied; na—never; anyatra—anywhere else; syāt—is; ratiḥ—attraction; kvacit—at any time.

Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-Bhāgavatam is never attracted to any other literature.

3.10

kṛṣṇe sva-dhāmopagate / dharma-jṣānādibhiḥ saha kalau naṣṭa-dṛśām eṣa / purāṇārko 'dhunoditaḥ

SB 1.3.43

kṛṣṇe—in Kṛṣṇa's; sva-dhāma—own abode; upagate—having returned; dharma — religion; jṣāna—knowledge; ādibhiḥ—combined together; saha—along with; kalau—in the Kali-yuga; naṣṭa-dṛśām—of persons who have lost their sight; eṣaḥ—all these; purāṇa-arkaḥ—the Purāṇa which is brilliant like the sun; adhunā —just now; uditaḥ—has arisen.

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from it.

3.11

'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata tāte veda-śāstra haite parama mahattva

CC Mad 25.150/GKH 2.2

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; rasa—of the transcendental mellow; svarūpa—the very form; śrī-bhāgavata—Śrīmad-Bhāgavatam; tāte—therefore; veda- śāstra—the Vedic literature; haite—than; parama mahattva—has greater utility and value.

Śrīmad-Bhāgavatam is the very form of kṛṣṇa-bhakti-rasa. It gives direct information of the mellows derived from service to Kṛṣṇa. Therefore Śrīmad- Bhāgavatam is above all other Vedic literatures.

3.12

cāri-veda-upaniṣade yata kichu haya tāra artha laṣā vyāsa karilā saṣcaya

CC Mad 25.98/GKH 2.9

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Ṛg and Atharva); upaniṣade—and in the 108 Upaniṣads; yata—whatever; kichu haya—is there; tāra artha—the meanings of those Vedic literatures; laṣā—taking together; vyāsa — Vyāsadeva; karilā saṣcaya—collected.

Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the aphorisms of the Vedānta-sūtra.

3.13

yei sūtre yei ṛk—viṣaya-vacana bhāgavate sei ṛk śloke nibandhana

CC Mad 25.99/GKH 2.9

yei sūtre—in the aphorisms of the Vedānta-sūtra; yei—whatever; ṛk—Vedic mantras; viṣaya-vacana—subject matter to be explained; bhāgavate—in Śrīmad-Bhāgavatam; sei ṛk—those same Vedic mantras; śloke—in eighteen thousand verses; nibandhana—compiling.

In the Vedānta-sūtra, the purport of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purport has been explained in eighteen thousand verses.

Each śloka of the Bhāgavatam has various levels of meanings

3.14

kṛṣṇa-tulya bhāgavata – vibhu, sarvāśraya prati-śloke prati-akṣare nānā artha kaya

CC Mad 24.318

kṛṣṇa-tulya bhāgavata—Śrīmad-Bhāgavatam is identical with Kṛṣṇa; vibhu—the supreme; sarva-āśraya—the origin of everything, or that which controls everything; prati-śloke—in every śloka; prati-akṣare—in every syllable; nānā artha kaya—there are varieties of imports.

Śrīmad Bhāgavatam is as great as Kṛṣṇa, the supreme Lord and shelter of everything. In each and every śloka of the Bhāgavatam and in each and every syllable, there are various levels of meanings.

Śrīmad Bhāgavatam is full of Kṛṣṇa prema

3.15

premamaya bhāgavata śrī-kṛṣṇera aṅga tahate kahena yata gopya kṛṣṇa-raṅga

CB Antya 3.516

Śrīmad Bhāgavatam is full of kṛṣṇa-prema. It is Śrī Kṛṣṇa's body. Within it Kṛṣṇa's most confidential pastimes with the gopīs are described.

The Bhāgavatm must be heard from a realised Vaiṣṇava

3.16

yāha, bhāgavata paḍa vaiṣṇavera sthāne ekānta āśraya kara caitanya-caraṇe

Śrī Svarūpa Dāmodara's diary/CC Antya 5.131/GKH 2.28

yāha—just go; bhāgavata—Śrīmad-Bhāgavatam; paḍa— read, study; vaiṣṇavera sthāne—from a self-realised Vaiṣṇava; ekānta āśraya kara—fully surrendered; caitanya-caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu.

Go, study Śrīmad-Bhāgavatam in the association of a Vaiṣṇava and take exclusive shelter at the lotus feet of Śrī Caitanya.

[an alternative reading:] Śrī Svarūpa Dāmodara's highest instruction to all the jīvas is: "If you want to understand Śrīmad-Bhāgavatam, you must approach a paramahaṁsa Vaiṣṇava who is exclusively surrendered at the lotus feet of Śrī Caitanyacandra. The sole asset of such Vaṣṇavas is the import of the Bhāgavatam as presented by Śrī Caitanya Mahāprabhu."

One should hear the book Bhāgavata from the person Bhāgavata

3.17

eka bhāgavata baḍa—bhāgavata-śāstra

āra bhāgavata—bhakta bhakti-rasa-pātra dui bhāgavata dvārā diyā bhakti-rasa tāṅhāra hṛdaye tāṅra preme haya vaśa

CC Ādi 1.99-100

eka—one; bhāgavata—in relation to the Supreme Lord; baḍa—great; bhāgavata-śāstra—Śrīmad-Bhāgavatam; āra—the other; bhāgavata—in relation to the Supreme Lord; bhakta—pure devotee; bhakti-rasa—of the mellow of devotion; pātra—the recipient; dui—two; bhāgavata—the bhāgavatas; dvārā—by; diyā—giving; bhakti-rasa—devotional inspiration; tāṅhāra—of His devotee; hṛdaye—in the heart; tāṅra—his; preme—by the love; haya—becomes; vaśa—under control.

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion. Through the actions of these two the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of his love.

One should not hear Bhāgavatam from a non-Vaiṣṇava

3.18

avaiṣṇava-mukhodgīrṇaṁ / pūtaṁ hari-kathāmṛtam śravaṇaṁ naiva kartavyaṁ / sarpocchiṣṭaṁ yathā payaḥ

Padma Purāṇa/HBV/GKH 2.39

avaiṣṇava—of a nondevotee; mukha-udgīrṇam—coming out of the mouth; pūtam— the pure; hari—of Hari; kathā-amṛtam—the nectarean topics; śravaṇam—hearing; na—not; eva—certainly; kartavyam—to be done; sarpa—of a snake; ucchiṣṭam—the remnants; yathā—as; payaḥ—milk.

One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.

One must serve both the book Bhāgavata and the person Bhāgavata

3.19

naṣṭa-prāyeṣv abhadreṣu / nityaṁ bhāgavata-sevayā bhagavaty uttama-śloke / bhaktir bhavati naiṣṭhikī

SB 1.2.18/BR 5.2

naṣṭa—destroyed; prāyeṣu—almost to nil; abhadreṣu—all that is inauspicious; nityam—regularly; bhāgavata—Śrīmad-Bhāgavatam, or the pure devotee; sevayā— by serving; bhagavati—unto the Personality of Godhead; uttama—transcendental; śloke—prayers; bhaktiḥ—loving service; bhavati—comes into being; naiṣṭhikī— irrevocable.

By regular hearing the Bhāgavatam and by rendering service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Hearing Bhāgavatam cleanses the heart

3.20

praviṣṭaḥ karṇa-randhreṇa / svānāṁ bhāva-saroruham dhunoti śamalaṁ kṛṣṇaḥ / salilasya yathā śarat

SB 2.8.5

praviṣṭaḥ—thus being entered; karṇa-randhreṇa—through the holes of the ears; svānām—according to one’s liberated position; bhāva—constitutional relationship; saraḥ-ruham—the lotus flower; dhunoti—cleanses; śamalam—material qualities; kṛṣṇaḥ—Lord Kṛṣṇa; salilasya—of the reservoir of waters; yathā—as it were; śarat— the autumn season.

The sound incarnation of Lord Kṛṣṇa the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

Vyāsadeva may or may not know the Bhāgavatam

3.21

ahaṁ vedmi śuko vetti / vyāso vetti na vetti vā

bhaktyā bhāgavataṁ grāhyaṁ / na buddhyā na ca ṭīkayā

CC Mad 24.313/GKH 2.27

aham—I (Lord Śiva); vedmi—know; śukaḥ—Śukadeva Gosvāmī; vetti—knows; vyāsaḥ—Vyāsadeva; vetti—knows; na vetti vā—or may not know; bhaktyā—by devotional service (executed in nine different processes); bhāgavatam—the Bhāgavata Purāṇa; grāhyam—to be accepted; na—not; buddhyā—by so-called intelligence or experimental knowledge; na—nor; ca—also; ṭīkayā—by imaginary commentary.

[Lord Śiva said:] I know and Śukadeva knows the meaning of Śrīmad-Bhāgavatam, whereas Vyāsadeva may or may not know it. The Śrīmad-Bhāgavatam can only be known through bhakti, not by mundane

intelligence or by reading many commentaries.

The dry pholosophisers cannot have a taste for hari-kathā

3.22

mīmāṁsā-rajasā malīmasa-dṛśāṁ tāvan na dhīr īśvare garvodarka-kukarkaśa-dhiyāṁ dūre 'pi vartā hareḥ jānanto 'pi na jānate śruti-mukhaṁ śrī-raṅgi-saṅgād ṛte su-svāduṁ pariveśayanty api rasaṁ gurvī na darvī spṛśet

Padyāvalī 57 (Śrī Mādhava Sarasvatī)/MS 5 pt

mīmāṁsā—of the karma-mīmāṁsā philosophy; rajasā—by the dust; malīmasa—dirtied; dṛśām—whose eyes; tāvat—then; na—not; dhīḥ—the consciousness; īśvare—on the Supreme Personality of Godhead; garva—of pride; udarka—the conclusion; ku—bad; tarka—logic; karkaśa—hard; dhiyām—whose minds; dūre — far away; api—also; vartā—the topics; hareḥ—of Lord Kṛṣṇa; jānantaḥ—understanding; api—although; na—do not; jānate—understand; śruti-mukham—the Vedas; śrī-raṅgi—of Lord Kṛṣṇa, who enjoys pastimes with the goddess of fortune; saṅgāt—of the contact; ṛte—bereft; su—very; svādum—sweet; pariveśayanti—distributing; api—even; rasam—nectar; gurvī—a great ladle; na — not; darvī—their own spoon; spṛśet—touches.

They whose eyes are blinded by the dust of the Karma-mīmāṁsā philosophy cannot fix their hearts on Śrī Bhagavān. They whose intelligence has become stifled by fallacious arguments whose ultimate end is but pride, have no interest in hearing hari-kathā. Even learned scholars of the Vedas who are devoid of attachment to Śrī Kṛṣṇa, are unable to know the actual conclusion of the Vedas. They are exactly like long-handled spoons which serve out delicious food but are unable to taste it.

If one hears the commentary of Śaṅkarācārya, everything is spoiled

3.23

jīvera nistāra lāgi' sūtra kaila vyāsa māyāvādi-bhāṣya śunile haya sarva-nāśa

CC Mad 25.99/GKH 2.14

jīvera—of the living entities; nistāra—deliverance; lāgi'—for the matter of; sūtra — the Vedānta-sūtra; kaila—made; vyāsa—Śrīla Vyāsadeva; māyāvādi—of the impersonalists; bhāṣya—commentary; śunile—if hearing; haya—becomes; sarva- nāśa—all destruction.

Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

3.24

bhāgavata je na māne se yavana sama

tāra śastra ache janme janme prabhu yama

Caitanya Bhāgavata, Ādi 2.39

Whoever has no regard for Śrīmad Bhāgavatam is the same as a yavana, an untouchable heathen. He will be punished birth after birth by Lord Yamarāja.

Talks bereft of Hari-kathā are like a place of pilgrimage for crows

3.25

na yad vacaś citra-padaṁ harer yaśo jagat-pavitraṁ pragṛṇīta karhicit

tad vāyasaṁ tīrtham uśanti mānasā

na yatra haṁsā niramanty uśik-kṣayāḥ

SB 1.5.10

na—not; yat—that; vacaḥ—vocabulary; citra-padam—decorative; hareḥ—of the Lord; yaśaḥ—glories; jagat—universe; pavitram—sanctified; pragṛṇīta—described; karhicit—hardly; tat—that; vāyasam—crows; tīrtham—place of pilgrimage; uśanti— think; mānasāḥ—saintly persons; na—not; yatra—where; haṁsāḥ—all-perfect beings; niramanti—take pleasure; uśik-kṣayāḥ—those who reside in the transcendental abode.

Those words which do not describe the glories and pastimes of Śrī Kṛṣṇa, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

Talks which describe Kṛṣṇa's pastimes create a spiritual revolution

3.26

tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat śṛṇvanti gāyanti gṛṇanti sādhavaḥ

SB 1.5.11

tat—that; vāk—vocabulary; visargaḥ—creation; janatā—the people in general; agha—sins; viplavaḥ—revolutionary; yasmin—in which; prati-ślokam—each and every stanza; abaddhavati—irregularly composed; api—in spite of; nāmāni — transcendental names, etc.; anantasya—of the unlimited Lord; yaśaḥ—

glories; aṅkitāni—depicted; yat—what; śṛṇvanti—do hear; gāyanti—do sing; gṛṇanti—do accept; sādhavaḥ—the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest. [Śrīla BV Swami Prabhupāda has cited this śloka in his preface to every volume of the Śrīmad Bhāgavatam]

Offer praṇāma to the person bhāgavata before reciting the book bhāgavata

3.27

nārāyaṇaṁ namaskṛtya / naraṁ caiva narottamam devīṁ sarasvatīṁ vyāsaṁ / tato jayam udīrayet

SB 1.2.4

nārāyaṇam—the Personality of Godhead; namaḥ-kṛtya—after offering respectful obeisances; naram ca eva—and Nārāyaṇa Ṛṣi; nara-uttamam—the supermost human being; devīm—the goddess; sarasvatīm—the goddess of learning; vyāsam— Vyāsadeva; tataḥ—thereafter; jayam—all that is meant for conquering; udīrayet—be announced.

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

The benefits of hearing and studying Bhāgavatam

3.28

vaiṣṇavāni tu śāstrāṇī ye śṛṇvanti paṭhanti ca dhanyās te mānavā loke tesāṁ kṛṣṇaḥ prasīdati vaiṣṇavāni tu śāstrāṇī ye 'rcayanti gṛhe narāḥ sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ

Skānda Purāṇa/BRS 1.2.207-8/BRSB p. 93

The Vaiṣṇava śāstras like Śrīmad-Bhāgavatam, Śrīmad Bhagavad-Gītā and so on, propound ananya-bhakti or exclusive devotion unto Śrī Kṛṣṇa. Those who keep such scriptures in their homes and worship them with great respect are freed from all sins. Even the devatās offer prayers to such persons. Those who hear these scriptures from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world, for Śrī Kṛṣṇa becomes pleased with them.

The prelude to Catuḥ Ślokī Bhāgavatam: Transcendental knowledge about Me is scientific and yet full of mysteries

3.29

jṣānaṁ parama-guhyaṁ me yad vijṣāna-samanvitam

sa-rahasyaṁ tad-aṅgaṁ ca gṛhāṇa gaditaṁ mayā

SB 2.9.31/CC Ādi 1.51/JD Ch. 9

jṣānam—knowledge; parama—extremely; guhyam—confidential; me—of Me; yat— which; vijṣāna—realisation; samanvitam—fully endowed with; sa-rahasyam—along with mystery; tat—of that; aṅgam—supplementary parts; ca—

and; gṛhāṇa—just try to take up; gaditam—explained; mayā—by Me.

(Lord Kṛṣṇa to Brahmā:) "Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries."

One can know Kṛṣṇa only by His causeless mercy

3.30

yāvān ahaṁ yathā-bhāvo yad-rūpa-guṇa-karmakaḥ tathaiva tattva-vijṣānam astu te mad-anugrahāt

SB 2.9.32/CC Ādi 1.52

yāvān—as I am in My eternal form; aham—I; yathā—in whichever manner; bhāvaḥ— transcendental existence; yat—whatever; rūpa—various forms and colors; guṇa— qualities; karmakaḥ—activities; tathā eva—exactly so; tattva-vijṣānam—factual realisation; astu—let there be; te—your; mat—My; anugrahāt—by causeless mercy.

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes."

Catuḥ Ślokī Bhāgavatam

3.31

aham evāsam evāgre / nānyad yat sad-asat param paścād ahaṁ yad etac ca / yo 'vaśiṣyeta so 'smy aham

SB 2.9.33/CC Ādi 1.53/BR 2.28

aham—I, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—all those; sat— the effect; asat—the cause; param—the supreme; paścāt—at the end; aham—I, the Personality of Godhead; yat—all these; etat—creation; ca—also; yaḥ—everything; avaśiṣyeta—remains; saḥ—that; asmi—I am; aham—I, the Personality of Godhead.

Before the creation of this world, only I existed. The gross and the subtle, up to the indefinable Brahman – in other words the cause (sat) and the effect (asat) – did not exist. Nothing other than I existed. What is manifested in the form of creation is also I, after creation it is also I, and after annihilation only I will remain.

3.32

ṛte 'rthaṁ yat pratīyeta / na pratīyeta cātmani

tad vidyād ātmano māyāṁ / yathābhāso yathā tamaḥ

SB 2.9.34/CC Ādi 1.54/BR 2.29

ṛte—without; artham—value; yat—that which; pratīyeta—appears to be; na—not; pratīyeta—appears to be; ca—and; ātmani—in relation to Me; tat—that; vidyāt— you must know; ātmanaḥ—My; māyām—illusory energy; yathā—just as; ābhāsaḥ— the reflection; yathā—as; tamaḥ—the darkness.

"The Supreme Absolute Truth (parama-tattva or svarūpa-tattva) is the only real truth. One should understand that which is seen to be separate from this truth, or not existing within it, to be the product of the Supreme Absolute Truth's illusory energy (māyā). The following example demonstrates this. Parama-tattva can be compared to the sun, which is an object consisting of light. The sun is experienced in two other forms, namely

its reflection and darkness. Similarly, in regards to the Absolute Truth, reflection pertains to the living entities (jīva-śakti) and darkness to the material world (māyā-śakti).”

Acintya-bhedābheda

3.33

yathā mahānti bhūtāni / bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni / tathā teṣu na teṣv aham

SB 2.9.35/CC Ādi 1.55/BR 2.30

yathā—just as; mahānti—the universal; bhūtāni—elements; bhūteṣu ucca-avaceṣu— in the gigantic and minute; anu—after; praviṣṭāni—entered; apraviṣṭāni—not entered; tathā—so; teṣu—in them; na—not; teṣu—in them; aham—Myself.

“The five great elements of material creation enter into the bodies of all living entities, high and low, from the demigods to the sub-human species. But at the same time, these elements exist independently. Similarly, I have entered into all living entities as the Supersoul, but at the same time I am situated independently in My own svarūpa, and I appear to My surrendered devotees both internally and externally.”

3.34

etāvad eva jijṣāsyaṁ / tattva-jijṣāsunātmanaḥ

anvaya-vyatirekābhyāṁ / yat syāt sarvatra sarvadā

SB 2.9.36/CC Ādi 1.56/BR 2.15

etāvat—up to this; eva—certainly; jijṣāsyam—is to be inquired; tattva—the

Absolute Truth; jijṣāsunā—by the student; ātmanaḥ—of the Self; anvaya—directly; vyatirekābhyām—indirectly; yat—whatever; syāt—it may be; sarvatra—in all circumstances; sarvadā—at all times.

“One who is inquisitive about the truth of the self (ātma-tattva) inquires always and everywhere through direct (anvaya) and indirect (vyatireka) means of deliberation about that Supreme Person.”

Catuḥ Ślokī Bhagavad-gītā

3.35

ahaṁ sarvasya prabhavo / mattaḥ sarvaṁ pravartate iti matvā bhajante māṁ / budhā bhāva-samanvitāḥ

BG 10.8

aham—I; sarvasya—of all creation; prabhavaḥ—the source; mattaḥ—from Me; sarvam—everything; pravartate—emanates; iti—thus; matvā—having comprehended; bhajante—become devoted, worship; mām—Me; budhāḥ—the learned; bhāva-samanvitāḥ—filled with ecstasy.

“I am the source of all spiritual and material worlds. Everything emanates from Me. All are engaged in activities by Me alone.The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.”

3.36

mac-cittā mad-gata-prāṇā / bodhayantaḥ parasparam kathayantaś ca māṁ nityaṁ / tuṣyanti ca ramanti ca

BG 10.9

mat-cittāḥ—their minds fully engaged in Me; mat-gata-prāṇāḥ—their lives devoted to Me; bodhayantaḥ—preaching; parasparam—among themselves; kathayantaḥ— talking; ca—also; mām—about Me; nityam—perpetually; tuṣyanti—become pleased; ca—also; ramanti—enjoy transcendental bliss; ca—also.

"The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me."

3.37

The structure of the Bhāgavatam – the ten symptoms of a Mahā-Purāṇa

teṣāṁ satata-yuktānāṁ / bhajatāṁ prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ / yena mām upayānti te

BG 10.10

teṣām—unto them; satata-yuktānām—always engaged; bhajatām—in rendering devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti— come; te—they.

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

3.38

teṣām evānukampārtham / aham ajṣāna-jaṁ tamaḥ nāśayāmy ātma-bhāva-stho / jṣāna-dīpena bhāsvatā

BG 10.11

teṣām—for them; eva—certainly; anukampā-artham—to show special mercy; aham—I; ajṣāna-jam—due to ignorance; tamaḥ—darkness; nāśayāmi—dispel; ātma-bhāva—within their hearts; sthaḥ—situated; jṣāna—of knowledge; dīpena — with the lamp; bhāsvatā—glowing.

”To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

Thus ends Catuḥ Ślokī Bhagavad-gītā

Bhagavad-gīta glorified

3.39

sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ pārtho vatsaḥ sudhīr bhoktā dugdhaṁ gītāmṛtaṁ mahat

Gītā-Mahātmya

All the Upaniṣads are likened to a cow; Lord Kṛṣṇa, the cowherd son of Nanda Mahārāja, is milking this cow and feeding Arjuna, who is likened to a calf. Wise men with purified intelligence relish drinking this supremely nectarean milk known as the Gīta.

3.40

atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ manvantareśānukathā nirodho

muktir āśrayaḥ

SB 2.10.1.2/CC Ādi 2.91

śrī śuka uvāca—Śrī Śukadeva Gosvāmī said; atra—in this Śrīmad-Bhāgavatam; sargaḥ—the creation of the ingredients of the universe; visargaḥ—the creations of Brahmā; ca—and; sthānam—the maintenance of the creation; poṣaṇam—the favoring of the Lord's devotees; ūtayaḥ—impetuses for activity; manu-antara—prescribed duties given by the Manus; īśa-anukathāḥ—a description of the incarnations of the Lord; nirodhaḥ—the winding up of creation; muktiḥ—liberation; āśrayaḥ—the ultimate shelter, Bhagavān.

In Śrīmad-Bhāgavatam ten subjects are described: (1) Sarga: the creation of the ingredients of the cosmos, (2) Visarga: the creations of Brahmā, (3) Sthāna: the maintenance of the creation, (4) Poṣaṇa: nourishment, special favor given to the faithful, (5) Ūti: impetuses for activity, saṁskāras; (6) Manvantara: prescribed duties, or that which explains the essence of the Vedas]; (7) Iśānukathā: a description of the pastimes and incarnations of the Lord; (8) Nirodha: the winding up of the creation [or stopping the cycle of saṁsāra]; (9) Mukti: liberation from gross and subtle material existence; and (10) Āśraya: the ultimate shelter, Śrī Kṛṣṇa – Who is the primal cause, from whom everything emanates; Who exists within everything –is all pervading, and Who is the resting place for all. This tenth symptom is the primary one, the shelter of all the others.

Hearing Śrīmad-Bhāgavatam puts an end to the cycle of birth and death

3.41

ambarīṣa śuka-proktaṁ nityaṁ bhāgavataṁ śṛṇu paṭhasva svamukhenāpi yadīcchasi bhāva-kṣayam

GKH (P)

Gautama Ṛṣi to Ambarīṣa Maharaja: "O Ambarīṣa, if you wish to put an end to the cycle of birth and death, listen daily to the Bhāgavata taught by Śuka, and recite it also with your own lips."

My real purpose was to teach transcendental knowledge and renunciation

3.42

kathā imās te kathitā mahīyasāṁ / vitāya lokeṣu yaśaḥ pareyuṣām vijṣāna-vairāgya-vivakṣayā vibho / vaco-vibhūtīr na tu pāramārthyam

SB 12.3.14

kathāḥ—the narrations; imāḥ—these; te—unto you; kathitāḥ—have been spoken; mahīyasām—of great kings; vitāya—spreading; lokeṣu—throughout all the worlds; yaśaḥ—their fame; pareyuṣām—who have departed; vijṣāna—transcendental knowledge; vairāgya—and renunciation; vivakṣayā—with the desire for teaching; vibho—O mighty Parīkṣit; vacaḥ—of words; vibhūtīḥ—the decoration; na—not; tu—but; pārama-arthyam—of the most essential purport.

Śukadeva Gosvāmī said: O mighty Parīkṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

An Ocean in the Palm of One's Hand

3.43

jayati jana-nivāso devakī-janma-vādo yadu-vara-pariṣat svair dorbhir asyann adharmam sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena vraja-pura-vanitānāṁ vardhayan kāma-devam

SB 10.90.48/CC Mad 13.79/Bṛhad-bhāg 2.7.154/VG p.107/ORY p.99

jayati—eternally lives gloriously; jana-nivāsaḥ—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakī-janma-vādaḥ—known as the son of Devakī; yadu-vara-pariṣat—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana; svaiḥ dorbhiḥ—by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan— killing; adharmam—demons or the impious; sthira-cara-vṛjina-ghnaḥ—the destroyer of all the ill fortune and sufferings (especially the pain of separation) of all living entities, moving and not moving; su-smita—always smiling; śrī-mukhena—by His beautiful face; vraja-pura-vanitānām—of the gopīs of Vṛndāvana; vardhayan— increasing; kāma-devam—the amorous desires.

"All glories to Śrī Kṛṣṇa who is known as jana-nivāsaḥ, He who lives in the hearts of all living entities (especially in the heart of Śrīmatī Rādhikā and the hearts of His pure devotees), or He who is their ultimate resort. He is famous as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā [it is only vāda, theory, that He has taken birth from the womb of Devakī]. He is served by the exalted Yadus, who are His associates. With His mighty arms, the Pāṇḍavas, He kills the demons and thus destroy irreligion. By His effulgent, blissful smiling face He dispels the sufferings of all living entities, both moving and inert, and increases the kāma (prema) of the gopīs of Vṛndāvana, as well as the queens of Mathurā and Dvārakā. May He be all victorious!"

Thus ends the 3rd chapter – Bhagavat-tattva (Śrīmad Bhāgavatam)

Chapter 4 – Gaura tattva

śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya

1) The Identity of Śrī Caitanya Mahāprabhu

Śrī Caitanya Mahāprabhu is non-different from Rādhā-Kṛṣṇa

śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya

Caitanya Bhāgavata/Śrī Guru-Parampara (6), SGG p. 18

śrī-kṛṣṇa caitanya—Śrī Kṛṣṇa Caitanya Mahāprabhu; rādhā-kṛṣṇa—the combined form of Rādhā and Kṛṣṇa; nahe anya—none other.

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrīmatī Rādhīkā and Śrī Kṛṣṇa.

Śrī Kṛṣṇa appears as Śrī Caitanya Mahāprabhu and performs Saṅkīrtana to deliver the fallen souls of the age of Kali

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ (or) bhajāmi kali-pāvanam

SB 11.5.32/CC Ādi 5.32/BPKG p. 253/BR 1.1

kṛṣṇa-varṇam—uttering the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not

black (golden); sa-aṅga—along with associates; upa-aṅga—servitors; astra—

weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtanaprāyaiḥ—

consisting chiefly of congregational chanting; yajanti—they worship;

hi—certainly; su-medhasaḥ—intelligent persons. [bhajami—I worship; kalipāvanam—

He who delivers the jīvas of Kali-yuga].

In the age of Kali, Kṛṣṇa appears with a golden complexion (akṛṣṇa). He is constantly

singing the two syllables kṛ and ṣṇa, and He is accompanied by His associates, servitors,

weapons and confidential companions. Intelligent people worship Him by performing

saṅkīrtana-yajña. (or) I worship Śrī Gaurāṅgadeva, who delivers the living entities of Kaliyuga

(kali-pāvanam) through the congregational chanting of the holy names (śrī-nāmasaṅkīrtana-

yajña). He describes the name, form, qualities and pastimes of Śrī Kṛṣṇa; He

performs kīrtana of the two syllables kṛ and ṣṇa; His complexion is fair; He is surrounded by

His aṅgas (associates: Śrī Nityānanda Prabhu and Śrī Advaita Prabhu), upāṅgas (servitors:

Śrīvāsa Paṇḍita and other pure devotees) and pārṣadas (confidential

companions like Śrī

Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Gadādhara Paṇḍita and the Six Gosvāmīs);

and He is endowed with His weapon (astra) of harināma, which destroys ignorance.

Śrī Kṛṣṇa Caitanya is outwardly Gaura, inwardly Kṛṣṇa

antaḥ kṛṣṇaṁ bahir gauraṁ darśitāṅgādi-vaibhavam

kalau saṅkīrtanādyaiḥ sma kṛṣṇa-caitanyam āśritāḥ

Tattva-sandarbha 2/CC Ādi 3.81/BPKG p. 510/BR 1.1 pt

antaḥ—internally; kṛṣṇam—Lord Kṛṣṇa; bahiḥ—externally; gauram—fair-colored;

darśita—displayed; aṅga—limbs; ādi—beginning with; vaibhavam—expansions;

kalau—in the Age of Kali; saṅkīrtana-ādyaiḥ—by congregational chanting, etc.; sma—

certainly; kṛṣṇa-caitanyam—unto Lord Caitanya Mahāprabhu; āśritāḥ—sheltered.

I take shelter of Śrī Kṛṣṇa Caitanya, who is outwardly gaura, of fair complexion,

but is inwardly Kṛṣṇa Himself. In Kali-yuga He displays His associates, servitors

and confidential companions while performing saṅkīrtana.

Śrī Śacīnandana Gaurahari is the svarūpa of Kṛṣṇa adorned with the

bhāva and complexion of Śrīmatī Rādhikā

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād

ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ

rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

CC Ādi 1.5 (Śrī Svarūpa Dāmodara's Kaḍacā)/JD ch. 14/BPKG pp. 505,510/GKH (P)

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; vikṛtiḥ—the

transformation; hlādinī-śaktiḥ—pleasure potency; asmāt—from this; eka-ātmānau—

both the same in identity; api—although; bhuvi—on earth; purā—from beginningless

time; deha-bhedam—separate forms; gatau—obtained; tau—those two; caitanyaākhyam—

known as Śrī Caitanya; prakaṭam—manifest; adhunā—now; tat-dvayam—

the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—of Śrīmatī

Rādhārāṇī; bhāva—mood; dyuti—the luster; su-valitam—who is adorned with;

naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

Śrīmatī Rādhikā is Kṛṣṇa's hlādinī-śakti (pleasure giving potency) and the

embodiment of the transformation of His praṇaya (intimate love). Since They are

eka-ātma-svarūpa (one soul), She is intrinsically non-different from Kṛṣṇa and

one in identity with Him. However, to enjoy the transcendental pleasure of Their loving pastimes, Rādhā and Kṛṣṇa have eternally manifested Themselves in these two apparently separate forms. Now these two transcendental identities, sevya and sevaka, viṣaya-tattva and āśraya-tattva, have manifested in one svarūpa as Śrī Caitanya tattva. I repeatedly bow down to Śacīnandana, who is the svarūpa of Kṛṣṇa and who is adorned with the bhāva and complexion of Śrīmatī Rādhikā.

Śrī Gaurāṅgadeva is the Supreme Lord in His supremely sweet form

saundarye kāma-koṭiḥ sakala-jana samāhlādane candra-koṭir

vātsalye māṭṛ-koṭis tridaśa-viṭapināṁ koṭir audārya-sāre

gāmbhīrye 'mbodhi-koṭir madhurimaṇi sudhā-kṣīra-mādhvīka-kotir

gauro devaḥ sa jīyāt praṇaya-rasa-pade darśitāścarya-koṭiḥ

Śrī Caitanya Candrāmṛta 101, Prabodhānanda Sarasvatī

Caitanya Mahāprabhu is lovelier than millions of cupids. He is mellower than millions of moons, dearer than millions of mothers, kinder than millions of wishfulfilling trees, deeper than millions of oceans, and sweeter than millions of nectarean drinks. All glories to Śrī Caitanya Mahāprabhu, the Supreme Lord, who

displays

millions of amazing sentiments of mādhurya-rasa, the most exalted mellow of prema.

2) The Reasons for Mahāprabhu’s Appearance

The internal and external reasons for Mahāprabhu’s appearance

prema-rasa-niryāsa karite āsvādana

rāga-mārga bhakti loke karite pracāraṇa

rasika-śekhara kṛṣṇa parama-karuṇa

ei dui hetu haite icchāra udgama

CC Ādi 4.15-16/GV p. 63

prema-rasa—of the mellow of love of God; niryāsa—the essence; karite—to do;

āsvādana—relishing; rāga-mārga—the path of spontaneous attraction; bhakti—

devotional service; loke—in the world; karite—to do; pracāraṇa—propagation; rasikaśekhara—

the supreme enjoyer of rasa; kṛṣṇa—Śrī Kṛṣṇa; parama-karuṇa—the

supremely merciful; ei—these; dui—two; hetu—reasons; haite—from; icchāra—of desire;

udgama—the birth.

Śrī Kṛṣṇa’s desire to appear was born from two reasons: He wanted to relish the

sweet essence of prema-rasa, and He wanted to propagate devotional service in

the world on the platform of spontaneous attraction, rāga-bhakti. Thus He is

known as the topmost relisher of rasa and as supremely merciful.

Internally Gaurasundara relishes the bhāva of Śrī Rādhikā, externally He bestows nāma-prema

sei rādhāra bhāva lañā caitanyāvatāra

yuga-dharma nāma-prema kaila paracāra

CC Ādi 4.220

sei—that; rādhāra—of Śrīmatī Rādhārāṇī; bhāva—the emotion; lañā—taking; caitanya—

of Lord Caitanya; avatāra—the incarnation; yuga-dharma—the religion of the age; nāmaprema—

prema bestowed through the holy name; kaila—did; paracāra—preaching.

Internally, Lord Caitanya appeared with the sentiments of Śrī Rādhā.

Externally, He preached the dharma of this age, the chanting of the holy name of

Kṛṣṇa, which bestows pure love of God (kṛṣṇa-prema). 14

The three internal reasons for Śrī Śacīnandana Gaurahari's appearance

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā

svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ

saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

CC Ādi 1.6/GKH (P)

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya-mahimā—the greatness of Her love

(Her prema-vaicittya) ; kīdṛśaḥ—of what kind; vā—or; anayā—by this one

(Rādhā); eva—alone; āsvādyaḥ—to be relished; yena—by that love; adbhutamadhurimā—

the wonderful sweetness; kīdṛśaḥ—of what kind; vā—or; madīyaḥ—

of Me; saukhyam—the happiness; ca—and; asyāḥ—of Her; mat-anubhavataḥ—

from realisation of My sweetness; kīdṛśam—of what kind; vā—or; iti—thus;

lobhāt—from the desire; tat—Her; bhāva-āḍhyaḥ—richly endowed with emotions;

samajani—took birth; śacī-garbha—of the womb of Śrīmatī Śacī-devī; sindhau—

in the ocean; hari—Śrī Hari; induḥ—like the moon.

Desiring to understand the glory of Śrīmatī Rādhīkā's love, the wonderful

qualities in Him that She alone relishes through Her love, and the happiness She

feels when She realises the sweetness of His love, the Supreme Lord Hari, richly

endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the

moon appeared from the ocean.

"Sugar cannot taste itself" - Becoming fascinated by His own beauty, Kṛṣṇa desires to taste it like Rādhikā

aparikalita-pūrvaḥ kaś camatkāra-kārī

sphurati mama garīyān eṣa mādhurya-pūraḥ

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ

sa-rabhasam upabhoktuṁ kāmaye rādhikeva

CC Ādi 4.146/GV p. 45

aparikalita—not experienced; pūrvaḥ—previously; kaḥ—who; camatkāra-kārī—causing

wonder; sphurati—manifests; mama—My; garīyān—more great; eṣaḥ—this; mādhuryapūraḥ—

abundance of sweetness; ayam—this; aham—I; api—even; hanta—alas;

prekṣya—seeing; yam—which; lubdha-cetāḥ—My mind being bewildered; sa-rabhasam—

impetuously; upabhoktum—to enjoy; kāmaye—desire; rādhikā iva—like Rādhikā.

Who manifests an abundance of sweetness greater than Mine, which has never

been experienced before and which causes wonder to all? Alas, I Myself, My mind

bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrī Rādhikā.

Out of greed for the sweet ecstasy of His devotees, the Lord descended to

this world in the form of His own devotee.

sva-dayita-nija-bhāvaṁ yo vibhāvya sva-bhāvāt

su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt

jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā

harir iha yati-veśaḥ śrī-śacī-sūnur eṣaḥ

Śrī Bṛhad Bhāgavtāmṛtam 1.1.3

sva—His own; dayita—of the beloved devotees; nija—their; bhāvam—ecstasy;

yaḥ—who; vibhāvya—realising; sva-bhāvāt—than His own ecstasy; sumadhuram—

even sweeter; avatīrṇaḥ—has descended; bhakta—of His own

devotee; rūpeṇa—in the form; lobhāt—out of greed; jayati—all glories; kanaka—

golden-colored; dhāmā—with an effulgence; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya;

nāmā—with the name; hariḥ—to Lord Hari; iha—in this world; yati—of a

renunciant; veśaḥ—whose dress; śrī-śacī—of Mother Śacī; sūnuḥ—the son;

eṣaḥ—this.

Realising that the ecstasy of His beloved devotees is even sweeter than His own,

out of greed the Lord descended to this world in the form of His own devotee.

Dressed as a renunciant, golden in effulgence, He bears the name Śrī Kṛṣṇa

Caitanya. All glories to that Lord Hari, who has appeared as the son of Mother Śacī!

I shall accepts the role of a devotee and teach bhakti by practicing it Myself

āpani karimu bhakta-bhāva aṅgīkāre

āpani ācari' bhakti śikhāimu sabāre

CC Ādi 3.20

āpani—personally; karimu—I shall make; bhakta-bhāva—the position of a devotee; aṅgīkāre—acceptance; āpani—personally; ācari'—practicing; bhakti—devotional service; śikhāimu—I shall teach; sabāre—to all.

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

I sometimes accept sannyāsa to induce the fallen souls to take up bhakti

aham eva kvacid brahman sannyāsāśramam āśritaḥ

hari-bhaktiṁ grāhayāmi kalau pāpa-hatān narān

Upapurāṇas/CC Ādi 3.83

aham—I; eva—certainly; kvacit—somewhere; brahman—O brāhmaṇa; sannyāsaāśramam—

the renounced order of life; āśritaḥ—taking recourse to; haribhaktim—devotional service to Śrī Hari; grāhayāmi—I shall give; kalau—in the Age of Kali; pāpa-hatān—sinful; narān—to men.

(Mahāprabhu quoting a śloka spoken by Kṛṣṇa to Vyāsadeva:) O learned brāhmaṇa,

sometimes I accept the renounced order of life to induce the fallen people of the

Age of Kali to accept devotional service to the Lord.

Assuming the mood (bhāva) of a devotee (Rādhikā), He preached pure bhakti

ei-mata bhakta-bhāva kari' aṅgīkāra

āpani ācari' bhakti karila pracāra

CC Ādi 4.41

ei-mata—like this; bhakta-bhāva—the bhāva of a devotee; kari'—making; aṅgīkāra—acceptance; āpani—Himself; ācari'—practicing; bhakti—devotional service; karila—did; pracāra—propagation.

In this way, assuming the mood (bhāva) of a devotee (Śrīmati Rādhikā), He preached devotional service while practicing it Himself.

rādhikāra bhāva-kānti kari' aṅgīkāra

nija-rasa āsvādite kariyācha avatāra

CC Mad 8.279/BR 1.1 pt

rādhikāra—of Śrīmatī Rādhikā; bhāva-kānti—ecstatic love and luster; kari'—making; aṅgīkāra—acceptance; nija-rasa—Your own transcendental mellow; āsvādite—to taste; kariyācha—You have made; avatāra—incarnation.

To taste Your own transcendental mellow You appeared as Śrī Caitanya

Mahāprabhu, accepting the sentiment and luster of Śrīmatī Rādhikā.

He wove a garland of the holy name and prema, with which He garlanded all

sei dvāre ācaṇḍāle kīrtana sañcāre

nāma-prema-mālā gāṅthi' parāila saṁsāra

CC Ādi 4.40

sei dvāre—by that; ā-caṇḍāle—even among the dog-eaters; kīrtana—the chanting

of the holy names; sañcāre—He infuses; nāma—of the holy names; prema—and

of love of God; mālā—a garland; gāṅthi'—stringing together; parāila—He put it

on; saṁsāre—the whole material world.

Thus He spread kīrtana among all people, high and low. He wove a garland of śrīnāma

and prema, with which He garlanded all the jīvas of the material world.

Through nāma-saṅkīrtana He distributed the love and affection of the gopīs

cirād adattaṁ nija-gupta-vittaṁ

sva-prema-nāmāmṛtam aty-udāraḥ

ā-pāmaraṁ yo vitatāra gauraḥ

kṛṣṇo janebhyas tam ahaṁ prapadye

CC Madhya 23.1

cirāt—for a long time; adattam—not given; nija-gupta-vittam—His own

personal

confidential property; sva-prema—of love for Him; nāma—of the holy name;

amṛtam—the ambrosia; ati-udāraḥ—most munificent; ā-pāmaram—even down

to the lowest of men; yaḥ—one who; vitatāra—distributed; gauraḥ—Śrī

Gaurasundara; kṛṣṇaḥ—Lord Kṛṣṇa Himself; janebhyaḥ—to the people in general;

tam—to Him; aham—I; prapadye—offer obeisances.

This prema, which is the most secret and hidden asset of Goloka Vṛndāvana,

had never been given before. Now Kṛṣṇa, in the form of Śrī Gaurāṇga

Mahāprabhu, distributes this prema through the chanting of His holy names to all

people, even to the most fallen. Such a wonderfully magnificent, merciful and

magnanimous incarnation is Gaura-Kṛṣṇa. I completely surrender unto Him.

(Translation by Śrīla Gaura Govinda Maharaja, The Embankment of Separation)

Śacīnandana Gaurahari comes to spread the Saṅkīrtana movement

āra dui janma ei saṅkīrtanārambhe

haiba tomāra putra āmi avilambe

mora arcā-mūrti mātā, tumi se dharaṇī

jihvā-rūpā tumi mātā, nāmera jananī

ei dui janma mora saokīrtanārambhe

dui ṭhañi tora putra rahu avilambe

CB Madhya 27.47

[Caitanya Mahāprabhu told Śacīdevī:] "Birth after birth you are My mother. Again,

in this birth, I have come to begin the saṅkīrtanamovement, and so I have become your

son. My appearance in this world is twofold: I appear as the arca-mūrtī and as the holy

name. In this way I appear upon the tongue in the form of sound, and as the deity made

from the elements drawn from the earth. In both these forms I am worshiped, and in

these two features I have appeared in order to spread the saṅkīrtana movement."

I shall bring the real treasure of Kṛṣṇa-prema

anera tanaya ane rajata suvarṇa

kaile vinā sa jaya nahe para-dharma

ami ani dibo kṛṣṇa-prema hena dhana

sakala sampada maya kṛṣṇera caraṇa

Caitanya Maṅgala

[Śrī Śacīnandana Gaurahari told Śacīdevī:] Other people's sons bring wealth in the

form of silver and gold for sense gratification, but this wealth is perishable and cannot

bestow the supreme destination. I, however, shall bring the real wealth of kṛṣṇa-prema.

The lotus feet of Śrī Kṛṣṇa are the actual abode of all prosperity and auspiciousness.

Śrī Bṛhad Bhāgavatāmṛtam glorifies Śrī Caitanya Mahāprabhu

jayati nija-padābja-prema-dānāvatīrṇo

vividha-madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ

gata-parama-daśāntaṁ yasya caitanya-rūpād

anubhava-padam āptaṁ prema gopīṣu nityam

Śrī Bṛhad Bhāgavtāmṛtam 1.1.1, Śrīla Sanātana Gosvāmī

jayati—all glorifies; nija—of His own; pada-abja—lotus feet; prema—ecstatic transcendental love; dāna—for giving charity; avatīrṇaḥ—to Him who descended; vividha—of various; madhurima—kinds of sweetness; abdhiḥ—an ocean; kaḥ api—a certain; kaiśora—of youth; gandhiḥ—who has the fragrance; gata—who has obtained; parama—of the topmost; daśā—stage; antam—the extreme; yasya—whose; caitanya—of Śrī Caitanya; rūpāt—by the form; anubhava—of transcendental experience; padam—the situation; āptam—who has obtained; prema—the ecstatic love; gopīṣu—residing in the gopīs; nityam—eternally.

All glories to that inconceivable Lord who descended to give in charity the gift of

love for His own lotus feet. He is an ocean filled with many kinds of sweetness, and He

always bears the fragrance of fresh youth. In His form as Śrī Caitanya He has realised

the last extreme of transcendental experience, the love residing eternally in the gopīs.

Thus ends section 2) The Reasons for Mahāprabhu's Appearance

3) Gaura-vāṇī - Śrī Caitanya Mahāprabhu's teachings

Gaura-vāṇī — Śrī Caitanya Mahāprabhu's teachings in a nutshell: Pure

love for Śrī Kṛṣṇa is the ultimate goal and the prema of the gopīs is the

topmost form of pure love of God, as stated by the Bhāgavatam

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛṇdāvanaṁ

ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā

śrīmad-bhāgavataṁ pramāṇam amalaṁ premā pum-artho mahān

śrī-caitanya-mahāprabhor matam idaṁ tatrādaro naḥ paraḥ

Caitanya-manjusa, Śrīla Viśvanātha Cakravartī Ṭhākura/BPKG pp. 347,400 etc./GV p. 26

ārādhyo—worshipable; bhagavān—the Supreme Lord; vraja-īśa-tanayaḥ—the

son

of the Lord of Vṛndāvana, Nanda Mahārāja; tat-dhāma—His abode;

vṛṇḍāvanam—Vṛndāvana; ramyā—pleasing; kācit—which; upāsanā—the

process of worship; vraja-vadhū—of the gopīs of Vraja; vargeṇā—by the group;

yā—and; kalpitā—performed; śrīmad-bhāgavatam—Śrīmad Bhāgavatam;

pramāṇam—the standard authority; amalam—spotless; premā—pure love of

Kṛṣṇa; pum-arthaḥ—the ultimate goal of life for human beings; mahān—the

great; śrī-caitanya—of Śrī Caitanya; mahāprabhoḥ—'mahā' indicates mahābhāva

(i.e. Rādhikā) and 'prabhu' indicates rasarāja mahābhāva (i.e. Kṛṣṇa); matam—the

opinion; idam—this; tatra—that; ādaraḥ—regard; naḥ—of us; paraḥ—the

highest.

Bhagavān Vrajendra-nandana Śrī Kṛṣṇa is our only worshipful object. In the

same way that He is worshipful, so is His transcendental abode, Śrī Vṛndāvana

Dhāma. The mood in which the young brides of Vraja (the gopīs, especially Śrīmatī

Rādhikā) worship Him is the highest perfectional form of love of God. Śrīmad

Bhāgavatam alone is the immaculate scriptural evidence of this (śabda-pramāṇa)

and kṛṣṇa-prema is the supreme objective of life (the fifth and highest goal of

human life - beyond mundane religiosity, economic develoment, sense gratification

and impersonal liberation). This is the teachings of Śrī Caitanya Mahāprabhu

(gaura-vāṇī). We hold this conclusion (siddhānta) in supreme regard and have no

inclination or respect for any other conclusion or cheating opinions.

Śrīla Nārāyaṇa Mahārāja explains: This is a key śloka for understanding all tattva-siddhānta in Sambandha, Abhidheya and Prayojana. It gives knowledge of the Supreme form of Kṛṣṇa, of the topmost process for worshiping Him, of the ultimate goal, and of the ultimate evidence for this (the Śrīmad Bhāgavatam). The whole philosopy and the speciality of the Rūpānuga line is contained within this sūtra by Śrīla Viśvanātha Cakravartī Ṭhākura: Devotional service to Śrī Kṛṣṇa in the mood of the gopīs is the ultimate and sweetest form of bhakti.

Śrīla Bhaktivinoda Ṭhākura has expanded this siddhānta in the following śloka:

Śrīla Bhaktivinoda Ṭhākura summarizes Gaura-vāṇī in his Daśa-mūla Śikṣā

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābdhiṁ

tad-bhinnāṁśāṁś ca jīvān prakṛti-kavalitān tad-vimuktāṁś ca bhāvād

bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ

sādhyaṁ tat-prītim evety upadiśati janān gaura-candraḥ svayaṁ saḥ

Daśa-mūla-tattva, invocation/JD ch. 13/BPKG p. 350/GV p. 40

āmnāya—the Vedas, which are transmitted through aural reception from Guru to disciple; prāha—proclaim; tattvam—Absolute Truth; harim—Śrī Hari; iha—here; paramam—the supreme; sarva-śaktim—the possessor of all potencies; rasaabdhim—an ocean of rasa; tad-bhinna-aṁśāḥ—His separated parts; ca—and; jīvān—jivas; prakṛti—His illusory potency; kavalitān—swallowed up; tadvimuktān—His separated parts; ca—and; bhāvād- by nature; bheda-abheda—one and different; prakāśam—a manifestation; sakalam—everything; api—and; hareḥ—of Śrī Hari; sādhanam—the means for attaiment; śuddha-bhaktim—is the pure bhakti; sādhyam—the ultimate goal; tat-prītim—is love for Him; eva iti—certainly thus; upadiśati—instructs; janān—the people; gaura-candraḥ—the Golden Lord whose effulgence resembles a moon; svayam—personally; saḥ—He.

1. Pramāṇa: The teachings of the Vedas received through Guru-paramparā are known as āmnāya. The infallible evidence of the Vedas, of the smṛti-śāstras headed by the Śrīmad Bhāgavatam, as well as evidence such as direct sense perception (pradhāna), that concur with the guidance of the Vedas, are all accepted as pramāṇa (evidence). This pramāṇa establishes the following prameyas (fundamental truths):

Sambandha:

2. Parama-tattva – Śrī Hari alone is the Supreme Absolute Truth.

3. Sarva-śaktimān – He is the possessor of all potencies (omnipotent).

4. Akhila-rasāmṛta-sindhu – He is the ocean of all nectarean mellows and divine

sweetness.

5. Vibhinnāṁśa-tattva – Both the mukta (liberated) and baddha (conditioned)

jīvas are His eternally separated parts and parcels.

6. Baddha-jīvas –Conditioned souls are subject to the control and covering of māyā.

7. Mukta-jīvas – Liberated souls are forever free from māyā.

8. Acintya-Bhedābheda-tattva – The entire universe, consisting of the conscious

(cit) and unconscious (acit), is Śrī Hari's acintya-bhedābheda-prakāśa, that is

to say, it is His manifestation which is inconceivably both different and nondifferent

from Him.

Abhidheya:

9. Śuddha-bhakti – Pure devotional service is the only practice (sādhana) to

attain spiritual perfection (sādhya).

Prayojana:

10. Kṛṣṇa-prīti – Transcendental love and affection for Śrī Kṛṣṇa is the one

and

only final object of attainment (sādhya-vastu).

The Supreme Personality of Godhead Śrī Gaurāṅgadeva has herein instructed

ten distinct tattvas (fundamental truths) to the faithful jīvas.

Śrīla Nārāyaṇa Mahārāja: "Anyone who does not know these two ślokas (ārādhyo

bhagavān and āmnāyaḥ prāha) is not really my disciple." "Śrīla Saccidānanda

Bhaktivinoda Ṭhākura has extracted the essence of the conceptions of the Śrī Gauḍīya

Gosvāmīs and ācāryas, and has given the teaching of Daśa-mūla-tattva. As if putting

the ocean in a jar, he has filled this Daśa-mūla-tattva with the transcendental essence

of the cream of the Vedas, Upaniṣads, Vedānta-sūtra, Gītā, Śrīmad Bhāgavatam and

the literature of the Gosvāmīs. Our most worshipful Śrīla guru-pādapadma used to

proclaim this Daśa-mūla-tattva everywhere he went." (BPKG p. 349)

Through harināma-saṅkīrtana, Śrī Caitanya Mahāprabhu personally

tasted the unnatojjvala-rasa of Śrīmatī Rādhikā (mādanākhya mahābhāva)

and distributed the mood of service to Her (mañjarī-bhāva)

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

Śri Vidagdha-mādhava, Rūpa Gosvāmi/CC Ādi 1.4/JD Intro./GKH (P)

anarpita—not bestowed; carīm—formerly; cirāt—for a long time; karuṇayā—by

causeless mercy; avatīrṇaḥ—descended; kalau—in the Age of Kali;

samarpayitum—to bestow; unnata—the most elevated; ujjvala-rasām—mādhuryarasa

(or more specifically Śrīmatī Rādhikā's mādanākhya mahābhāva); svabhakti—

of Her own service (rādhā-dāsyam in mañjarī-bhāva); śriyam—the beauty

of Śrī Rādhīkā's bhāvas (moods); hariḥ—Śrī Hari; puraṭa—than gold; sundara—

more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—

lighted up; sadā—always; hṛdaya-kandare—in the core of the heart; sphuratu—let

Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.

May the Supreme Lord, who is known as the son of Śrīmatī Śacī-devī, be brilliantly

situated in the innermost core of your heart. Resplendent with the radiance of

molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow

what no incarnation has ever offered before: the most sublime and radiant mellow

of devotional service, mādhurya-rasa (as mañjarī-bhāva), service to Śrīmatī

Rādhikā as Her confidential maidservants.

Śrīla Nārāyaṇa Mahārāja: Sri Caitanya Mahaprabhu has come to give unnatojjvala-rasāṁ sva-bhakti-sriyam. There is a special emphasis on the final words, sva-bhakti-sriyam. Sva means own. Whose own? Srimati Radhika's own. Radhika is the personification of bhakti. Sri Krsna wanted to taste the essence of supreme devotion to Himself, which is Radhika's love. He also wanted to distribute sva-bhakti-sriyam to the qualified living entities. Bhakti refers to Radhika's bhakti, and sriya means beauty. Sri Caitanya Mahaprabhu wanted to give to the fortunate living entities the beauty of Srimati Radhika's unnatojjvalarasa.

That 'beauty' is called mañjarī-bhāva, the mood of Her dear maidservants.

Imagine a creeper surrounding a tree on which there are delicious golden-reddish mangos, and cuckoos eating these mangos and singing sweetly. On that creeper there are so many green leaves, flowers here and there on each branch, and mañjarīs (buds). If the air touches and plays with the creeper, all the leaves become happy and begin to dance, and the mañjarīs also dance with happiness. This is the beauty of the creeper. If that creeper has no leaves, no flowers and no mañjarīs, it has no beauty. The air will not play with its branches, for it will have no taste to play. The splendor of the creeper manifests when it plays with the air, its leaves going here and there and always dancing.

Śrī Caitanya Mahāprabhu wanted to give the beauty of Śrīmatī Rādhikā's

unnatojjvala-rasa. The creeper represents Śrīmatī Rādhikā and the beauty of Her love is Her sakhīs (gopīs (nāyakās) and mañjarīs). With the assistance of these sakhīs She can manifest more attractiveness and express more varieties of bhāva. I have come here to inspire and to help you all. I request you to place all these teachings in your heart and try to follow them. (Murwillumbah, Australia, Feb. 1997)

Editorial note: Another integral part of Gaura-vāṇī is the Śrī Śikṣāṣṭakam prayers. See Chapter 18 - Nāma-tattva, section 2, and the book 'Gaura-vāṇī Pracāriṇe'.

Thus ends section 3) Gaura-vāṇī

4) Mahāprabhu is Kṛṣṇa Himself - Śāstric Evidence

Śrīmad Bhāgavatam glorifies Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ

tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam

bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ

vande mahā-puruṣa te caraṇāravindam

SB 11.5.33/HBV 8.342/PJ 2.30/GKH (P)

dhyeyam—fit to be meditated upon; sadā—always; paribhava-ghnam—which destroy the humiliation of material existence; abhīṣṭa-doham — which amply

reward the true desire of the soul; tīrtha-āspadam—the abode of the holy places and

saints; śiva-viriñci-nutam—which are praised by Śiva and Brahmā; śaraṇyam—most

worthy of taking shelter of; ārti-ham—which relieve the distress; bhṛtya—of Your

servants; praṇata-pāla—O protector of all who bow to you; potam—the suitable

boat (for); bhava-abdhi—the ocean of birth and death; vande—I offer homage;

mahā-puruṣa—O Lord Mahāprabhu; te—to Your; caraṇa-aravindam—lotus feet.

O guardian of the surrendered, great personality (the Supreme Personality of

Godhead Himself, who enacts His divine pastimes as a pure devotee). You alone are

the reality to be constantly meditated upon by the pure souls, destroyer of the soul's

illusion, the divine wish-fulfilling tree, the refuge of all devotees, worshipable by

Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the

form of Hāridāsa Ṭhākura). You are the shelter of all, dispeller of Your devotee's

sufferings which originate in offences to the holy name. and only boat for crossing

the ocean of this material world of suffering. I worship Your holy lotus feet.

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ

dharmiṣṭha ārya-vacasā yad agād araṇyam

māyā-mṛgaṁ dayitayepsitam anvadhāvad

vande mahā-puruṣa te caraṇāravindam

SB 11.5.34/HBV 8.343/GKH (P)

tyaktvā—abandoning; su-dustyaja—most difficult to give up; sura-īpsita—

anxiously desired by the demigods; rājya-lakṣmīm—the opulence of the goddess of

fortune; dharmiṣṭhaḥ—most perfectly fixed in religiousness; yat—because; āryavacasā—

of a brāhmaṇa's curse to be deprived of family happiness; agāt—He went;

araṇyam—to the forest of material existence; māyā-mṛgam—the conditioned

soul, who is always searching out illusory enjoyment; dayitayā—out of mercy;

īpsitam—His desired object; anvadhāvat—running after; vande—I offer my

homage; mahā-puruṣa—O Lord Mahāprabhu; te—to Your; caraṇa-aravindam—

lotus feet.

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the

goddess of fortune and all her opulence, which is most difficult to renounce and

is hankered after by even the great demigods. Being the most faithful follower of

the path of religion, You thus left for the forest in obedience to a brāhmaṇa's

curse. Out of sheer mercifulness You chased after the fallen conditioned

souls,

who are always in pursuit of the false enjoyment of illusion, and at the same time

engaged in searching out Your own desired object, Lord Śyāmasundara.

O Mahāprabhu, in the age of Kalī, You do not assert Yourself as the Supreme Lord

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair

lokān vibhāvayasi haṁsi jagat-pratīpān

dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

SB 7.9.38/BR 1.1 pt

ittham—in this way; nṛ—like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); tiryak—like animals (such as Varāhadeva); ṛṣi—as a great saint (Paraśurāma); deva—as demigods; jhaṣa—as an aquatic (such as Matsya and Kūrma); avatāraiḥ—by such different incarnations; lokān—all the different planetary systems; vibhāvayasi—You protect; haṁsi—You kill; jagat-pratīpān—enemies of this world; dharmam—the principles of religion; mahā-puruṣa—O Mahāprabhu; pāsi—You protect; yuga-anuvṛttam—according to the different millenniums; channaḥ—covered; kalau—in the age of Kali; yat—since; abhavaḥ—have been (and will be in the future); tri-yugaḥ—named Triyuga; atha—therefore; saḥ—the same personality; tvam—You.

[Prahlāda Mahārāja said:] “O Kṛṣṇa, in this way You appear in various

incarnations: as a human being, an animal, a great saint, a demigod, a fish, or a

tortoise, thus maintaining the entire creation in different planetary systems and

slaying the enemies of universal peace. In this way, according to the age, You

protect the principles of religion, but, O Mahāprabhu, in the age of Kalī, You do

not assert Yourself as the Supreme Personality of Godhead. Because Your

incarnation is hidden in the age of Kalī You are known as Triyuga, or the Lord

who manifests His supremacy in only three ages.”

Evidence from the Upaniṣads for Śrī Caitanya

mahān prabhur vai puruṣaḥ sattvasyeṣa pravarttakaḥ

surnimalām imaṁ śāntīm īśāno jyotir avyayaḥ

Śvetāśvatara Upaniṣad 3.12

The Personality of Godhead, Śrī Caitanya Mahāprabhu, is brilliantly effulgent

and imperishable like molten gold. He is the Supreme Controller. He controls the

mode of goodness and through saṅkīrtana bestows spiritual intelligence on the

living beings. In the guise of a sannyāsī, He is the source of spiritual purity

and of

liberation. He is therefore known as "Mahāprabhu".

yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yonim

tadā vidyān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmyam upaiti

Muṇḍaka Upaniṣad 3.3

When one realises the golden form of Lord Gaurāṅga, who is the ultimate actor

and the source of the Supreme Brahman, he attains the highest knowledge. He

becomes cleansed of both pious and impious activities, becomes free from worldly

bondage, and enters the divine abode of the Lord.

Evidence from Mahābhārāta for Śrī Caitanya Mahāprabhu

suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī

sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ

Mahābhārata/CC Ādi 3.49/BR 1.1 pt

suvarṇa—of gold; varṇaḥ—having the color; hema-aṅgaḥ—whose body was like

molten gold; vara-aṅgaḥ—having a most beautiful body; candana-aṅgadī—whose

body was smeared with sandalwood; sannyāsa-kṛt—practicing the renounced

order of life; śamaḥ—equipoised; śāntaḥ—peaceful; niṣṭhā—fixed (in His

mission

of nāma-saṅkīrtana); śānti—and of peace; parāyaṇaḥ—the highest resort.

Kṛṣṇa first appears as a gṛhastha with a golden complexion. His limbs are the color of molten

gold, His body is extremely beautiful, He is decorated with sandalwood pulp and continuously

chants "Kṛṣṇa". Then He accepts sannyāsa and is always equipoised. He is firmly fixed (in His

mission of propagating harināma-saṅkīrtana) and He defeats the impersonalist philosophers,

who are opposed to bhakti. He is thus the highest abode of peace and devotion.

I accept sannyāsa to induce the fallen souls to take up bhakti

aham eva kvacid brahman sannyāsāśramam āśritaḥ

hari-bhaktiṁ grāhayāmi kalau pāpa-hatān narān

Upapurāṇas/CC Ādi 3.83

aham—I; eva—certainly; kvacit—somewhere; brahman—O brāhmaṇa; sannyāsaāśramam;

—the renounced order of life; āśritaḥ—taking recourse to; haribhaktim—

devotional service to Śrī Hari; grāhayāmi—I shall give; kalau—in the

Age of Kali; pāpa-hatān—sinful; narān—to men.

(Mahāprabhu quoting a śloka spoken by Kṛṣṇa to Vyāsadeva:) O learned brāhmaṇa,

sometimes I accept the renounced order of life to induce the fallen people of the Age of

Kali to accept devotional service to the Lord.

aham eva dvija-śreṣṭha nityaṁ pracchana-vigrahaḥ

bhagavad-bhakta-rūpena lokān rakṣāmi sarvadā

Ādi Purāṇa

O best of the brāhmaṇas, My disguised form is eternal. In this way, with My

own form hidden from ordinary sight I take the form of a devotee and appear

among the people in general in order to establish and protect religious principles.

kali-yuge līlāvatāra nā kare bhagavān

ataeva 'tri-yuga' kari' kahi tāra nāma

pratiyuge karena kṛṣṇa yuga-avatāra

tarka-niṣṭha hṛdaya tomāra nāhika vicāra

CC Madhya-līlā 6.99–100/BR1.1 pt

kali-yuge—in this Age of Kali; līlā-avatāra—a pastime incarnation; nā—not; kare—

does; bhagavān—the Supreme Personality of Godhead; ataeva—therefore; tri-yuga—

Triyuga (manifested in three yugas); kari'—accepting; kahi—I say; tāra nāma—His

holy name; prati-yuge—in every age or millennium; karena—makes; kṛṣṇa—
Lord

Kṛṣṇa; yuga-avatāra—incarnation for the age; tarka-niṣṭha—hardened by argument;

hṛdaya—heart; tomāra—your; nāhika—there is not; vicāra—consideration.

[Gopīnātha Ācārya to Sārvabhauma Bhaṭṭācārya:] In Kali-yuga there is no līlāavatāra

of Śrī Bhagavān; therefore His name is Tri-yuga. But certainly there is an

incarnation in each yuga, and such an incarnation is called a yuga-avatāra. Your

heart has become hardened by logic and arguments and thus you cannot consider

these facts.

At the time of Śrī Kṛṣṇa's name-giving ceremony, Śrī Gargācārya said:

āsan varṇās trayo hy asya gṛhṇato 'nuyugaṁ tanuḥ

śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ

SB 10.8.13/BR 1.1 pt

āsan—were assumed; varṇāḥ trayaḥ—three colors; hi—indeed; asya—of your son

Kṛṣṇa; gṛhṇataḥ—accepting; anuyugam tanūḥ—transcendental bodies according

to the different yugas; śuklaḥ—sometimes white; raktaḥ—sometimes red; tathā—

as well as; pītaḥ—sometimes yellow; idānīm kṛṣṇatām gataḥ—at the present

moment He has assumed a blackish colour.

Your son Kṛṣṇa appears in every yuga as an avatāra. Previously He assumed three

different colors – white, red and yellow – and now He has appeared in a blackish color.

śukla-rakta-kṛṣṇa-pīta krame cāri varṇa

cāri varṇa dhari' kṛṣṇa karena yuga-dharma

CC Madhya 20.330

śukla—white; rakta—red; kṛṣṇa—black; pīta—yellow; krame—one after another;

cāri varṇa—four colors; cāri varṇa dhari'—accepting these four colors; kṛṣṇa—Lord

Kṛṣṇa; karena yuga-dharma—manifests His pastimes in different millenniums.

In the Satya, Treta, Dvāpara, and Kalī yugas, Kṛṣṇa accepts four different

colors: white, red, black, and yellow respectively. These are the colors of the

different incarnations in different millenniums.

Evidence from the Gīta

yadā yadā hi dharmasya glānir bhavati bhārata

abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham

BG 4.7/GKH (P)

yadā yadā—whenever and wherever; hi—certainly; dharmasya—of religion;

glāniḥ—discrepancies; bhavati—become manifested; bhārata—O descendant of

Bharata; abhyutthānam—predominance; adharmasya—of irreligion; tadā—at

that time; ātmānam—self; sṛjāmi—manifest; aham—I.

Whenever and wherever there is a decline in religious practice, O descendant

of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya sambhavāmi yuge yuge

BG 4.8/GKH (P)/BR 1.1 pt

paritrāṇāya—for the deliverance; sādhūnām—of the devotees; vināśāya—for the

annihilation; ca—and; duṣkṛtām—of the miscreants; dharma—the eternal

essence of one's spiritual nature and service; saṁsthāpana-arthāya—to reestablish;

sambhavāmi—I do appear; yuge—millennium; yuge—after millennium.

To deliver the pious and to annihilate the miscreants, as well as to reestablish

the principles of religion, I Myself appear, millennium after millennium.

māyāpure bhaviṣyāmi śacī-sutaḥ

Āgama-śāstras/BR 1.1 pt

In the future, the son of Śacī will appear in Māyāpura.

śutiyā ācchinu kṣīra-sāgara-bhitare

mora nidra bhāṅga haila nāḍāra huṅkāre

CB Madhya 22.16

[While sitting on the altar of Viṣṇu in the house of Śrīvāsa, Lord Caitanya said:]

Lying within the ocean of milk, My transcendental slumber broke, as I awoke to

hear the loud cries of My devotees, thus I have come.

Śrī Gaurāṅga is the source of all avatāras

sei kṛṣṇa avatārī vrajendra-kumāra āpane caitanya-rūpe kaila avatāra

ataeva caitanya gosañi paratattva-sīmā tāṅre kṣīroda-śāyī kahi, ki tāṅra mahimā

sei ta' bhaktera vākya nahe vyabhicārī sakala sambhave taṅte, yāte avatārī

avatārīra dehe saba avatārera sthiti keno kona-mate kahe, yemana yāra mati

CC Ādi 2.109-112/BPKG p. 511

That same Lord Kṛṣṇa, who is the fountainhead of all avatāras is the son of the

king of Vrāja. He has descended personally [as Śrī Caitanya Mahāprabhu].

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaṣāyī

Viṣṇu does not add to His glory, but such words from the lips of a sincere devotee

cannot be false. All possibilities abide in Him because He is the avatārī, primeval

Lord. All other avatāras are situated in the original body of the avatārī. Thus

according to one's inclination one may address Him as any one of the avatāras.

bhāgavata, bhārata-śāstra, āgama, purāṇa caitanya-kṛṣṇa-avatāre prakaṭa pramāṇa

pratyakṣe dekhaha nānā prakaṭa prabhāva alaukika karma, alaukika anubhāva

dekhiyā nā dekhe yata abhaktera gaṇa ulūke nā dekhe yena sūryera kiraṇa

CC Ādi 3.84-86

bhāgavata—Śrīmad-Bhāgavatam; bhārata-śāstra—Mahābhārata; āgama—Vedic

literatures; purāṇa—the Purāṇas; caitanya—as Lord Caitanya Mahāprabhu;

kṛṣṇa—of Śrī Kṛṣṇa; avatāre—in the incarnation; prakaṭa—displayed; pramāṇa—

evidence; pratyakṣe—directly; dekhaha—just see; nānā—various; prakaṭa—

manifested; prabhāva—influence; alaukika—uncommon; karma—activities;

alaukika—uncommon; anubhāva—manifestation of bhāva; dekhiyā—seeing; nā

dekhe—they do not see; yata—all; abhaktera—of nondevotees; gaṇa—crowds;

ulūke—the owl; nā dekhe—does not see; yena—just as; sūryera—of the sun;

kiraṇa—rays.

Śrīmad-Bhāgavatam, Mahābhārāta, the Purāṇas, and other Vedic literature all

give evidence to prove that Lord Caitanya is the avatāra of Kṛṣṇa. Also, one can

directly see Lord Caitanya's manifest influence in His uncommon activities and

uncommon manifestation of bhāva, but faithless unbelievers do not see what is

clearly evident, just as owls do not see the rays of the sun.

sakala vaiṣṇava, śuna kari' eka-mana

caitanya-kṛṣṇera śāstra-mata-nirūpaṇa

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa

kṛṣṇa ei chaya-rūpe karena vilāsa

CC Ādi 1.31-32

sakala—all; vaiṣṇava—O devotees of the Lord; śuna—please hear; kari'—making;

eka-mana—rapt attention; caitanya—Lord Caitanya Mahāprabhu; kṛṣṇera—of Lord

Śrī Kṛṣṇa; śāstra—scriptural reference; mata—according to; nirūpaṇa—conclusion;

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; guru—the spiritual masters; bhakta—the

devotees; śakti—the potencies; avatāra—the incarnations; prakāśa—plenary

portions; kṛṣṇa—Lord Kṛṣṇa; ei chaya-rūpe—in these six features; karena vilāsa—

enjoys.

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures. Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse potencies, the incarnations and the plenary portions. They are all six in one.

golokaṁ ca parityajya lokānāṁ trāṇa-kāraṇāt

kalau gaurāṅga-rūpeṇa līlā-lāvaṇya-vigrahaḥ

Mārkaṇḍeya Purāṇa/GKH (P)

For the purpose of delivering the people of Kali-yuga, I shall abandon Goloka, appear in the sublime form of Śrī Gaurāṅga, and perform enchanting pastimes.

yo reme saha-vallavī ramayate vṛndāvane 'har-niśaṁ

yaḥ kaṁsaṁ nija-ghāna kaurava-raṇe yaḥ pāṇḍavānāṁ sakhā

so'yaṁ vaiṣṇava-daṇḍa-maṇḍita-bhujaḥ sannyāsa-veśaḥ svayaṁ

niḥsandeham upāgataḥ kṣiti-tale caitanya-rūpaḥ prabhuḥ

Garuḍa Purāṇa/GKH (P)

The Supreme Lord displayed the form of Śrī Kṛṣṇacandra. Thus, He performed

many pastimes such as the rāsa-līlā with the gopīs in Śrī Vṛndāvana-dhāma.

Moreover, He killed Kaṁsa. He became a friend of the Pāṇḍavas in the Kurukṣetra

war. Thus, He came to be known as Pārtha-sārathī. Doubtlessly the Supreme Lord,

who can make even the impossible possible, will assume sannyāsa dress, the

Vaiṣṇava daṇḍa will decorate His hand, and He will appear on the earth in the

form of Śrī Kṛṣṇa Caitanya.

vaivasvatāntare brahman gaṅgā-tīre su-puṇya-de

hari-nāma tadā dattvā cāṇḍālān haḍikāṁs tathā

brāhmaṇān kṣatriyān vaiśyān śataṣo 'tha sahasraśaḥ

uddhariṣyāmy ahaṁ tatra tapta-svarṇa-kalevarah

sannyāsaś ca kariṣyāmi kāñcana-grāmam āsthitaḥ

Urdhvāmnāya Saṁhitā/GKH (P)

Bhagavān Kṛṣṇa Himself said, "O brāhmaṇa, I shall appear in the Vaivasvataman-

vantara, on the shore of the holy Gaṅgā river. I shall accept the complexion

of molten gold. Distributing the holy name of Lord Hari to persons from the

families of dogeaters and sweepers, and shall deliver countless brāhmaṇas,

kṣatriyas, and vaiśyas. I shall accept sannyāsa in Kāñcana-grāma."

Śrī Caitanya Mahāprabhu is the Jagad-guru

caudda bhuvanera guru caitanya-gosāñi

tāṅra guru anya, ei kona śāstre nāi

CC Ādi 12.16

caudda—fourteen; bhuvanera—planetary systems; guru—master; caitanyagosāñi
—

Lord Śrī Caitanya Mahāprabhu; tāṅra guru—His spiritual master; anya—

someone else; ei—this; kona—any; śāstre—in scripture; nāi—there is no mention.

(Advaita Ācārya heard this statement from His five-year-old son Acyutānanda:)

"Śrī Caitanya Mahāprabhu is the jagad-guru, the spiritual master of the fourteen

worlds. But you say that someone else is His spiritual master. This is not supported

by any revealed scripture."

Śrī Kṛṣṇa Caitanya is the Supreme Absolute Truth

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā

ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ

ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ

na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

CC Ādi 1.3

yat—that which; advaitam—nondual; brahma—the impersonal Brahman; upaniṣadi—

in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His

transcendental body; yaḥ—who; ātmā—the Supersoul; antaḥ-yāmī—indwelling Lord;

puruṣaḥ—supreme enjoyer; iti—thus; saḥ—He; asya—His; aṁśa-vibhavaḥ—plenary

expansion; ṣaṭ-aiśvaryaiḥ—with all six opulences; pūrṇaḥ—full; yaḥ—who; iha—here;

bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayam—

this; na—not; caitanyāt—than Lord Caitanya; kṛṣṇāt—than Lord Kṛṣṇa; jagati—in the

world; para—higher; tattvam—truth; param—another; iha—here.

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of

His body, and the Lord known as the Supersoul is but His localized plenary portion.

Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six

opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

Thus ends section 4) Mahāprabhu is Kṛṣṇa Himself

5) Śrī Rādhā-Kṛṣṇa are Revealed Through Mahāprabhu

One who worships Mahāprabhu automatically worships Śrī Rādhā-Kṛṣṇa

ārādhitaṁ nava-vanaṁ vraja-kānanaṁ te

nārādhitaṁ nava-vanaṁ vraja eva dūre

ārādhito dvija-suto vraja-nāgaras te

nārādhito dvija-suto na taveha kṛṣṇaḥ

Prabodhānanda Sarasvatī, Navadvīpa Śataka 78

ārādhitam—worshiped; nava-vanaṁ—Navadvīpa; vraja-kānanam—the forest of Vraja; te—by you; na—not; ārādhitam—worshiped; nava-vanam—Navadvīpa; vrajaḥ—Vraja; eva—indeed; dūre—far away; ārādhitaḥ—worshiped; dvijasutāḥ—

the brāhmaṇa's son (Lord Caitanya); vraja-nāgaraḥ—the hero of Vraja (Kṛṣṇa); te—by you; na—not; ārādhitaḥ—worshiped; dvija-sutaḥ—Lord Caitanya; na—not; tava—by you; iha—here; kṛṣṇaḥ—Śrī Kṛṣṇa.

If you worship Navadvīpa, then you also worship the forest of Vraja. If you don't worship Navadvīpa, then the forest of Vraja is far away. If you worship Lord

Caitanya, then you also worship Śrī Rādhā and Kṛṣṇa in Vraja. If you don't worship Lord Caitanya, then you cannot worship Śrī Rādhā and Kṛṣṇa.

Pure devotion to Gaurāṅga bestows the nectar of devotion to Śrī Rādhā

yathā yathā gaura-padāravinde

vindeta bhaktiṁ kṛta-puṇya-rāśiḥ

tathā tathotsarpati hṛdy akasmād

rādhā-padāmbhoja-sudhāmbu-rāśiḥ

Śrī Caitanya Candrāmṛta 88, Prabodhānanda Sarasvatī/Sermons, vol. 1

kṛta-puṇya-rāśiḥ—having performed vast numbers of pious deeds; yathā yathā—

to the extent; vindeta—a person attains; bhaktim—devotion; pada-aravinde—to

the lotus feet; gaura—of the golden Lord; tathā tathā—to the same extent;

sudhā-ambu-rāśiḥ—the ocean of nectar; rādhā-padāmbhoja—of the lotus feet of

Śrī Rādhā; akasmād—causelessly; utsarpati—gradually arises; hṛdi—in one's heart.

As a pious soul fortunately attains pure devotion to Gaurāṅga and becomes

absorbed in rendering service to His lotus feet, the nectar ocean of devotional

ecstasy flowing from the lotus feet of Śrī Rādhikā gradually arises without any

material cause and floods his heart .

Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja: (a)"As much as we devote ourselves to

the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarean service

of Śrīmatī Rādhārānī in Vṛndāvana. Do not hesitate to give everything to

Caitanyadeva, for He will not keep any for Himself. He will offer it all at the lotus

feet of Śrī Rādhā.” (b) “Strictly stick to Gaura-līlā, Mahāprabhu, and you will automatically find within your heart that Rādhā-rasa-sudhā is flowing. Don’t attempt directly to have it. It will come automatically, spontaneously. Not intellectually you shall approach that, for that will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy

to do away with that layer of misunderstanding. So our Śrīla Prabhupāda did not allow these things.”

In his Prārthanā, Śrīla Narottama Ṭhākura sings:

gaura-prema rasārṇave se taraṇge yebā ḍūbe

se rādhā-mādhava-antaraṅga

BRSB p. 125/SGG p. 45

Gaura-prema is an ocean of rasa. Those who submerge themselves in the waves

of the ocean of Gaura-prema, become confidential associates of Rādhā-Mādhava

in Vraja.

Rāgānuga sādhakas should taste Kṛṣṇa līlā through the medium of Gaura līlā

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,

daśa-dike vahe yāhā haite

se caitanya-līlā haya, sarovara akṣaya,

mano-haṁsa carāha' tāhāte

CC Mad 25.271/BRSB p. 125

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; tāra śata śata dhāra—the flow of that eternal bliss is running in hundreds of branches; daśa-dike—in all the ten directions; vahe—flows; yāhā haite—from which; se—those; caitanya-līlā—pastimes of Śrī Caitanya Mahāprabhu; haya—are; sarovara akṣaya—a transcendental eternal lake; manaḥ-haṁsa—my mind, which is like a swan; carāha'—please wander; tāhāte—in that lake.

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These

nectarean pastimes flow in hundreds and hundreds of streams, inundating the ten

directions. The pastimes of Śrī Caitanya are an imperishable reservoir of nectar, saturated

with the pastimes of Kṛṣṇa. O swanlike mind, please wander on this transcendental lake.

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,

yāte sabe' karena vihāra

kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,

bhakta-haṁsa karaye āhāra

CC Mad 25.274/BRSB p. 125

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different

ecstasies; haṁsa-cakravāka-gaṇa—compared to swans and cakravāka birds; yāte —in

that place; sabe'—all; karena vihāra—enjoy life; kṛṣṇa-keli—the pastimes of Kṛṣṇa;

su-mṛṇāla—sweet buds; yāhā pāi—which one can get; sarva-kāla—eternally;

bhakta-haṁsa—the devotees, who are just like swans; karaye—do; āhāra—eating.

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka

birds who play in the lake of lotus flowers. The buds of those lotus flowers are the

pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is

always engaged in His transcendental pastimes; therefore the devotees, following in

the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds.

Śrī Caitanya-Mahāprabhu uncovered deep spiritual secrets

premā nāmādbhutārthaḥ śravaṇa-patha-gataḥ kasya nāmnāṁ mahimnaḥ

ko vettā kasya vṛndāvana-vipina-mahā-mādhurīṣu praveśaḥ

ko vā jānāti rādhāṁ parama-rasa-camatkāra-mādhurya-sīmām

ekaś caitanya-candraḥ parama-karuṇayā sarvam āviścakāra

Śrī Caitanya-candrāmṛta 130/BPKG p. 367

Oh, in the pathway of whose ears did the exalted glories of śrī-nāma entered,

revealing the wonderful meaning of śrī-nāma to be prema? Who entered within the

great sweetnesses of Śrī Vṛndāvana? Who indeed, knew Śrī Rādhā to be the pinnacle

of the supremely astonishing mādhurya-rasa? Only one, the supremely merciful Śrī

Caitanyacandra has uncovered all these truths out of compassion for the jīvas.

Yadi Gaurāṅga Nahita, Śrī Narahari dāsa

yadi gaurāṅga nahita, tabe ki haita, kemane dharita de?

rādhāra mahimā, prema-rasa-sīmā, jagate jānāta ke (1)

If Śrīman Gaurāṅga Mahāprabhu had not appeared, then what would have become

of us? How could we have tolerated living? In this universe who would have ever come

to know the glories of Śrīmatī Rādhikā and the topmost limit of prema-rasa?

madhura vṛndā-vipina-mādhurī-praveśa cāturī sāra

varaja-yuvati-bhāvera bhakati, śakati haita kā'ra (2)

If Śrī Caitanya Mahāprabhu had not come, who could have had the intelligence to

join the sweet mādhurya-rasa of Śrī Rādhā-Kṝṣṇa's līlās in Vṛndāvana? Who else could

have given the power to enter the vraja-ramaṇīs' loving mood of sevā to yugala-kiśora,

the Divine Couple?

Thus ends 5) Śrī Rādhā-Kṝṣṇa are Revealed Through Mahāprabhu

6) The Benefits of Devotion to Mahāprabhu

Remembering Śrī Caitnaya-Mahāprabhu makes everything easy

kathañcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet

vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmi tam

CC Ādi 14.1

kathañcana—somehow or other; smṛte—by remembering; yasmin—whom;

duṣkaram—difficult things; sukaram—easy; bhavet—become; vismṛte—by forgetting

Him; viparītam—just the opposite; syāt—become; śrī-caitanyam—Lord Śrī Caitanya

Mahāprabhu; namāmi—I offer my respectful obeisances; tam—unto Him.

Somehow or other, simply by remembering Śrī Caitanya Mahāprabhu, things

that are difficult to do become easy. But if one does not remember Him, easy

things

become very difficult. To this Lord Caitanya Mahāprabhu I offer my obeisances.

By Mahāprabhu's mercy one can cross the ocean of many useless theories

śrī-caitanya-prabhuṁ vande bālo 'pi yad-anugrahāt

taren nānā-mata-grāha-vyāptaṁ siddhānta-sāgaram

CC Ādi 2.1

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; vande—I offer

obeisances; bālaḥ—an ignorant child; api—even; yat—of whom; anugrahāt—by

the mercy; taret—may cross over; nānā—various; mata—of theories; grāha—the

crocodiles; vyāptam—filled with; siddhānta—of conclusions; sāgaram—the ocean.

I offer my obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an

ignorant child can swim across the ocean of conclusive truths, which is full of the

crocodiles of various useless theories.

The cuckoo-like devotees and the camel-like non-devotees

hṛdaye dharaye ye caitanya-nityānanda

e-saba siddhānte sei pāibe ānanda.

e saba siddhānta haya āmrera pallava

bhakta-gaṇa-kokilera sarvadā vallabha.

abhakta-uṣṭrera ithe nā haya praveśa

tabe citte haya mora ānanda-viśeṣa

CC Ādi 4.233-235

hṛdaye—in the heart; dharaye—captures; ye—anyone who; caitanya—Śrī Caitanya

Mahāprabhu; nityānanda—and Lord Nityānanda; e-saba—all these; siddhānte—by

transcendental conclusions; sei—that man; pāibe—will get; ānanda—bliss; e—these;

saba—all; siddhānta—transcendental conclusions; haya—are; āmrera—of mango;

pallava—twigs; bhakta-gaṇa—the devotees; kokilera—to those who are just like

cuckoo birds; sarvadā—always; vallabha—pleasing; abhakta—nondevotee; uṣṭrera—

of a camel; ithe—in this; nā—not; haya—is there; praveśa—entrance; tabe—then;

citte—in my heart; haya—there is; mora—my; ānanda-viśeṣa—special jubilation.

[Kṛṣṇadāsa Kavirāja Gosvāmī states:] Anyone who has captured Śrī Caitanya

Mahāprabhu and Nityānanda Prabhu within his heart becomes blissful by hearing

all these transcendental conclusions. These conclusions are like the newly grown

twigs of a mango tree in that they are always pleasing to the devotees, who

in this

way resemble cuckoos. The camel-like non-devotees, however, cannot enter into

these topics, and therefore there is special jubilation within my heart.

I bestow prema-bhakti upon whoever chants My names

kṛṣṇaś caitanya-gaurāṅgau gaura-candraḥ śacī-sutaḥ

prabhu-gaurau gaura-harir nāmāni bhakti-dāni me

Ananta-Saṁhitā/Śrī Caitanya Mahāprabhu Bhagavatā (Hindi)

kṛṣṇa—the all-attractive person; caitanya—the embodiment of transcendental

consciousness; gaurāṅga—Golden-limbed, Govinda who has accepted the golden

form of Rādhā; gaura-candra—the golden moon; śacī-suta—the son of Śacī-devī;

prabhu—the master; gaura—the reservoir of golden effulgence; gaura-hari—the

golden lord; nāmāni—names; bhakti-dāni—bestow prema-bhakti; me—Mine.

I bestow prema-bhakti upon whoever chants My names such as Kṛsṇa,

Caitanya, Gaurāṅga, Gaura-candra, Śacī-suta, Prabhu, Gaura, and Gaura-hari.

Thus ends section 6) The Benefits of Devotion to Mahāprabhu

7) The Unfortunate are Devoid of Devotion to Mahāprbhu

The misfortune of those who cannot taste the nectar of Śrī Gaura's kīrtana

kriyāsaktān dhig dhig vikaṭa-tapaso dhik ca yāminaḥ

dhig astu brahmāhaṁ vadana-pariphullān jaḍa-matīn

kim etān śocāmo viṣaya-rasa-mattān nara-paśūn

na keṣāñcil leśo'py ahaha milito gaura-madhunaḥ

Śrī Caitanya Candrāmṛta 32, Prabodhānanda Sarasvatī

Condemned are those who are fond of the Vedic fruitive rituals! Condemned

are those self-controlled persons who are fond of severe austerities! Condemned

are those persons with material conceptions who nevertheless take pleasure in

declaring 'I am Brahman!' How much more shall I lament for these karmīs, jñānīs,

and tapasvīs, who are absorbed in sense gratification and are just like two-legged

animals. Alas! They were not fortunate enough to have tasted even a drop of the

nectar of Lord Gaura's kīrtana." (or) "Woe to the smārta brāhmaṇas, who blindly

follow the Vedic rituals! To hell with those who unnecessarily practice harsh

austerities. Woe to those who try to control the mind and senses by following the

eightfold yoga system. Woe to those who artificially practice brahmacarya

and

imagine that they have become liberated simply by saying aham brahmāsmi, "I am

God". Woe to those whose voices are filled with the flowery words of dry

speculation. They are intoxicated by the taste of mundane pleasure. Why should

we lament for these animals in the guise of men? We lament because, alas, they

have not tasted even a tiny drop of the nectar from the lotus feet of Śrī Gaurāṅga.

Without devotion to Gaurāṅga, one's knowledge of the scriptures is totally useless

acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram

na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ

Śrī Caitanya Candrāmṛta 37, Prabodhānanda Sarasvatī

Great scholars of the scriptures who do not accept Lord Gaurāṅga as the

Supreme Personality of Godhead, are forced to wander aimlessly throughout this

universe of dead matter. Their so-called knowledge of the scriptures will be

useless to them. Birth after birth, they will wander from one planet to the next

propelled by their pious and impious acts.

Thus ends 7) The Unfortunate are Devoid of Devotion to Mahāprbhu

8) The glories of Gaurāṅga's devotees

ācārya dharmaṁ paricarya viṣṇuṁ vicārya tīrthāni vicārya vedān

vinā na gaura-priya-pāda-sevāṁ vedādi-duṣprāpya-padaṁ vidanti

Śrī Caitanya Candrāmṛta 22/Śrī Navadvīpa-ṣataka 90

ācarya—having performed; dharmam—religious duties; paricaryav—worshiping;

viṣṇum—Viṣṇu; vicarya—done; tīrthāni—pilgrimages; vicarya—done; vedān—

Vedic study; vinā—without; na—not; gaura—to Lord Gaura; priya—dear; pāda

—feet; dhāma—in the abode; vāsam—residence; veda—the Vedas; ādi—beginning

with; duṣprāpya—difficult to attain; padam—abode; vidanti—find.

Those who perform the duties of varṇāśrama-dharma, worship Lord Viṣṇu, and

visit many holy places, yet neglect the service of the lotus feet of Śrī Gaurāṅga's

dear associates, are never able to understand the pastimes of Rādhā-Govinda in

Their confidential abode of Vṛndāvana.

Without the mercy of Gaurāṅga's devotee everything is futile

tāvad brahma-kathā vimukti-padavī tāvan na tiktī-bhavet

tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ

tāvac chāstra-vidāṁ mithaḥ kalakalo nānā-bahir-vartmasu

śrī-caitanya-padāmbuja-priyajano yāvan na dṛg-gocaraḥ

Śrī Caitanya Candrāmṛta 19, Prabodhānanda Sarasvatī

As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will

be engaged in tasting bitter talks about the impersonal path of liberation. As long

as one has not seen a devotee of Lord Gaurāṅga, he will be bound by social and

Vedic convention, blindly following formalistic traditions without understanding

their purpose. As long as one never sees one of the beelike devotees addicted to

drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will be forced to walk

in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting

valuable time in useless discussions on futile religious practices.

The six Gosvāmīs help us to enter the ocean of Śrī Gaurāṅga's divine bliss

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau

pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmṛtaiḥ

ānandāmbudhi-vardhanaika-nipuṇau kaivalya-nistārakau

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

śrī-gaurāṅga—of Lord Caitanya; guṇa—the qualities; anuvarṇana—of narrating;

vidhau—in the process; śraddhā—of faith; samṛddhi—with an abundance;

anvitau—who are endowed with; pāpa-uttāpa—the distress of sinful reactions;

nikṛntanau—who remove; tanu-bhṛtām—of the embodied souls; govinda—about

Lord Govinda; gāna-amṛtaiḥ—by the nectarean songs; ānanda-ambudhi—the

ocean of transcendental bliss; vardhana—increasing; eka-nipuṇau—uniquely

expert; kaivalya-nistārakau—who are the saviors from impersonal liberation;

vande—I offer my respectful obeisances; rūpa-sanātanau raghu-yugau śrī-jīvagopālakau—

unto the six Gosvāmīs.

I offer praṇāma to the Six Gosvāmīs, who have so much deep faith and love for

Śrī Gaurāṅga. They are always glorifying Mahāprabhu's and Govinda's qualities

in songs which create a cooling rainshower for the conditioned jīvas burning up

in miseries and sinful activities. Then the purified jīvas can enter the everincreasing

ocean of divine bliss (ānanda-ambudhi). As the jīvas experience this

bliss, the whole world becomes auspicious. They rescue the jīvas from impersonal

liberation by pouring upon them the nectar of bhakti-rasa.

Gaurāṅga is not the enjoyer of the rasa dance

ei mata cāpalya karena sabā sane sabe strī-mātra nā dekhena dṛṣṭi-kāṇe

"strī" hena nā prabhu ei avatāre śravaṇe o nā karilā vidita saṁsāre

ata eva yata mahā-mahima sakale "gaurāṅga nāgara" hena stava nāhi bale

Śrī Caitanya-bhāgavata 15.28-31

The Lord was apt to indulge in indiscriminate, merciful behavior towards all,

except that He never looked at a woman, even by a sidelong glance. It is known to

all the world that He did not even allow the name of a woman to enter His ear.

Those who are His real devotees, therefore, never address Śrī Gaurāṅga as

"Gaurāṅga-nāgarī," or the enjoyer of women. Although all forms of praise are

applicable to the Lord, the wise sing only what is pleasing to His particular nature

in this incarnation.

Thus ends section 8) The glories of Gaurāṅga's devotees

9) Prayers in Glorification of Śrī Śacīnandana Gaurahari

Without Your mercy, what shall I do to save myself?

kālaḥ kalir balina indriya-vairi-vargāḥ

śrī bhakti-mārga iha kaṅṭaka-koṭi-ruddhaḥ

hā hā kva yāmi vikalaḥ kim ahaṁ karomi

caitanyacandra yadi nādya kṛpāṁ karoṣi

Śrī Caitanya Candrāmṛta 125, Prabodhānanda Sarasvatī

Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful

path of bhakti is spiked with countless thorns (like karma, jñāna, and unrestricted

sense enjoyment). My spirit is weak. My senses are powerful and agitated. O what

shall I do? Where shall I go? O Lord Caitanya-candra, if you do not grant me Your

mercy, what shall I do to save myself?

The supreme solace of Śrī Caitanya's name

hā hanta citta-bhuvi me paramoṣarāyāṁ

sad-bhakti-kalpa-latikāṅkuritā kathaṁ syāt

hṛdy ekam eva paramāśvasanīyam asti

caitanya-nāma kalayan na kadāpi śocyaḥ

Śrī Caitanya Candrāmṛta 53, Prabodhānanda Sarasvatī/PJ 5.19

hā—Oh!; hanta—Oh!; citta—of the heart; bhuvi—in the land; me—my;

parama—great; uṣarāyām—in the salty desert; sad—transcendental; bhakti—of

devotional service; kalpa—desire; latikā—creeper; aṅkuritā—sprouted; katham —

how?; syāt—will be; hṛdi—in the heart; ekam—one; eva—indeed; param— great;

āśvasanīyam—comforting hope; asti—is; caitanya—of Lord Caitanya; nāma—in

the name; kalayan—chanting, calling in a melodious voice; na—not; kadā api—

ever; śocyaḥ—lamentable.

Alas, alas! How will the charming wish-fulfilling creeper of pure devotion ever

sprout from the desparately barren desert of my consciousness? Despite my

predicament, just one great hope awakens in my heart: by chanting the name of

Śrī Caitanyadeva, nothing can remain to be lamented for by anyone at any time.

Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy

heloddhūnita-khedayā viśadayā pronmīlad-āmodayā

śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā

śaśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā

śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā

Śrī Caitanya-candrodaya-nāṭaka 8.10/CC Madhya 10.119

helā—very easily; uddhūnita—driven away; khedayā—lamentation; viśadayā— which

purifies everything; pronmīlat—awakening; āmodayā—transcendental bliss; śāmyat—
mitigating; śāstra—of revealed scriptures; vivādayā—disagreements; rasa-dayā—
distributing all transcendental mellows; citta—in the heart; arpita—fixed; unmādayā—
jubilation; śaśvat—always; bhakti—devotional service; vinodayā—stimulating; samadayā—
full of ecstasy; mādhurya—of conjugal love; maryādayā—the limit; śrīcaitanya—
Śrī Caitanya Mahāprabhu; dayā-nidhe—ocean of mercy; tava—Your; dayā—
mercy; bhūyāt—let it be; amanda—of nobel qualities; udayā—in which there is
awakening.

O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your novel and enlivening mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional

service and glorifies conjugal love of God. May transcendental bliss be awakened

within my heart by Your causeless mercy.

Other than Lord Gaura, who will be my friend in this world?

duṣkarma-koṭi-niratasya duranta-ghoradurvāsanā-

nigaḍa-śṛṅkhalitasya gāḍham

kliśyan mateḥ kumati-koṭi-kadarthitasya

gauraṁ vinādya mama ko bhaviteha bandhuḥ

Śrī Caitanya Candrāmṛta 51, Prabodhānanda Sarasvatī

duṣkarma—wicked deed; koṭi—millions; niratasya—intent; duranta—endless and

impassable; ghora—horrible; durvāsanā—wicked thoughts and desires; nigaḍaśṛṅkhalitasya—

chained; gāḍham—tightly; kliśyat—suffering; mateḥ—of the mind;

kumati—of wicked-minded materialists; koṭi—by millions; kadarthitasya—misled;

gauram—the sacred place of Gauḍa-maṇḍala; vinā—except for; adya—today;

mama—of me; ko—who?; bhavitā—is; iha—here; bandhuḥ—the friend.

I have committed millions of sinful activities while wandering the path of

karma. I am tightly bound by the shackles of uncontrollable material desires. My

intelligence is afflicted by the misguidance of the karmīs, jñānīs, and unrestricted

sense enjoyers. In such a situation, who, other than Lord Gaura, will be my friend?

Gaura-līlā is like thick condensed milk, Kṛṣṇa-līlā is like camphor; combined, they become supremely relishable

caitanya-līlā amṛta-pūra, kṛṣṇa-līlā sukarpūra,

duhe mili' haya sumādhurya

sādhu-guru-prasāde, tāhā yei āsvāde,

sei jāne mādhurya-prācurya

CC Madhya 25.277

caitanya-līlā amṛta-pūra—the pastimes of Śrī Caitanya Mahāprabhu are full of nectar,

like thick condensed milk; kṛṣṇa-līlā su-karpūra—the pastimes of Lord Kṛṣṇa are

exactly like camphor; duhe mili'—the two meeting; haya—become; su-mādhurya—

very, very palatable; sādhu-guru-prasāde—by the mercy of saintly persons and Śrī

Guru; tāhā—that; yei—anyone who; āsvāde—relishes this palatable nectar; sei jāne—

he can understand; mādhurya-prācurya—the intense sweetness of mādhurya-rasa.

The pastimes of Śrī Caitanya are the abode of nectarean love of God. They are like

thick condensed milk. The pastimes of Śrī Kṛṣṇa are like camphor. When these are

combined they become very relishable. By the mercy of sādhu and Śrī Guru one can

relish and understand that transcendental sweetness (mādhurya-rasa) unlimitedly.

vande śrī-kṛṣṇa-caitanyaṁ bhaktānugraha-kātaram

yena kenāpi santuṣṭaṁ bhakta-dattena śraddhayā

CC Antya 10.1

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam—to Lord Śrī

Caitanya Mahāprabhu; bhakta—to His devotees; anugraha-kātaram—eager to

show mercy; yena kena-api—by anything; santuṣṭam—pleased; bhakta—by His

devotees; dattena—offered; śraddhayā—with faith and love.

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu,

who is always pleased to accept anything given with faith and love by His devotees

and is always ready to bestow mercy upon them.

Vijñapti

saṁsāra-duḥkha-jaladhau patitasya kāmakrodhādi-

nakra-makaraiḥ kavalī-kṛtasya

durvāsanā-nigaḍitasya nirāśrayasya

caitanya-candra mama dehi padāvalambam

Śrī Caitanya Candrāmṛta 54, Prabodhānanda Sarasvatī

saṁsāra—of repeated birth and death; duḥkha—of the sufferings; jaladhau—in the ocean; patitasya—fallen; kāma—lust; krodha—and anger; ādi—beginning; nakra—crocodiles; makaraiḥ—and sharks; kavalī—a mouthful; kṛtasya—being made; durvāsanā—by wicked desires; nigaḍitasya—chained; nirāśrayasya—without any shelter; caitanya-candra—of the moon-like Śrī Caitanya; mama—to me; dehi—please give; padā—of Your feet; avalambam—the shelter.

O Caitanyacandra, I have fallen into an ocean of misery where I have been made a mouthful for the crocodiles and sharks of lust, anger, and so forth. Kindly give this destitute person, chained to wicked desires, the shelter of Your lotus feet.

O Caitanya-candra, make this unfortunate person drink the nectar

emanating from Your feet

caitanya-candra mama hṛt-kumudaṁ vikāśya

hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ

kiñcāparādha-timiraṁ niviḍaṁ vidhūya

pādāmṛtaṁ sadaya pāyaya durgataṁ me

Śrī Stavāvalī, Abhīṣṭa-sūcanam 11, Śrīla Raghunātha dāsa Gosvāmī

caitanya-candra—O moon of Lord Caitanya; mama—of me; hṛt—of the heart; kumudam—the lotus; vikāśya—causing to blossom; hṛdyam—charming;

vidhehi—please

place; nija—own; cintana—thoughts; bhṛṅga—of the bumblebee; raṅgaiḥ—with the

delight; kiñca—furthermore; aparādha—of offenses; timiram—the darkness; niviḍam—

thick; vidhūya—cleansing away; pāda—of the feet; amṛtam—the nectar; sa—with;

dayā—kindness; pāyaya—please cause to drink; durgatam—impious; me—me.

O Caitanya-candra, Please make the charming lotus flower of my heart bloom

by delightful bee-like thoughts of Yourself, thus cleansing away the dense darkness

of my offences, mercifully make this unfortunate person drink the nectar

emanating from Your feet.

O my merciful Lord, may the nectarean Gaṅges waters of Your

transcendental activities flow on the surface of my desert-like tongue

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā

sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam

karṇānandi-kalā-dhvanir vahatu me jihvā-maru-prāṅgaṇe

śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī

CC Ādi 2.2

śrī-caitanya—O Lord Caitanya; dayā-nidhe—ocean of mercy; vahatu—let it flow;

svardhunī—the Gangā; tava—of Your; lasat—shining; līlā-sudhā—of the nectar of the

pastimes; prāṅgaṇe—in the courtyard; maru—of my desertlike; jihvā—tongue;

bhrājitā—(that river) is beautified; pāthaḥ-jani—by the lotuses; utkīrtana—of the loud

chanting; kṛṣṇa—of the holy names of Lord Kṛṣṇa; gāna—singing; nartana—dancing;

kalā—and other fine arts; vihāra—(these lotuses are) pleasurable; āspadam—abodes;

sat-bhakta—for pure devotees; āvali—(who are like) rows; haṁsa—of swans; cakra—

cakravāka birds; śreṇī—(and) swarms; madhu-pa—of bumble bees; kala—(this river's)

melodious; dhvaniḥ—sound; ānandi—engladdens; me—my; karṇa—ears.

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your

transcendental activities flow on the surface of my desert-like tongue. Beautifying

these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's

holy name, which are the pleasure abodes of unalloyed devotees. These devotees

are compared to swans, ducks and bees. The river's flowing produces a melodious

sound that gladdens my ears.

vande śrī-kṛṣṇa-caitanyaṁ kṛṣṇa-bhāvāmṛtaṁ hi yaḥ

āsvādyāsvādayan bhaktān prema-dīkṣām aśikṣayat

CC Antya 16.1

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam—unto Lord Śrī Caitanya

Mahāprabhu; kṛṣṇa-bhāva-amṛtam—the nectar of ecstatic love of Kṛṣṇa; hi—certainly;

yaḥ—He who; āsvādya—having tasted; āsvādayan—causes to taste; bhaktān—the

devotees; prema—in love of Kṛṣṇa; dīkṣām—initiation; aśikṣayat—instructed.

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who

personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His

devotees how to taste it. Thus He instructed them about the process to attian

ecstatic love of Kṛṣṇa and initiated them into the path of prema.

An uncontrollable cloud bank of exquisitely sweet nectar

hṛd-vapre nava-bhakti-śasya-vitateh sanjīvanī svāgamārambhe

kāma-tāparttu-dāha-damanā viśvāpagollāsinī

durān me maru-śakhino 'pi sarasī-bhāvāya bhuyāt prabhuśrī-

caitanya-kṛpa-niraṅkuśa-mahā-mādhurya-kādambinī

Śrī Mādhurya-Kādambinī 1.1 (Maṅgalācaraṇa), Śrīla Viśvanātha Cakravartī Ṭhākura

hṛd-vapre—in the field of my heart; nava-bhakti-śasya—of the grains of ninefold

bhakti; vitateḥ—the production; saṅjīvanī—enlivening; sva āgama—of the

personal appearance; ārambhe—at the beginning; kāma—of lust; tāpa-ṛtu—the

hot season; dāha—the fire; damanī—extinguishing; viśva-apaga-ullāsinī—

delighting all; durāt—from afar; me—of me; maru-śakhinaḥ—of a desert plant;

api—although; sarasī-bhāvāya—for being a pond; bhuyāt—may it be; prabhu-śricaitanya-

kṛpā—of Śrī Caitanya's mercy; niraṅkuśa—unrestrained; mahāmādhurya

—of great sweetness; kādambinī—the cloudbank.

The mercy of Śrī Caitanyadeva is an uncontrollable cloud bank of exquisitely sweet

nectar whose sudden appearance fully enlivens the grains of nine-fold bhakti in the

field of the heart, thus extinguishing the burning summer heat of lust and bestowing

rapture on all living beings trapped in the forceful current of saṁsāra. From far off,

may those clouds of the Lord's mercy cast their shower of love and create a pond to

give satisfaction and pleasure even to this worthless soul, a parched tree in the desert.

Śrī Caitanya-candra Praṇāma

ānanda-līlā-maya-vigrahāya

hemābha-divyac-chavi-sundarāya

tasmai mahā-prema-rasa-pradāya

caitanya-candrāya namo namas te

Arcana dīpikā/BTV Maṅgalācarana

ānanda-līlā-maya—is imbued with blissful pastimes; vigrahāya—unto He whose

form; hemābha—who has a golden complexion; divyat—divine; chavi-sundarāya—

to Him who is sublimely beautiful; tasmai—unto Him; mahā-prema-rasa—

unlimited nectar in prema-rasa; pradāya—who bestows; caitanya-candrāya—unto

Śrī Caitanya-candra; namaḥ namaḥ—repeated obeisances; te— unto You.

I offer obeisances unto Śrī Caitanya-candra, whose form is the embodiment of

blissful, transcendental pastimes, whose golden complexion is divinely beautiful,

and who bestows unlimited nectar in prema-rasa.

Mahāprabhu descended to teach the supreme bhakti, laced with renunciation

vairāgya-vidyā-nija-bhakti-yogaśikṣārtham

ekaḥ puruṣaḥ purāṇaḥ

śrī-kṛṣṇa-caitanya-śarīra-dhārī

kṛpāmbudhir yas tam ahaṁ prapadye

Caitanya-candrodaya-nāṭaka 6.74/CC Madhya 6.254

vairāgya—detachment from everything that does not help develop Kṛṣṇa

consciousness; vidyā—knowledge; nija—own; bhakti-yoga—devotional service; śikṣāartham—

just to instruct; ekaḥ—the single person; puruṣaḥ—the Supreme Person;

purāṇaḥ—primeval or eternal; śrī-kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya

Mahāprabhu; śarīra-dhārī—accepting the body; kṛpā-ambudhiḥ—the ocean of

transcendental mercy; yaḥ—who; tam—unto Him; aham—I; prapadye—surrender.

Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has

descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge,

His devotional service and detachment from whatever does not foster Kṛṣṇa

consciousness. He has descended because He is an ocean of transcendental mercy.

Let me surrender unto His lotus feet.

Śrī Śacīnandana Gaurahari as Rādhā-ramaṇa Rāma, nourishes His pure

devotees, drives away impersonalism, and removes all sahajīyā deviations

vraja-rasa-bhāvana, duṣṭamata-śātana, kapaṭi-vighātana kāma

śuddha bhakta-pālana, śuṣka-jñāna-tāḍana, chala-bhakti-dūṣaṇa rāma

Kali-Kukkura Kadana 5, BVT/SGG p. 47

He is absorbed in vraja-rasa. As the transcendental Kāmadeva, He chastises the

evil-minded and destroys deceit. As Rādhā-ramaṇa Rāma, He nourishes His

pure

devotees, drives away dry impersonalism, and removes all imitations of bhakti.

Caitanya-candra Vandanā

jaya navadvīpa-nava-pradīpa prabhāvaḥ pāṣaṇḍa-gajaika-siṁhaḥ

sva-nāma-saṅkhyā-japa-sūtra-dhārī caitanya-candro bhagavān murāriḥ

CB Mad 5.1/GKH (P)

All glories to Caitanya-candra, who is none other than Bhagavān Murāri. He is

the bright new lamp of Navadvīpa, who is like an unparalleled lion in subduing the

atheistic elephants, and He holds a knotted string for counting His own names.

Worship Gaurāṅga! Speak about Gaurāṅga! Take my Gaurāṅga's name with full devotion!

uttama adhama kichu na bāchila yāciyā dilaka kola

kahe premānanda emana gaurāṅga hṛdaye dhariyā bola

bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma re

ye jana gaurāṅga bhaje sei haya amare prāṅa he

Bhaja Gaurāṅga, Premānanda Das

Never discriminating who is a fit candidate, elevated or degraded, the son of

Mother Śacī magnanimously accepts one and all on His lap in a loving embrace,

crying, “Come to My fold, come to My fold!” The poet Premānanda Das begs you all

to constantly chant the sweet names of Kṛṣṇa while holding tightly to that son of

Mother Śacī in the innermost core of your heart. [Śrīman Nityānanda Prabhu

mercifully calls out:] "Worship Gaurāṅga! speak about Gaurāṅga! Take my Gaurāṅga’s

name with full devotion! Whoever worships my beloved Gaurāṅga I consider to be my

life and soul."

The last two lines of the above śloka are often chanted in kīrtana

bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma re

ye jana gaurāṅga bhaje sei haya amare prāṅa he

Śrīla Bhaktivedānta Swāmī Prabhupāda: Nityānanda Prabhu is guru-tattva, and

Caitanya Mahāprabhu is sevya-tattva. The Guru is teaching, Nityānanda Prabhu

is teaching how to worship Śrī Caitanya Mahāprabhu.

Thus ends 9) Prayers in Glorification of Śrī Śacīnandana Gaurahari and Chapter 4 – Gaura-tattva

Chapter 5 – Nityānanda, Advaita, Gadādhara and Śiva tattvas

1) Nityānanda-tattva

Nityānanda is intoxicated by ecstatic love and is an incarnation of mercy

Śrī Nityānanda Prabhu praṇāma (1)

nityānanda namas tubhyaṁ premānanda-pradāyine

kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ

Śrī Stava-kalpa-druma/SGG p. 9

nityānanda—O personification of perpetual bliss; namaḥ—obeisances;

tubhyam—to You; prema-ānanda-pradāyine—unto the bestower of loving ecstacies;

kalau—in the age of Kali; kalmaṣa-nāśāya—unto the destroyer of contamination;

jāhnavā-pataye—to the Lord of Jahnavā Devī; na-maḥ—obeisances (na—

not; ma—me: negation of 'I and mine').

I offer praṇāma unto Śrī Nityānanda Prabhu who bestows the bliss of divine love, who

eliminates the contamination of the age of Kali, and who is the master of Jāhnavā-devī.

Śrī Nityānanda Prabhu praṇāma (2)

saṅkarṣaṇaḥ kāraṇa-toya-śāyī garbhoda-śāyī ca payobdhi-śāyī

śeṣaś ca yasyāṁśa-kalāḥ sa nityānandākhya-rāmaḥ śaraṇaṁ mamāstu

Svarūpa Dāmodara's Diary/CC Ādi 1.7

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī—Kāraṇodakaśāyī

Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu, who lies

in the Garbhodaka Ocean of the universe; ca—and; payaḥ-abdhi-śāyī—Kṣīrodakaśāyī

Viṣṇu, who lies in the ocean of milk; śeṣaḥ—Śeṣa Nāga, the couch of Viṣṇu; ca—and;

yasya—whose; aṁśa—plenary portions; kalāḥ—and parts of the plenary portions; saḥ—

He; nityānanda-ākhya—known as Lord Nityānanda; rāmaḥ—Lord Balarāma;

śaraṇam—shelter; mama—my; astu—let there be.

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa, Garbha, and

Kṣīra Oceans, are the plenary portions and portions of the plenary portions of Śrī

Nityānanda Rāma. May He give me shelter.

The five manifestations of Śrī Caitanya, beginning with Nityānanda

vande gurūn īśa-bhaktān īśam īśāvatārakān

tat-prakāśāṁś ca tac-chaktīḥ kṛṣṇa-caitanya-saṁjñakam

CC Ādi 1.1

vande—I offer respectful obeisances; gurūn—unto the spiritual masters; īśa-bhaktān—

unto the devotees of the Supreme Lord; īśam—unto the Supreme Lord; īśaavatārakān—

unto the incarnations of the Supreme Lord; tat—of the Lord;

prakāśān—unto the manifestations; ca—and; tat—of the Lord; śaktīḥ—unto the

potencies; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; saṁjñakam—named.

I offer my respectful obeisances unto the spiritual masters, the devotees of the

Lord, the Lord's incarnations, His plenary portions, His energies and the primeval

Lord Himself, Śrī Kṛṣṇa Caitanya.

Nityānanda is the foremost devotee of Lord Caitanya

caitanyera ādi-bhakta nityānanda-rāya

caitanyera yaśo vaise yāñhāra jihvāya

ahar niśa caitanyera kathā prabhu kaya

tāñ're bhajile se caitanye bhakti haya

CB Ādi 9.217-218

Lord Caitanya's first and foremost devotee is Nityānanda Rāya. The glories of

Lord Caitanya are always on his tongue. Day and night Lord Nityānanda speaks

only of Lord Caitanya. Whoever worships Him is a real devotee of Śrī Caitanya.

Nityānanda is the gateway through which all service to Lord Caitanya must pass

nityānanda avadhūta sabāte āgala

caitanyera dāsya-preme ha-ilā pāgala

CC Ādi 6.48

nityānanda avadhūta—the mendicant Lord Nityānanda; sabāte—among all;

āgala—foremost; caitanyera dāsya-preme—of Śrī Caitanya Mahāprabhu associates

who serve Him in dāsya-prema; ha-ilā pāgala—became mad.

Nityānanda, the wandering mendicant, is the foremost of all the servants of

Lord Caitanya. He is like the gateway through which all service to Lord Caitanya

must pass. He became mad in the ecstasy of service to Lord Caitanya.

Nityānanda is intoxicated by prema and is an incarnation of mercy

preme matta nityānanda kṛpā-avatāra

uttama, adhama, kichu nā kare vicāra

ye āge paḍaye, tāre karaye nistāra

ataeva nistārilā mo-hena durācāra

CC Ādi 5.208-9

preme—in ecstatic love; matta—mad; nityānanda—Lord Nityānanda; kṛpā—merciful;

avatāra—incarnation; uttama—good; adhama—bad; kichu—any; nā—not;

kare—makes; vicāra—consideration; ye—whoever; āge—in front; paḍaye—falls

down; tāre—unto him; karaye—does; nistāra—deliverance; ataeva—therefore;

nistārilā—delivered; mo—as me; hena—such; durācāra—sinful and fallen person.

Nityānanda is intoxicated by ecstatic love and is an incarnation of mercy, He

makes no distinction between the exalted and the fallen. He delivers all those who fall

down before Him. Therefore He has delivered such a sinful and fallen person as me.

The mercy of Nityānanda

yatheṣṭaṁ re bhrātaḥ! kuru hari-hari-dhvānam aniśaṁ

tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget

idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛhaṁ

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

Śrī Nityānandāṣṭakam 5, SGG p. 129/GKH (P)

I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree,

who wandering with outspread arms, approached the door of every home,

and

with upraised arms called out, “O Brother! Continuously chant śrī-harināma to

your hearts’s content. If you do so, I will take the responsibility to deliver you from

the ocean of material existence.”

Śrī Nityānanda Prabhu roamed the country for two purposes

prema-pracāraṇa āra pāṣaṇḍa-dalana

dui-kārye avadhūta karena bhramaṇa

CC Antya 3.149

prema-pracāraṇa—preaching the path of prema-bhakti; āra—and; pāṣaṇḍadalana—

subduing atheistic men; dui-kārye—with two kinds of activities; avadhūta—

the great devotee and mendicant; karena—does; bhramaṇa—wandering.

For two purposes—to spread the path of bhakti and to defeat and subdue the

atheists—Lord Nityānanda, the most dedicated devotee of the Lord, wandered

throughout the country.

Without Nitai’s mercy no one can attain Rādhā-Kṛṣṇa

heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi (1)

nitāiyer karuṇā ha'be, vraje-rādhā-kṛṣṇa pābe,

dhara nitāi-caraṇa du 'khāni (3)

Śrī Nityānanda Niṣṭhā, Prārthanā, Śrīla Narottama Dāsa Ṭhākura/SGG p. 37

heno—such; nitāi—Nitāi; bine—without; bhāi—brother; rādhā-kṛṣṇa—Rādhā-

Kṛṣṇa; pāite nāi—are not attained; nitāiyer—Nitāi's; karuṇā—mercy; ha'be—will

be; vraje—in Braja; rādhā-kṛṣṇa—Rādhā-Kṛṇa; pābe—will be attained; dharo—

hold; nitāi-caraṇa—Nitāi's lotus feet; du—two; 'khāni—the.

O brother! No one can attain Rādhā-Kṛṣṇa without Lord Nityānanda. By the

mercy of Nityānanda prabhu, however, one can attain the service of Rādhā-Kṛṣṇa

in Vṛndāvana. Therefore, take shelter of the holy feet of Lord Nityānanda.

Śrī Gaura-Nityānanda Praṇāma

ājānu-lambita-bhujau kanakāvadātau

saṅkīrtanaika-pitarau kamalāyatākṣau

viśvambharau dvija-barau yuga-dharma-pālau

vande jagat-priya-karau karuṇāvatārau

Śrī Caitanya Bhāgavata, Ādi khanda 1.1

ājānu-lambita-bhujau—those two Lords whose long arms extend to Their knees;

kanaka-avadātau—exuding a resplendent golden luster; saṅkīrtana-eka-pitarau—the

sole fathers of the saṅkīrtana movement; kamala-āyata-akṣau— eyes wide-spread like

lotus petals; viśvambarau—maintainers of the cosmic creation; dvija-barau—best of

the brāhmaṇas; yuga-dharma-pālau—protectors of the yuga dharma, śrī-kṛṣṇa-nāmasaṅkīrtana;

vande—I offer my obeisances; jagat-priya-karau—the benefactors of the

entire universe; karuṇa-avatārau—the most munificent incarnations of Godhead.

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī

Nityānanda Prabhu, whose arms extend to Their knees, whose luster is an

enchantingly resplendent gold, who inaugurated the saṅkīrtana movement,

whose eyes are wide-spread like lotus petals, who nourish the entire universe, who

glorify the brāhmaṇa dynasties, who protect the yuga-dharma, and who bestow the

highest auspiciousness upon the residents of the material world.

The glories of Gaura-Nitāi

vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau

gauḍodaye puṣpavantau citrau śandau tamo-nudau

CC Ādi 1.2/GKH (P)

vande—I offer respectful obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa

Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously

arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puṣpavantau—the sun

and moon together; citrau—wonderful; śam-dau—bestowing benediction; tamaḥnudau—

dissipating darkness.

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda,

who are like the sun and moon. They have arisen simultaneously on the horizon

of Gauḍa (Bengal) to dissipate the darkness of ignorance and thus wonderfully

bestow benediction upon all.

Gaura and Nitāi are Inseparable

dui bhāi eka-tanu samāna-prakāśa

nityānanda nā māne, tomāra habe sarva-nāśa

ekete viśvāsa, anye nā kara sammāna

"ardha-kukkuṭī-nyāya" tomāra pramāṇa

CC Ādi 5.175-176

dui bhāi—two brothers; eka-tanu—one body; samāna-prakāśa—equal manifestation;

nityānanda—Lord Nityānanda; nā māne—you do not accept; tomāra—your;

habe—that will be; sarva-nāśa—downfall; ekete viśvāsa—faith in one; anye—in

the other; nā—not; kara—do; sammāna—respect; ardha-kukkuṭī-nyāya—the

logic of accepting half of a hen; tomāra—your; pramāṇa—evidence.

These two brothers (Gaura and Nitāi) are like one body; they are identical manifestations.

If you do not believe in Lord Nityānanda, you will fall down. If you have

faith in one, but disrespect the other, your logic is like the logic of accepting half a hen.

kiṁvā, doṅhā nā māniñā hao ta' pāṣaṇḍa

eke māni' āre nā māni, ei-mata bhaṇḍa

CC Ādi 5.17

kiṁvā—otherwise; doṅhā—both of Them; nā—not; māniñā—accepting; hao—you

become; ta'—certainly; pāṣaṇḍa—atheist; eke—one of Them; māni'—accepting; āre—

the other; nā māni—not accepting; ei-mata—this kind of faith; bhaṇḍa—hypocrisy.

It would be better to be an atheist by slighting both brothers than a hypocrite

by believing in one and slighting the other.

śrī-caitanya-nityānanda-advaita-mahattva

tāṅra bhakta-bhakti-nāma-prema-rasa-tattva

bhinna bhinna likhiyāchi kariyā vicāra

śunile jānibe saba vastu-tattva-sāra

CC Ādi 1.108-109

śrī-caitanya—of Lord Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda; advaita—of Śrī Advaita; mahattva—greatness; tāṅra—Their; bhakta—devotees; bhakti—devotion; nāma—names; prema—ecstatic transcendental love; rasa—mellows of love; tattva—real nature; bhinna bhinna—different; likhiyāchi—I wrote; kariyā—doing; vicāra—consideration; śunile—on hearing; jānibe—will know; saba—all; vastu-tattva-sāra—the essence of the Absolute Truth.

If one hears thoughtfully about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and the siddhāntic conclusions concerning Their devotees, devotional service and the holy name, along with the mellows of Their loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these specific truths in Śrī Caitanya-caritāmṛta.

Gaura-Nitāi are non-different from Kṛṣṇa-Balarāma

śrī-caitanya - sei kṛṣṇa, nityānanda - rāma

nityānanda pūrṇa kare caitanyera kāma

CC Ādi 5.157/GKH (P)

śrī-caitanya—Lord Śrī Caitanya; sei kṛṣṇa—that original Kṛṣṇa; nityānanda—Lord Nityānanda; rāma—Balarāma; nityānanda—Lord Nityānanda; pūrṇa

kare—fulfills; caitanyera kāma—all the desires of Lord Śrī Caitanya Mahāprabhu.

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma.

Lord Nityānanda fulfills all of Lord Caitanya's desires.

vrajendra-nandana jei, śacī-suta haila sei, balarāma haila nitāi

Hari Hari Bipale Janama, NDT/BPKG p. 511/SGG p. 95

Vrajendra-nandana Kṛṣṇa has come as Śacī-suta Gaurahari and Balarāma has

come as Nitāi.

sarva-avatārī kṛṣṇa svayaṁ bhagavān

tāṅhāra dvitīya deha śrī-balarāma

eka-i svarūpa doṅhe, bhinna-mātra kāya

ādya kāya-vyūha, kṛṣṇa-līlāra sahāya

CC Ādi 5.4-5

sarva-avatārī—the source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; svayam—personally;

bhagavān—the Supreme Personality of Godhead; tāṅhāra—His; dvitīya—

second; deha—expansion of the body; śrī-balarāma—Lord Balarāma; eka-i—one;

svarūpa—identity; doṅhe—both of Them; bhinna-mātra kāya—only two different

bodies; ādya—original; kāya-vyūha—quadruple expansions; kṛṣṇa-līlāra—in the

pastimes of Lord Kṛṣṇa; sahāya—assistance.

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations.

Lord Balarāma is His second body. They are one and the same identity.

They differ only in form. Lord Balarāma is the first bodily expansion of Kṛṣṇa, and

He assists in Lord Kṛṣṇa's transcendental pastimes.

vaibhava-prakāśa kṛṣṇera - śrī-balarāma

varṇa-mātra-bheda, saba - kṛṣṇera samāna

CC Mad 20.174

vaibhava-prakāśa—manifestation of the vaibhava feature; kṛṣṇera—of Lord

Kṛṣṇa; śrī-balarāma—Śrī Balarāma; varṇa-mātra—color only; bheda—difference;

saba—everything; kṛṣṇera samāna—equal to Kṛṣṇa.

The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmajī. Śrī

Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is

equal to Kṛṣṇa in all respects.

Lord Kṛṣṇa glorifies Balarāma, who is non-different from Himself

gopyo ’ntareṇa bhujayor api yat-spṛhā śrīḥ

SB 10.15.8

gopyaḥ—the gopīs; antareṇa—in between; bhujayoḥ—Your two arms; api—indeed;

yat—for which; spṛhā—maintains the desire; śrīḥ—the goddess of fortune.

You have embraced the gopīs between Your two arms—a favor hankered after

by the goddess of fortune herself.

yāṅra rāse deve āsi' puṣpa-vṛṣṭi kare

deve jāne—bheda nāhi kṛṣṇa-haladhare

CB Ādi 1.30

The demigods came and showered flowers on His rāsa-līlā, because they know

there is no difference between Kṛṣṇa and Balarāma.

Balarāma is the original Saṅkarṣaṇa

śri-balarāma gosāñi mūla-saṅkarṣaṇa

pañca-rūpa dhari' karena kṛṣṇera sevana

āpane karena kṛṣṇa-līlāra sahāya

sṛṣṭi-līlā-karya kare dhari' cāri kāya

CC Ādi 5.8-9

śrī-balarāma—Balarāma; gosāñi—the Lord; mūla-saṅkarṣaṇa—the original

Saṅkarṣaṇa; pañca-rūpa dhari'—accepting five bodies; karena—does; kṛṣṇera—of

Lord Kṛṣṇa; sevana—service; āpane—personally; karena—performs; kṛṣṇa-līlāra

sahāya—assistance in the pastimes of Lord Kṛṣṇa; sṛṣṭi-līlā—of the pastimes of creation;

kārya—the work; kare—does; dhari'—accepting; cāri kāya—four bodies.

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve

Lord Kṛṣṇa. He helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation

in four other forms.

māyātīte vyāpi-vaikuṇṭha-loke

pūrṇaiśvarye śrī-catur-vyūha-madhye

rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ

taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.8

māyā-atīte—beyond the material creation; vyāpi—all-expanding; vaikuṇṭha-loke—

in Vaikuṇṭhaloka, the spiritual world; pūrṇa-aiśvarye—endowed with full opulence;

śrī-catuḥ-vyūha-madhye—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa,

Pradyumna and Aniruddha); rūpam—form; yasya—whose; udbhāti—appears;

saṅkarṣaṇa-ākhyam—known as Saṅkarṣaṇa; tam—to Him; śrī-nityānandarāmam—

to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as

Saṅkarṣaṇa in the midst of the catur-vyūha. He has full opulences and resides in

Vaikuṇṭhaloka far beyond the material creation.

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ

śete sākṣāt kāraṇāmbhodhi-madhye

yasyaikāṁśaḥ śrī-pumān ādi-devas

taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.9

māyā-bhartā—the master of māyā; aja-aṇḍa-saṅgha—of the multitude of universes;

āśraya—the shelter; aṅgaḥ—whose body; śete—He lies; sākṣāt—directly;

kāraṇa-ambhodhi-madhye—in the midst of the Causal Ocean; yasya—whose; ekaaṁśaḥ—

one portion; śrī-pumān—the Supreme Person; ādi-devaḥ—the original

puruṣa incarnation; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in

the form of Lord Nityānanda; prapadye—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose

partial representation

called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa ocean, is the original

Puruṣa, the master of the deluding potency māyā and the shelter of all the universes.

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī

yan-nābhy-abjaṁ loka-saṅghāta-nālam

loka-sraṣṭuḥ sūtikā-dhāma dhātus

taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.10

yasya—whose; aṁśa-aṁśaḥ—portion of a plenary portion; śrīla-garbha-uda-śāyī —

Garbhodakaśāyī Viṣṇu; yat—of whom; nābhi-abjam—the navel lotus; lokasaṅghāta—

of the multitude of planets; nālam—having a stem that is the resting

place; loka-sraṣṭuḥ—of Lord Brahmā, the creator of the planets; sūtikā-dhāma—

the birthplace; dhātuḥ—of the creator; tam—to Him; śrī-nityānanda-rāmam—to

Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part

of whom is Garbhodakṣāyī Viṣṇu. From the navel of Garbhodakṣāyī Viṣṇu sprouts

the lotus stem that is the birthplace of Brahmā, the engineer of the Universe. The

stem of that lotus is the resting place of the multitude of planets.

yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ

poṣṭā viṣṇur bhāti dugdhabdhi-śāyī

kṣauṇī-bhartā yat-kalā so 'py anantas

taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.11

yasya—whose; aṁśa-aṁśa-aṁśaḥ—a portion of a portion of a plenary portion;

para-ātmā—the Supersoul; akhilānām—of all living entities; poṣṭā—the maintainer;

viṣṇuḥ—Viṣṇu; bhāti—appears; dugdha-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu; kṣauṇībhartā—

upholder of the earth; yat—whose; kalā—portion of a portion; saḥ—He;

api—certainly; anantaḥ—Śeṣa Nāga; tam—to Him; śrī-nityānanda-rāmam—to

Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary

part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaṣāyī Viṣṇu is the

Supersoul of all living entities and the maintainer of all the universe.

Śeṣa Nāga is His further sub-part.

jagat mātāya nitāi premera mālasaṭe

palāya durdānta kalī paḍiyā vibhrāṭe

ki sukhe bhāsila jīva gauracañdera naṭe

dekhiyā śuniyā pāṣaṇḍīra buk phāṭe

Gītāvalī, Nagara-kīrtana 8

[All glories to Nityānanda Prabhu!] Maddened by ecstatic love of God, he overwhelmed

the universe with ecstasy. He slapped his hands together like a warrior

who is about to attack, and upon seeing this, the wicked Kalī fled in terror, fearing

for his life. All souls were drowned in happiness because of the dancing of Śrī

Gaurāṅga [and Nityānanda]. Seeing such dancing, or even hearing of it, melts the

hearts even of great atheists.

jaya jaya nityānanda, nityānanda-rāma

yāñhāra kṛpāte pāinu vṛndāvana-dhāma

jaya jaya nityānanda, jaya kṛpā-māya

yāñha haite pāinu rūpa-sanātanāśraya

yāñha haite pāinu raghunātha-mahāśaya

yāñha haite pāinu śrī-svarūpa-āśraya

sanātana-kṛpāya pāinu bhaktira siddhānta

śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta

jaya jaya nityānanda-caraṇāravinda

yāñhā haite pāinu śrī-rādhā-govinda

CC Ādi. 5.200-204

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have

attained shelter in the transcendental abode of Vṛndāvana. All glory, all glory to

the merciful Lord Nityānanda, by whose mercy I have attained shelter of Śrī Rūpa

and Sanātana. By His mercy, I have attained the shelter of the great Śrī

Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī

Svarūpa Dāmodara. By the mercy of Sanātana Gosvāmī I have learned the final

conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have

tasted the highest nectar of devotional service. All glory, all glory to the lotus feet

of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

Nityānanda is the savior of the most fallen

jagāi mādhāi haite muñi se pāpiṣṭha/purīṣera kīṭa haite muñi se laghiṣṭha

mora nāma śune yei tāra puṇya kṣaya/mora nāma laya yei tāra pāpa haya

emana nirghṛṇa more kebā kṛpā kare/eka nityānanda vinu jagat bhitare

preme matta nityānanda kṛpā-avatāra/uttama, adhama, kichu nā kare vicāra

ye āge paḍaye, tāre karaye nistāra/ataeva nistārilā mo-hena durācāra

CC Ādi 5.205-209

I am more sinful than Jagāi and Mādhāi and even lower than the worms in

stool. Anyone who hears my name loses the results of his pious activities. Whoever

utters my name becomes sinful. Who in this world but Nityānanda could show His

mercy to such an abominable person as me? Because He is intoxicated by ecstatic

love and is an incarnation of mercy, He does not distinguish between the good

and the bad. He delivers all those who fall down before Him. Therefore He has

delivered such a sinful and fallen person as me.

One gets freedom from anarthas and the desire for bhakti by the mercy of Nitāi

saṁsārera pāra haiyā bhaktira sāgare

ye ḍūbibe se bhajuka nitāi-cāndere

CB Ādi 17.152

Just worship Lord Nitāi-cānda. He who does so will bathe in the ocean of bhakti

and traverse the ocean of repeated birth and death.

Lord Nityānanda and one's Guru are non-different

āmāra prabhura prabhu śrī-gaurasundara

e baḍa bharasā citte dhari nirantara

CB Ādi 17.153/GKH 1.60

My master is Nityānanda; His Lord is Gaurasundara. By the mercy of Lord Nityānanda

one gets the mercy of Gaurasundara. I hold this powerful desire incessantly in my heart.

(Nityānanda is therefore the original Guru. As such the Guru is the representative of

Lord Nityānanda. These two are nondifferent).

Nityānanda and Advaita are the two main branches of the Caitanya tree

advaita ācārya, nityānanda, dui aṅga

duijanā laña prabhura yata kichu raṅga

CC Ādi 5.146

advaita ācārya—Śrī Advaita Ācārya; nityānanda—Lord Nityānanda; dui aṅga—

two limbs of the Lord; dui-jana lañā—taking the two of Them; prabhura—of Lord

Śrī Caitanya Mahāprabhu; yata—all; kichu—some; raṅga—playful activities.

Nityānanda Prabhu and Advaita Ācārya are the two expansions of Lord

Caitanya Mahāprabhu who assist His transcendental pleasure-pastimes.

Advaita and Nityānanda serve the lotus feet of Lord Caitanya

eka mahāprabhu, āra prabhu duijana

dui prabhu sebe mahāprabhura caraṇa

CC Ādi 7.14

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; āra prabhu duijana—and the other two (Nityānanda and Advaita) are two Prabhus (masters); dui prabhu—the two Prabhus; sebe—serve; mahāprabhura—of the supreme Prabhu; caraṇa—the lotus feet.

There is one mahāprabhu and two prabhus. The two Prabhus serve the lotus feet

of Mahāprabhu.

Thus ends the section Nityānanda-tattva

2) Advaita-tattva

Who is Lord Advaita Ācārya

mahā-viṣṇur jagat-kartā māyayā yaḥ sṛjaty adaḥ

tasyāvatāra evāyam advaitācārya īśvaraḥ

advaitaṁ hariṇādvaitād ācāryaṁ bhakti-śaṁsanāt

bhaktāvatāram īśaṁ tam advaitācāryam āśraye

CC Ādi 1.12-13

mahā-viṣṇuḥ—Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā—the creator of the cosmic world; māyayā—by the illusory energy; yaḥ—who; sṛjati—creates; adaḥ—that universe; tasya—His; avatāraḥ—incarnation; eva—certainly; ayam—this; advaita-ācāryaḥ—Advaita Ācārya; īśvaraḥ—the Supreme Lord, the resting place of the material cause; advaitam—known as Advaita; hariṇā—with Lord Hari; a-dvaitāt—from being nondifferent; ācāryam—known as Ācārya; bhakti-śaṁsanāt—from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram—the incarnation as a devotee; īśam—to the Supreme Lord; tam—to Him; advaita-ācāryam—to Advaita Ācārya; āśraye—I surrender.

Mahā-Viṣṇu is the master of the universe, which he creates through his power of Māyā. Advaita Ācārya is the incarnation of this form of the Supreme Lord. He is known as Advaita because he is non-different from Hari. He is known as Ācārya because he propagates devotional service. He is the Lord and the incarnation of the Lord’s devotee. Therefore I take shelter of Him.

sei navadvīpe vaise vaiṣṇavāgragaṇya

‘advaita ācārya’ nāma, sarva-loke dhanya

jñāna-bhakti-vairāgyera guru mukhyatara

kṛṣṇa-bhakti vākhānite ye hena śaṅkara

CB Ādi 2.78-9

Residing in Navadvīpa at that time was Śrī Advaita Ācārya, the topmost Vaiṣṇava,

who is glorified throughout the world. Śrī Advaita Ācārya was the chief amongst the

Gurus in knowledge, devotion and renunciation. He was as expert as Lord Śiva in

explaining the devotional service of Lord Kṛṣṇa with knowledge and renunciation.

The meaning of the name Advaita

mahā-viṣṇura aṁśa advaita guṇa-dhāma

īśvare abheda, teñi 'advaita' pūrṇa nāma

CC Ādi 6.26

mahā-viṣṇura—of Lord Mahā-Viṣṇu; aṁśa—part; advaita—Advaita Ācārya;

guṇa-dhāma—reservoir of all attributes; īśvare—from the Lord; abheda—nondifferent;

teñi—therefore; advaita—nondifferent; pūrṇa nāma—full name.

Śrī Advaita, who is the reservoir of virtues, is the main limb of Mahā-Viṣṇu. His

full name is therefore Advaita, for He is identical in all respects with the Lord.

Advaita Ācārya is a preacher of Kṛṣṇa-bhakti

jīva nistārila kṛṣṇa-bhakti kari' dāna

gītā-bhāgavate kaila bhaktira vyākhyāna

CC Ādi 6.28

jīva—the living entities; nistārila—delivered; kṛṣṇa-bhakti—devotional service to Lord

Kṛṣṇa; kari'—making; dāna—gift; gītā-bhāgavate—in the Bhagavad-gītā and Śrīmad-

Bhāgavatam; kaila—performed; bhaktira vyākhyāna—explanation of devotional service.

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained

Bhagavad-Gītā and Śrīmad-Bhāgavatam in the light of devotional service.

He is Mahāviṣṇu and a devotee of Lord Caitanya

advaita-ācārya-gosāñi sākṣāt īśvara

prabhu guru kari' māne, tiṅho ta' kiṅkara

CC Ādi 5.147

advaita-ācārya—Advaita Ācārya; gosāñi—the Lord; sākṣāt īśvara—directly the

preme Personality of Godhead; prabhu—Lord Śrī Caitanya Mahāprabhu; guru

kari' māne—accepts Him as His teacher; tiṅho ta' kiṅkara—but He is the servant.

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although

Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

Advaita is Sadāśiva

bhaktāvatāra ācāryo 'dvaita yaḥ śrī-sadāśivaḥ

Gaura-Gaṇoddeśa-dīpikā, 11

He who was Śrī Sadāśiva is the bhakta-avatāra, Śrī Advaita Prabhu (Sadāśiva is

Gopīśvara Mahādeva, the mūla Śiva-tattva).

Śrī Kṛṣṇa sells Himself to a devotee who offers Him merely a tulasī leaf and some water

tulasī-dala-mātreṇa jalasya culukena vā

vikrīṇīte svam ātmānaṁ bhaktebhyo bhakta-vatsalaḥ

Gautamīya-tantra/HBV 11.261/CC Ādi 3.104/BRSB p.64/KGH (P)

tulasī—of tulasī; dala—a leaf; mātreṇa—by only; jalasya—of water; culukena—by

a palmful; vā—and; vikrīṇīte—sells; svam—His own; ātmānam—self;

bhaktebhyaḥ—unto the devotees; bhakta-vatsalaḥ—Lord Kṛṣṇa, who is affectionate

to His devotees.

Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee

who offers Him merely a tulasī leaf and a palmful of water.

Śrī Advaita Ācārya attracted the Lord by pleasing Him with tulasi and water

ei ślokārtha ācārya karena vicāraṇa

kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa karena cintana

'jala-tulasīra sama kichu ghare nāhi dhana'

CC Ādi 3.105-6

ei—this; śloka—of the verse; artha—the meaning; ācārya—Advaita Ācārya; karena—

does; vicāraṇa—considering; kṛṣṇake—to Lord Kṛṣṇa; tulasī-jala—tulasī and water;

deya—gives; yei jana—that person who; tāra—to Him; ṛṇa—the debt; śodhite—to pay;

kṛṣṇa—Lord Kṛṣṇa; karena—does; cintana—thinking; jala-tulasīra sama—equal to

water and tulasī; kichu—any; ghare—in the house; nāhi—there is not; dhana—wealth.

Advaita Ācārya considered the meaning of that śloka in this way: "Not finding any

way to repay the debt He owes to one who offers Him a tulasī leaf and water, Lord Kṛṣṇa

thinks, 'There is no wealth in My possession that is equal to a tulasī leaf and water."

Thus the Lord, the protector of religion, appears by the desire of His devotee

tabe ātmā veci' kare kṛṣṇera śodhana

eta bhāvi' ācārya karena ārādhana

gaṅgā-jala, tulasī-mañjarī anukṣaṇa

kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa

kṛṣṇera āhvāna kare kariyā huṅkāra

e-mate kṛṣṇere karāila avatāra

caitanyera avatāre ei mukhya hetu

bhaktera icchāya avatare dharma-setu

CC Ādi 3.107-10

Thus the Lord liquidates the debt by offering Himself to the devotee." Considering

it in this way, the Ācārya began worshiping the Lord. Thinking of the lotus feet of Śrī

Kṛṣṇa, He constantly offered tulasī-mañjarīs and water from the Gaṅgā. He appealed

to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear. Therefore

the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The

Lord, the protector of religion, appears by the desire of His devotee.

je ānila prema-dhana karuṇā pracura

hena prabhu kothā' gelā ācārya ṭhākura

Je Ānila Prema-dhana, Śrīla Narttama dāsa Ṭhākura/SGG p.32

Who, out of His vast compassion, brought Śrī Caitanya Mahāprabhu with His

treasure of divine love to this world by calling Him with love and affection?

Where has that Advaita Ācārya Ṭhākura gone? [Advaita Ācārya was shouting so

loudly that Nārāyaṇa's throne was shaking!]

Thus end the section Advaita-tattva

3) Gadādhara-tattva

śrī-rādhā-prema-rūpā yā purā vṛndāvandeśvarī

sā śrī-gadādharo gaura-vallabhaḥ paṇḍitākhyakaḥ

nirṇītaḥ śrī-svarūpair yo vraja-lakṣmītayā yathā

purā vṛndāvane lakṣmīḥ śyāmasundara-vallabhā

sādyo gaura-prema-lakṣmīḥ śrī-gadādhara-paṇḍitaḥ

Gaura-gaṇoddeśa-dīpikā 147-149

The incarnation of love who previously was the queen of Vrindavan, Śrīmatī

Rādhikā, is now the beloved of Gaura named Śrīla Gadādhara Paṇḍita. Svarūpa

Dāmodara himself indicated that Śrī Gadādhara was Vraja's goddess of fortune, the

Lakṣmī who was previously the beloved of Śyāmasundara in Vṛndāvana. She has

now become the object of love for Gaura and is known as Śrīla Gadādhara Paṇḍita.

gadādhara-paṇḍitādi - prabhura nija-śakti

tāṅ'-sabāra caraṇe mora sahasra praṇati

CC Ādī 1.41

gadādhara-paṇḍita-ādi—headed by Śrī Gadādhara Paṇḍita; prabhura—of the

Supreme Lord; nija-śakti—internal potencies; tāṅ'-sabāra—of all of them; caraṇe—

unto the lotus feet; mora—my; sahasra—thousands; praṇati—respectful obeisances.

I offer my respectful obeisances unto the internal potencies of the Lord, of

whom Śrī Gadādhara Prabhu is the foremost.

jaya nityānanda gadādharera jīvana

jaya jaya advaitādi-bhaktera śaraṇa

CB Ādi 2.2

All glories to the life and soul of Nityānanda and Gadādhara! All glories to the

shelter of the devotees headed by Advaita Prabhu!

sva-bhakti-yoga-lāsinaṁ sadā vraje vihāriṇaṁ

hari-priyā-gaṇāgra-gaṁ śacī-suta-priyeśvaram

sa-rādha-kṛṣṇa-sevana prakāśakaṁ mahāśayaṁ

bhajāmy ahaṁ gadādharaṁ su paṇḍitaṁ guruṁ prabhum

Śrī Gadādharāṣṭakam 1, Śrīla Svarūpa Dāmodara Gosvāmī

That personality who eternally wanders in Vraja while playfully performing

Her own loving devotional service (Śrīmatī Rādhikā, who takes the form of Śrī

Gadādhara in Gaura līlā), is the chief among the beloved damsels of Śrī Hari. As

the foremost of the intimate associates of the son of Śacī (Gadādhara), he reveals

the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted

Paṇḍita and Guru, Śrī Gadādhara Prabhu.

Thus ends section 3) Gadādhara-tattva

4) Śiva tattva

Śrī Gopīśvara Mahādeva praṇāma

vṛndāvanavani-pate! jaya soma soma-maule

sanaka-sanandana-sanātana-nāradeḍya

gopīśvara! vraja-vilāsi-yugāṅghri-padme

prema prayaccha nirupādhi namo namas te

Saṅkalpa-Kalpadruma 103, Viśvanātha Cakravartī Ṭhākura/BMP p.422

vṛndāvana—of Vṛndāvana; avani—of the land; pate—O Lord; jaya—all glories to

you; sa-uma—O husband of Parvati; soma—who carries the moon; maule—on his

head; sanaka-sanandana-sanātana—by the ancient sages who eternally stay in the

form of young boys; nārada—and by Nārada Muni; īḍya—worshipped;

gopīśvara—O Gopīśvara; vraja—in Vraja; vilāsa—who perform pastimes; yuga —

of the Divine Couple; aṅghri—feet; padma—for the lotus flower; prema—pure

transcendental love; prayaccha—please grant; nirupadhi—free from material designations;

namah namaḥ—I offer my respectful obeisances; te—unto you.

O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead

is decorated with the moon, and who is worshipable for the sages headed by

Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you

bestow upon me prema for the lotus feet of Śrī Śrī Rādhā-Mādhava who perform

joyous pastimes in Vraja-dhāma, I offer praṇāmas unto you time and again.

Śrī Gopīśvara Mahādeva fulfills the gopīs' desires

mudā gopendrasyātmaja-bhuja-pariṣvaṅga-nīdhaye

sphurad gopī-vṛndair yam iha bhāgavantaṁ praṇayībhiḥ

bhajadbhis tair bhaktyā svam abhilāsitaṁ prāptum acirād

yamī-tīre gopīśvaram anudinaṁ taṁ kila bhaje

Śrī Vraja-vilāsa-stava 87/BMP p. 422

To obtain the jewel of being embraced by the arms of Brajendra-nandana

Śyāmasundara, the gopīs, who possess firm, loving, intimate attachment for Śrī

Kṛṣṇa, joyfully worshipped Sadāśiva with great devotion and had all their internal

desires fulfilled without delay. Daily I worship that Gopīśvara Mahādeva who

resides on the bank of the Yamunā.

Lord Brahmā glorifies Śiva

kṣīraṁ yathā dadhi-vikāra-viśeṣa-yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ

yaḥ śambhutām api tathā samupaiti kāryād

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahma-Saṁhitā 45

aham bhajāmi—I perform bhajana; tam—of that; ādi-puruṣam govindam—original

Supreme Person, Śrī Govinda; yaḥ—who; upaiti—takes on; śambhutām—the

state of Śambhu; kāryāt—on account of performing a special duty; yathā tathā—

in the same way that; kṣīram—milk; sañjāyate—becomes; dadhi—yogurt; vikāraviśeṣa-

yogāt—through contact with a transforming agent; asti—is; hi—certainly;

na—not; pṛthak—different; tataḥ—than; hetoḥ—its cause (milk).

Śrī Govindadeva assumes the condition of being Śambhu for the sake of performing

a specific function, just as milk is transformed into yogurt by contact with a particular

transforming agent, although yogurt is not independent of milk which is its cause. I

engage in the bhajana of that original personality, Śrī Govinda.

śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ

vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā

SB 10.88.3

[śrī-śukaḥ uvāca—Śrī Śuka said:] śivaḥ—Lord Śiva; śakti—with his energy, material

nature; yutaḥ—united; śaśvat—always; tri—three; liṅgaḥ—whose manifest features;

guṇa—by the modes; saṁvṛtaḥ—prayed to; vaikārikaḥ—false ego in the mode of goodness;

taijasaḥ—false ego in the mode of passion; ca—and; tāmasaḥ—false ego in mode of

ignorance; ca—and; iti—thus; aham—the principle of material ego; tridhā—threefold.

[Śrī Śukadeva said:] Lord Śiva is always united with Śakti, his personal energy

the material nature. Since his Śakti is the energy through which the creation

maintenance and destruction of the material world takes place, he is known as

Tri-liṅga. Manifesting himself in three features in response to the entreaties of

nature's three modes, he thus embodies the threefold principle of material ego in

goodness, passion and ignorance.

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ

śiva-śakti-yutaḥ śaśvat tri-liṅgo guṇa-samvṛtaḥ

SB 10.88.5/CC Mad 20.313/BS 45 pt

hariḥ—the Supreme Lord Hari; hi—indeed; nirguṇaḥ—untouched by the material

modes; sākṣāt—absolutely; puruṣaḥ—the Personality of Godhead; prakṛteḥ—to

material nature; paraḥ—transcendental; śiva—the auspicious one; śakti—potency;

yutaḥ—possessed of; śaśvat—original; tri-liṅgo—the trident carrier; guṇa—

modes of nature; samvṛtaḥ—encompassed by.

Śrī Hari, who is transcendental to His inferior material energy and free from mundane

qualities, is directly the Supreme Personality of Godhead. However, Śiva is simultaneously

possessed of three types of false ego, namely goodness, passion and ignorance,

and he is always connected with the deluding potency, māyā. (Therefore, a jīva

can become transcendental to the material modes only by the performance of śrī haribhajana

- not by the worship of Lord Śiva).

The Bhāgavatam extols Lord Śiva as the greatest of Vaiṣṇavas

nimna-gānāṁ yathā gaṅgā devānām acyuto yathā

vaiṣṇavānāṁ yathā śambhuḥ purāṇānām idaṁ tathā

SB 12.13.16/BPKG Biog. pp. 86,120

nimna-gānām—of rivers flowing down to the sea; yathā—as; gaṅgā—the Ganges;

devānām—of all deities; acyutaḥ—the infallible Supreme Personality of Godhead;

yathā—as; vaiṣṇavānām—of devotees of Lord Viṣṇu; yathā—as; śambhuḥ—Śiva;

purāṇānām—of Purāṇas; idam—this; tathā—similarly.

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among

deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam

is the greatest of all Purāṇas.

Thus ends Chapter 5 – Nityānanda, Advaita, Gadādhara, and Śiva tattvas

Chapter 6 – Kṛṣṇa-tattva

Vrajendra-nandana Śrī Kṛṣṇa is the supreme, most complete form of God

1) **Śrī Kṛṣṇa is Svayaṁ Bhagavān - Śāstric evidence**

Only Śrī Kṛṣṇa is Svayaṁ Bhagavān - Parama-tattva (the Supreme Truth)

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

SB 1.3.28/CC Ādi 2.67,5.79, Mad 9.143,20.156/JD ch. 13/STB p. 52/BPKG p. 355

ete—all these; ca—and; aṁśa—plenary portions; kalāḥ—portions of the plenary

portions; puṁsaḥ—of the Supreme Person; kṛṣṇaḥ—Śrī Kṛṣṇa; tu—but;

bhagavān—(is) the Supreme Personality of Godhead; svayam—himself, in person.

All avatāras beginning with Rāma and Nṛsiṁha are the parts, and parts of the parts,

of the Supreme Person Bhagavān. However, only Śrī Kṛsṇa is the original Svayaṁ

Bhagavān.

Svayaṁ Bhagavān is Vrajendra-nandana Śrī Kṛṣṇa, the lover of Śrī Rādhā

haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamitaḥ

yad evedaṁ brahma prakṛti-rahitaṁ tat tv anumahaḥ

parātmā tasyāṁśo jagad-aṇu-gato viśva-janakaḥ

sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ

Daśa-mūla-tattva, 2/JD ch. 13

hariḥ—Lord Hari; tu—and; ekam—only; tattvam—truth; vidhi—by Lord Brahmā;

śiva—by Lord Śiva; sura-īśa—by Lord Indra, the king of the demigods; praṇamitaḥ—

offered obeisances; yat—who; eva—certainly; idam—this; brahma—supreme brahman;

prakṛti—of material nature; rahitam—devoid; tat—that; tv—but; anumahaḥ—

the splendor; para-ātmā—the supersoul; tasya—of Him; aṁśaḥ—a part; jagat—to

the universe; aṇugataḥ—gone; viśva—of the universe; janakaḥ—the father; saḥ—

He; vai—certainly; rādhā—of Śrīmatī Rādhikā; kāntaḥ—the lover; nava—fresh;

jalada—of a raincloud; kāntiḥ—splendor; cid-udayaḥ—a spiritual manifestation.

Indeed Śrī Hari, to whom Brahmā, Śiva, Indra and other demigods continuously

offer praṇāma, is the only Supreme Absolute Truth. Nirviśeṣa-brahma (Brahman)

that is devoid of śakti is Śrī Hari's bodily effulgence. Mahā-Viṣṇu, who has created

the universe and who has entered into it as the indwelling Supersoul of all

(Paramātmā), is simply His partial manifestation. That Śrī Hari alone, the

very

form of transcendental reality (cit-svarūpa), whose complexion is the colour of a

freshly formed thunder cloud, is Śrī Rādhā-kāntha (the lover of Śrīmatī Rādhikā).

Śrī Kṛṣṇa is the origin of all and the primary cause of all causes

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

BS 5.1/CC Ādi 2.107, Madhya 8.137,20.154,21.35/STB pp. 51,84/BPKG pp. 215,230 etc.

paramaḥ īśvaraḥ—the Supreme Controller, that is to say the controller of all other

controllers, and the original source of all incarnations; kṛṣṇaḥ—Vrajendra-nandana

Kṛṣṇa (is);sac-cid-ānanda-vigrahaḥ—His form is endowed with the three potencies

of eternal existence, knowledge and bliss (sandhinī, saṁvit and hlādinī); anādiḥ—

without a beginning; ādiḥ—the original form of all else; govindaḥ—(He is) known

as Govinda, meaning He to whom service should be rendered through the senses,

and He is the presiding deity of the practical process of devotional service

(abhidheya-tattva); sarva-kāraṇa-kāraṇam—the primary cause of all causes, or the

original form.

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is

the Supreme Personality of Godhead, the controller of all lesser controllers, and

the source of all incarnations. He has no beginning or origin, though He is the

source of everything and the primary cause of all causes.

Kṛṣṇa the Absolute Truth is one - yet He manifests in three different ways

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam

brahmeti paramātmeti bhagavān iti śabdyate

SB 1.2.11/CC Ādi 2.11, 2.63/BPKG p. 348,353 etc./JD ch. 4

vadanti—they say; tat—that; tattva-vidaḥ—the learned souls; tattvam—the

Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma

iti—known as Brahman; paramātmā iti—known as Paramātmā; bhagavān iti—

known as Bhagavān; śabdyate—it is so declared.

Great seers of the truth, who understand the nature of the Absolute Truth,

describe that non-dual truth in three ways as impersonal Brahman, localized

Paramātmā and svayam Bhagavān, the Personality of Godhead.

The one Absolute Truth manifests Himself in three features

advaya-jñāna tattva-vastu kṛṣṇera svarūpa

brahma, ātmā, bhagavān - tina tāṅra rūpa

CC Adi 2.65

advaya-jñāna—knowledge without duality (absolute knowledge); tattva-vastu—

the Absolute Truth; kṛṣṇera—of Śrī Kṛṣṇa; sva-rūpa—own nature; brahma—

Brahman; ātmā—Paramātmā; bhagavān—the Supreme Personality of Godhead;

tina—three; tāṅra—of Him; rūpa—forms.

Śrī Kṛṣṇa Himself is the one undivided Absolute Truth and the ultimate reality.

He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

The definition of Bhagavān

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ

jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhagam itīṅganā

Viṣnu Purana 6.5.47/JD ch. 13, p. 310/BB 2.4.186/BPKG p. 409

aiśvaryasya—of opulence or wealth; samagrasya—in full; vīryasya—of strength or

potency; yaśasaḥ—of fame; śriyaḥ—of beauty; jñāna—of knowledge;

vairāgyayoḥ—and of renunciation; ca—and; eva—certainly; ṣaṇṇām—of the six;

bhaga—opulence (or prema); iti—thus; iṅgaṇā—the division.

Bhagavān is defined as He who possesses all opulences in full: complete

beauty,

fame, wealth, strength, knowledge and renunciation – all these qualities are manifested

in Bhagavān to the fullest, unlimited extent.15

The one Absolute Truth displays many expansions and potencies for His līlā

advaya-jñāna-tattva kṛṣṇa svayaṁ bhagavān

'svarūpa-śakti' rūpe tāṅra haya avasthāna

CC Madhya 22.7

advaya-jñāna—of nondual knowledge; tattva—the principle; kṛṣṇa—Lord Kṛṣṇa; svayam

bhagavān—Himself the Supreme Personality of Godhead; svarūpa—personal expansions;

śakti—of potencies; rūpe—in the form; tāṅra—His; haya—there is; avasthāna—existence.

Śrī Kṛṣṇa is the non-dual Absolute Truth, the original Supreme Personality of

Godhead. Through His svarūpa-śakti (Śrīmatī Rādhikā), the potency manifested

from His own form, He facilitates the manifold expansions of His divine pastimes.

The Vedas, Upaniṣads and Purāṇas prove that Śrī Kṛṣṇa is Svayam Bhagavān

śyāmāc chabalaṁ prapadye śabalāc chyāmaṁ prapadye

Chāndogya Up. 8.13.1/JD ch. 10,13/BPKG p. 355

By rendering service to Śyāma, one attains His transcendental abode, which is

full of spiritual bliss and astonishing, variegated līlās; Through rendering service

to that variegated abode, one attains Śyāmasundara Śrī Kṛṣṇa. (‘abode’ may also

refer to Śrīmatī Rādhikā)

apaśyaṁ gopām anipadyamānamā ca parā ca pathibhiś carantam sa

sadhrīcīḥ; sa viṣūcīr vasāna āvarīvartti bhuvaneśv antaḥ

Ṛg Veda 1.22.164.31/GKH 7.45/BPKG p. 354,356,517

I beheld a boy who appears in the dynasty of cowherds and who is infallible and

indestructible. He moves mysteriously, sometimes coming very near and sometimes

going far away. He is attired in fine silks of riotous hues. In this way He

repeatedly exhibits His manifest and unmanifest pastimes.

Nothing is superior to Kṛṣṇa, everything and everybody is dependent on Him like pearls on a thread

mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya

mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva

BG 7.7/JD ch. 13/BPKG pp. 215,355,456

dhanañjaya—O winner of wealth, Arjuna; na asti—there does not exist; kiñcit—anything; anyat—else; parataram—greater; mattaḥ—than Me; sarvam—all; idam—this universe; protam— is dependent; mayi—on Me; iva—as; maṇigaṇāḥ—jewels; sūtre—(strung) on a thread.

O Arjuna! There is nothing superior to Me. Everything is dependent on Me, resting upon Me as pearls are strung on a thread.

Kṛṣṇa is the Supreme master – all others are His servants

ekale īśvara kṛṣṇa, āra saba bhṛtya

yāre yaiche nācāya, se taiche kare nṛtya

CC Adi 5.142

ekale—alone; īśvara—the Supreme Personality of Godhead; kṛṣṇa—Kṛṣṇa; āra—others; saba—all; bhṛtya—servants; yāre—unto whom; yaiche—as; nācāya—He causes to dance; se—He; taiche—in that way; kare nṛtya—dances.

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

Some accept Him whereas others do not, yet everyone is His servant

keha māne, kehā nā māne, saba taṅra dāsa

ye nā māne, tāra haya sei pāpe nāśa

CC Ādi 6.85

keha māne—someone accepts; keha nā māne—someone does not accept; saba

tāṅra dāsa—all His servants; ye nā māne—one who does not accept; tāra—of

him; haya—there is; sei—that; pāpe—in sinful activity; nāśa—annihilation.

Some accept Him whereas others do not, yet everyone is His servant. One who

does not accept Him will be ruined by his sinful activities.

eko vaśī sarva-gaḥ kṛṣṇa īḍya

Gopāla-tāpanī Upaniṣad 1.21/BPKG p. 355

ekaḥ—one; vaśī—self-controlled or supreme controller; sarva-gaḥ— all-pervading;

kṛṣṇaḥ—Śrī Kṛṣṇa; īḍyaḥ—supremely worshipable.

The one controller of all, the all-pervading, unparallelled Para-brahman Kṛṣṇa, is

the supreme worshipable object for the demigods, humans and all living beings.

(Only the one all-pervading supreme controller Śrī Kṛṣṇa should be worshipped).

Kṛṣṇa is the Soul of all souls

kṛṣṇam enam avehi tvam ātmānam akhilātmanām

SB 10.14.55/BPKG p. 357

kṛṣṇam—Śrī Kṛṣṇa; enam—this; avehi—just try to understand; tvam—you; ātmānam—the Soul; akhila-ātmanām—of all living entities.

O King! Know that Kṛṣṇa is the ātmā of all ātmās (the Supreme Soul of all souls).

Kṛṣṇa is source of all Avatāras

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan

nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahmā-saṁhitā 5.39/CC Ādi 5.155/VG p. 58/KGH (P)

rāmādi-mūrtiṣu—in the forms of Śrī Rāmacandra etc; kalā-niyamena—through His forms of expanded plenary portions (svāṁśa-kalā); tiṣṭhan—remaining; nānā-avatāram—many descents; akarot—He performed; bhuvaneṣu—within the many material universes; kintu—however; kṛṣṇaḥ—Śrī Kṛṣṇa; svayam—He Himself personally; samabhavat—has descended; paramaḥ pumān—is the Supreme Person; yaḥ—who; govindam ādi-puruṣam—original Supreme Person, Śrī Govinda; tam—of that; aham bhajāmi—I perform bhajana.

I worship the original Personality, Śrī Govinda, who manifests Himself in the

material world as Śrī Rāmacandra and many other incarnations who are His plenary

portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

Kṛṣṇa is the source of the Puruṣa-avatāras who are the origin of the material creation

viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ

ekaṁ tu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-saṁsthitam

tṛtīyaṁ sarva-bhūta-sthaṁ tāni jñātvā vimucyate

Sātvata-tantra/CC Ādi 5.77, Madhya 20.251

viṣṇoḥ—of Lord Viṣṇu; tu—certainly; trīṇi—three; rūpāṇi—forms; puruṣa-ākhyāni—celebrated

as the puruṣa; atho—how; viduḥ—they know; ekam—one of them; tu—but; mahataḥ

sraṣṭṛ—the creator of the total material energy; dvitīyam—the second; tu—but; aṇḍasaṁsthitam—

situated within the universe; tṛtīyam—the third; sarva-bhūta-stham—within the

hearts of all living entities; tāni—these three; jñātvā—knowing; vimucyate—one becomes liberated.

For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The

first one, Mahā-Viṣṇu, creates the total material energy, known as the mahat-tattva.

The second, Garbhodakaśāyī Viṣṇu, enters into all the universes to create diversities in

each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul

in all the universes and is known as Paramātmā. He is present even within the atoms.

Anyone who knows these three becomes liberated from material entanglement (from

the clutches of māyā).

All incarnations are included in Kṛṣṇa, the Avatārī (source of all incarnations)

pūrṇa bhagavān avatare yei kāle

āra saba avatāra tāṅte āsi' mile

CC Ādi 4.10

pūrṇa—full; bhagavān—the Supreme Personality of Godhead; avatare—incarnates;

yei—that; kāle—at the time; āra—other; saba—all; avatāra—incarnations;

tāṅte—in Him; āsi'—coming; mile—meet.

When the complete Supreme Personality of Godhead descends, all other incarnations

of the Lord meet together within Him.

Viṣṇu is but an expansion of an expansion of an incarnation of Kṛṣṇa

nārāyaṇa, catur-vyūha, matsyādy-avatāra

yuga-manvantarāvatāra, yata āche āra

sabe āsi' kṛṣṇa-aṅge haya avatīrṇa

aiche avatāre kṛṣṇa bhagavān pūrṇa

CC Ādi 4.11-12

nārāyaṇa—Lord Nārāyaṇa; catuḥ-vyūha—the four expansions; matsya-ādi—

beginning with Matsya; avatāra—the incarnations; yuga-manv-antara-avatāra—

the yuga and manv-antara incarnations; yata—as many as; āche—there are; āra
—

other; sabe—all; āsi'—coming; kṛṣṇa-aṅge—in the body of Lord Kṛṣṇa; haya—

are; avatīrṇa—incarnated; aiche—in this way; avatare—incarnates; kṛṣṇa—Lord

Kṛṣṇa; bhagavān—the Supreme Personality of Godhead; pūrṇa—full.

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa,

Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yugaavatāras,

the puruṣa-avatāras, the manv-antara incarnations and as many other

incarnations as there are - all descend in the body of Lord Kṛṣṇa. In this way the

complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

It is not Śrī Kṛṣṇa who kills the demons but His Vīṣṇu expansion who is present within Him

ataeva viṣṇu takhana kṛṣṇera śarīre

viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

CC Ādi 4.13

ataeva—therefore; viṣṇu—Lord Viṣṇu; takhana—at that time; kṛṣṇera—of Śrī

Kṛṣṇa; śarīre—in the body; viṣṇu-dvāre—by Lord Viṣṇu; kare—does; kṛṣṇa—

Śrī

Kṛṣṇa; asura-saṁhāre—killing the demons.

At that time, therefore, Lord Viṣṇu is present in the body of Śrī Kṛṣṇa, and Śrī

Kṛṣṇa kills the demons through Him.

Śrī Kṛṣṇa is the supreme enjoyer, controller and well-wisher of everyone

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ jñātvā māṁ śāntim ṛcchati

BG 5.29

bhoktāram—the enjoyer; yajña—of sacrifices; tapasām—and penances and austerities;

sarva-loka—of all planets and the demigods thereof; mahā-īśvaram—the Supreme Lord;

su-hṛdam—the well-wisher; sarva—of all; bhūtānām—the living entities; jñātvā—thus

knowing; mām—Me; śāntim—relief from material pangs; ṛcchati—one achieves.

A person in full consciousness of Me, knowing Me to be the ultimate enjoyer

of all sacrifices and austerities, the Supreme Lord and controller of all controllers,

and the well-wisher of all living entities, attains peace from all material miseries.

[Śrīla Bhaktivedānta Swāmī Prabhupāda called this śloka "The peace formula"

quoting it numerous times, and Śrīla B. R. Śridhara Mahārāja gave an extended

translation:] "Your anxiety will subside when you come to understand that everything

is in My hands and that I am not your enemy, rather I am your friend. I have

a friendly relationship with you all. I am all-in-all, but I am your well-wisher and

friend. When you come to realise this you will be in real peace, otherwise you will

always have worry without end." (Sermons, vol. 3)

Kṛṣṇa is the only enjoyer and master of all sacrifices

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca

na tu mām abhijānanti tattvenātaś cyavanti te

BG 9.24

aham—I; hi—surely; sarva—of all; yajñānām—sacrifices; bhoktā—the enjoyer; ca—

and; prabhuḥ—the Lord; eva—also; ca—and; na—not; tu—but; mām—Me; abhijānanti—

they know; tattvena—in reality; ataḥ—therefore; cyavanti—fall down; te—they.

I am the only enjoyer and master of all sacrifices. Therefore, those who do not

recognize My true transcendental nature fall down.

Kṛṣṇa is everyone's maintainer and provider

nityo nityānāṁ cetanaś cetanānām

eko bahūnāṁ yo vidadhāti kāmān

Kaṭha Upaniṣad 2.2.13/BPKG p. 406/JD ch. 1,12,18,

nityaḥ—the singular eternal; nityānām—of the plural eternals; cetanaḥ—the singular

conscious being; cetanānām—of the plural conscious beings; ekaḥ—that

one; bahūnām—of the many; yaḥ—He who; vidadhati—supplies; kāmān—all

desires or necessities of life.

He is the chief eternal Being among all eternal beings, and the Supreme conscious

Being among all conscious beings. That one Supreme fulfills the desires of

all the others and provides them with everything they need.

"Nārāyaṇa" means the shelter of all Jīvas

nāra - śabde kahe sarva jīvera nicaya 'ayana'-śabdete kahe tāhāra āśraya

CC Ādi 2.38

nāra-śabde—by the word nāra; kahe—one means; sarva jīvera—of all living entities;

nicaya—the assemblage; ayana-śabdete—by the word ayana; kahe—one

means; tāhāra—of them; āśraya—the refuge.

The word 'nāra' refers to the aggregate of all the living beings and the word 'ayana'

refers to the refuge of them all. Thus the name 'Nārāyaṇa' means he who

gives shelter

to all jīvas in this shelter-less world (or he who is the most compassionate).

Kṛṣṇa is the subject, the object and the ultimate goal of the Vedas

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke

vedera pratijñā kevala kahaye kṛṣṇake

CC Madhya 20.146

mukhya—chief; gauṇa—secondary; vṛtti—meaning; kiṁvā—or; anvayavyatireke—

directly or indirectly; vedera pratijñā—ultimate declaration of the

Vedas; kevala—only; kahaye—speaks; kṛṣṇake—about Kṛṣṇa.

Whether one analyses the Veda according to its primary or secondary meanings,

by positive or negative analysis, it will still be established that the Veda solely

speaks about Śrī Kṛṣṇa.

Kṛṣṇa is the source of all knowledge and the only subject of spiritual knowledge

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanañ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

BG 15.15

sarvasya—of all living beings; ca—and; aham—I; hṛdi—in the heart;

sanniviṣṭaḥ—situated; mattaḥ—from Me; smṛtiḥ—remembrance; jñānam—

knowledge; apohanam—forgetfulness; ca—and; vedaiḥ—by the Vedas; ca—
also;

sarvaiḥ—all; aham—I am; eva—certainly; vedyaḥ—knowable; vedānta-kṛt—the

compiler of the Vedānta; veda-vit—the knower of the Vedas; eva—certainly; ca
—

and; aham—I.

I am seated in everyone's heart, and from Me come remembrance, knowledge

and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler

of Vedānta, and I am the knower of the Vedas.

The following line from the above śloka is often quoted on its own

vedaiś ca sarvair aham eva vedyo

BG 15.15

"I am the only subject to be known in all the Vedas." (BPKG p. 356)

Kṛṣṇa's opulence

raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ

praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu

BG 7.8

rasaḥ—taste; aham—I; apsu—in water; kaunteya—O son of Kuntī; prabhā—the light; asmi—I am; śaśi-sūryayoḥ—of the moon and the sun; praṇavaḥ—the three letters a-u-m; sarva—in all; vedeṣu—the Vedas; śabdaḥ—sound vibration; khe—in the ether; pauruṣam—ability, manhood; nṛṣu—in men.

O son of Kuntī, I am the taste of water (or the embodiment of rasa), the light

of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in

ether and ability in man.

Thus ends section 1) Śrī Kṛṣṇa is Svayaṁ Bhagavān

2) The Brahman Feature of Kṛṣṇa

Kṛṣṇa is the source of the impersonal Brahman

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca

śāśvatasya ca dharmasya sukhasyaikāntikasya ca

BG 14.27/BPKG pp. 27, 357,450

brahmaṇaḥ—of the impersonal brahmajyoti; hi—certainly; pratiṣṭhā—the basis; aham—I am; amṛtasya—of the immortal; avyayasya—of the imperishable; ca—also; śāśvatasya—of the eternal; ca—and; dharmasya—of the constitutional

position;

sukhasya—of happiness; aikāntikasya—ultimate; ca—also.

I alone am the basis of that nirviśeṣa-brahma and the sole basis of everlasting

immortality, eternal dharma and the transcendental bliss of prema arising from

aikāntika-bhakti.

Kṛṣṇa's effulgence is the source of Brahman

yasya prabhā prabhavato jagad-aṇḍa-koṭikoṭiṣv

aśeṣa-vasudhādi vibhūti-bhinnam

tad brahma niṣkalam anantam aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahmā-saṁhitā 40/CC Ādi 2.14, Madhya 20.160/BPKG p. 27

yasya prabhā—whose effulgence; prabhavataḥ —emanating from His effulgent

form, which is replete with all potencies; jagad-aṇḍa-koṭikoṭiṣu—within the millions

and millions of universes; aśeṣa-vasudhā-ādi-vibhūti-bhinnam—and which is

distinct from the unlimited opulences of the planets such as the Earth; tat brahma —

is that divine light (Brahman); niṣkalam—which is free from all inebriety; anantam—

without limitation; aśeṣa-bhūtam—and in complete existence (the Brahman that

the Upaniṣads describe as impersonal and without qualities (nirviśeṣa) is constitutionally

situated upon the spiritual form of Śrī Govinda, which has all transcendental

qualities (sa-viśeṣa)); ādi-puruṣam govindam—the original Supreme

Person, Śrī Govinda; tam—of that; aham bhajāmi—I perform bhajana.

I worship the original Personality, Śrī Govinda. The nondifferentiated, impersonal

Brahman described by the Upaniṣads has originated from the radiance of

His limbs. That effulgence is distinct from the majestic opulence of billions of

worlds such as the Earth planet which comprise the mundane realm, and is perceived

as the indivisible, unlimited, endless principle of truth.

The sādhaka considers Brahman realisation an obstacle to bhakti

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham

tat tvaṁ pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye

Śrī Īśopaniṣad 15

hiraṇmayena—by a golden effulgence; pātreṇa—by a dazzling covering;

satyasya—of the Supreme Truth; apihitam—covered; mukham—the face; tat—

that covering; tvam—Yourself; pūṣan—O sustainer; apāvṛṇu—kindly remove;

satya—pure; dharmāya—unto the devotee; dṛṣṭaye—for exhibiting.

O my Lord, sustainer of all that lives, Your real face is covered by Your

dazzling

effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

brahma aṅga-kānti tāñra, nirviśeṣa prakāśe

sūrya yena carma-cakṣe jyotirmaya bhāse

CC Madhya 20.159

brahma—the impersonal Brahman effulgence; aṅga-kānti—the bodily rays;

tāñra—of Him; nirviśeṣa—without varieties; prakāśe—manifestation; sūrya

yena—exactly like the sun; carma-cakṣe—with our ordinary material eyes; jyotiḥmaya—

simply effulgent; bhāse—appears.

The manifestation of the impersonal Brahman effulgence, which is without

variety, is the rays of Kṛṣṇa's personal bodily effulgence. It is exactly like the sun:

When the sun is seen by ordinary eyes, it appears to only consist of effulgence.

Similarly, when we view divinity through ordinary eyes, we are unable to penetrate

its effulgence to see the beautiful form of Kṛṣṇa within. Rather we are blinded

by the powerful rays of the impersonal Brahman.

Nirviśeṣa simply means Kṛṣṇa has no material qualities

sarvaiśvarya-paripūrṇa svayaṁ bhagavān

tāṅre nirākāra kari' karaha vyākhyāna

'nirviśeṣa' tāṅre kahe yei śruti-gaṇa

'prākṛta' niṣedhi kare 'aprākṛta' sthāpana

CC Madhya 6.140-141

sarva-aiśvarya-paripūrṇa—full with all opulences; svayam—personally; bhagavān—the

Supreme Personality of Godhead; tāṅre—Him; nirākāra—impersonal; kari'—making;

karaha—you make; vyākhyāna—explanation; nirviśeṣa—impersonal; tāṅre—Him;

kahe—say; yei—whatever; śruti-gaṇa—the Vedas; prākṛta—mundane; niṣedhi—forbidding;

kare—does; aprākṛta—transcendental; sthāpana—confirmation.

The Supreme Lord Himself is complete in all divine majesty, but you describe

him as formless. Those scriptures which say that He is impersonal are simply condemning

a material understanding of His form and attributes and go on to say that

His form and attributes are transcendental and free of mundane characteristics.

yā yā śrutir jalpati nirviśeṣaṁ sā sābhidhatte sa-viśeṣam eva

vicāra-yoge sati hanta tāsāṁ prāyo balīyaḥ sa-viśeṣam eva

Hāyaśīrṣa-pañcarātra/Chaitanya-candrodaya-nāṭaka, 6.67/BTV p. 8

Those Upanishads which describe the Absolute Truth as formless and impersonal

go on to prove in the end that He is a person. Upon close analysis, it can be

seen that though both the personal and impersonal descriptions of the Supreme

are valid, the personal conception ultimately predominates in these scriptures.

tāṅre 'nirviśeṣa' kahi, cic-chakti nā māni

ardha-svarūpa nā mānile pūrṇatā haya hāni

CC Ādi 7.140

tāṅre—unto Him; nirviśeṣa—impersonal; kahi—we say; cit-śakti—spiritual energy;

nā—do not; māni—accept; ardha—half; svarūpa—form; nā—not; mānile—

accepting; pūrṇatā—fullness; haya—becomes; hāni—defective.

When one speaks of the Supreme as impersonal, one denies His spiritual potencies.

Logically, if you accept only half the truth, you cannot understand the whole.

Thus ends section 2) The Brahman Feature of Kṛṣṇa

3) The Paramātmā Feature of Kṛṣṇa

kecit sva-dehāntar-hṛdayāvakāśe prādeśa-mātraṁ puruṣaṁ vasantam

catur-bhujaṁ kañja-rathāṅga-śaṅkha-gadā-dharaṁ dhāraṇayā smaranti

SB 2.2.8

kecit—others; sva-deha-antaḥ—within the body; hṛdaya-avakāśe—in the region of

the heart; prādeśa-mātram—measuring only eight inches; puruṣam—the Personality

of Godhead; vasantam—residing; catuḥ-bhujam—with four hands; kañja—lotus;

ratha-aṅga—wheel, Cakra; śaṅkha—conchshell; gadā-dharam—and with a club in

the hand; dhāraṇayā—conceiving in that way; smaranti—do meditate upon Him.

Others conceive of the Personality of Godhead residing within the body in the

region of the heart and measuring only eight inches, with four hands carrying a

lotus, a Cakra, a conch-shell and a club respectively.

ananta sphaṭike yaiche eka sūrya bhāse

taiche jīve govindera aṁśa prakāśe

CC Ādi 2.19

ananta—unlimited; sphaṭike—in crystals; yaiche—just as; eka—one; sūrya—sun;

bhāse—appears; taiche—just so; jīve—in the living entity; govindera—of

Govinda; aṁśa—portion; prakāśe—manifests.

As the one sun appears reflected in countless jewels, so Govinda manifests

Himself through His plenary portion of Paramātmā in the hearts of all living beings.

Brahman and Paramātmā are but partial aspects of Bhagavān Śrī Kṛṣṇa

kṛṣṇāṁṣaḥ paramātmā vai brahma taj-jyotir eva ca

paravyomādhipas tasyaiśvarya-mūrtir na saṁśayaḥ

Daśa-mūla tattva, ch. 3

Śrī Kṛṣṇa is the only Lord. Paramātmā is His part and Brahman His effulgence.

Śrī Nārāyaṇa in Vaikuṇṭha is the majestic (aiśvarya) manifestation of Śrī Kṛṣṇa.

The Veda and other scriptures clearly show this, clearing all doubt.

Thus ends section 3) The Paramātmā Feature of Kṛṣṇa

4) Śrī Kṛṣṇa is Acintya – Inconceivable

Although existing within and without everything, You are invisible

namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param

alakṣyaṁ sarva-bhūtānām antar bahir avasthitam

SB 1.8.18

[kuntī uvāca—Śrīmatī Kuntī said:] namasye—let me bow down; puruṣam—the

Supreme Person; tvā—You; ādyam—the original; īśvaram—the controller; prakṛteḥ—

of the material world; param—beyond; alakṣyam—the invisible; sarva—all;

bhūtānām—of living beings; antaḥ—within; bahiḥ—without; avasthitam—existing.

[Śrīmatī Kuntī devī said:] O Kṛṣṇa, I offer my obeisances unto You because You are

the original Personality and are unaffected by the qualities of the material world.

You are existing both within and without everything, yet You are invisible to all.

You are covered by the curtain of Your deluding potency māyā

māyā-javanikācchannam ajñādhokṣajam avyayam

na lakṣyase mūḍha-dṛśā naṭo nāṭyadharo yathā

SB 1.8.19

māyā—deluding potency; javanikā—curtain; ācchannam—covered by; ajñā—ignorant;

adhokṣajam—beyond the range of material conception (transcendental);

avyayam—irreproachable; na—not; lakṣyase—observed; mūḍha-dṛśā—by the foolish

observer; naṭaḥ—a dancing actor; nāṭya-dharaḥ—dressed as a player; yathā—as.

Being beyond the range of the limited sense perception of the ignorant materialist,

You are the eternal unchanging Personality who plays Your sweet pastimes behind

the curtain created by Your deluding potency. You are invisible to the foolish observer,

exactly as an actor dressed as a player is not recognized.

Fools deride Me when I descend in the human form

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto mama bhūta-maheśvaram

BG 9.11

avajānanti—deride; mām—Me; mūḍhāḥ—foolish men; mānuṣīm—in a human form; tanum—a body; āśritam—assuming; param—transcendental; bhāvam—nature; ajānantaḥ—not knowing; mama—My; bhūta—of everything that be; mahā-īśvaram—the supreme proprietor.

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

I do not manifest My personal form to the foolish and unintelligent

nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ

mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam

BG 7.25

na—nor; aham—I; prakāśaḥ—manifest; sarvasya—to everyone; yoga-māyā—by

internal potency; samāvṛtaḥ—covered; mūḍhaḥ—foolish; ayam—these; na—not;

abhijānāti—can understand; lokaḥ—persons; mām—Me; ajam—unborn;

avyayam—inexhaustible.

I am never manifest to the foolish and unintelligent. For them I am covered by My

internal potency, and therefore they do not know that I am unborn and infallible.

Although Kṛṣṇa is One, He inspires the jīvas with various conceptions of Himself

tam imam aham ajaṁ śarīra-bhājāṁ

hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām

pratidṛśam iva naikadhārkam ekaṁ

samadhi-gato 'smi vidhūta-bheda-mohaḥ

tam—that Personality of Godhead; imam—now present before me; aham—I;

ajam—the unborn; śarīra-bhājām—of the conditioned soul; hṛdi hṛdi—in the

heart of hearts; dhiṣṭhitam—situated; ātma—the Supreme soul; kalpitānām—

of the conceptions; pratidṛśam—in every direction; iva—like; na ekadhā—

not one; arkam—the sun; ekam—one only; samadhi-gataḥ asmi—I have

undergone trance in meditation; vidhūta—being freed from; bheda-mohaḥ—

the misconception of duality.

Now I am entering into the stage of trance and in this stage my mind is being

completely cleansed of all duality. Now I am realising that it is You, Kṛṣṇa, who is

actually in the heart of every living being. You are inside and outside of everything

and everyone, and although You are One, it is You who inspires them with

their various conceptions of You, just as the sun, although one, may be perceived

differently by different people.

Kṛṣṇa's body is not material but transcendental

ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san

prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā

SBG 4.6

ajaḥ—unborn; api—although; san—being so; avyaya—(and having) an imperishable;

ātmā—body; bhūtānām—of all beings; īśvaraḥ—the Supreme Lord; api—

although; san—being so; prakṛtim—in the transcendental form; svām—My original;

adhiṣṭhāya—being so situated; sambhavāmi—I do manifest; ātma-māyayā—

by My internal potency (Yogamāyā).

Although I am unborn, imperishable and the controller of all living entities,

I

appear by My Yogamāyā potency in My original sac-cid-ānanda-svarūpa.

Śrī Kṛṣṇa is the Lord of all kinds of threes

svayan tv asāmyātiśayas try-adhīsaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ

baliṁ haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

SB 3.2.21

svayam—Himself; tu—but; asāmya—unique; atiśayaḥ—greater; tri-adhīśaḥ—

Lord of the three; svārājya—independent supremacy; lakṣmī—fortune; āpta—

possessing; samasta-kāmaḥ—all desires; balim—worshiping paraphernalia;

haradbhiḥ—offered by; cira-loka-pālaiḥ—by the presiding deities of all planets;

kirīṭa-koṭi—millions of helmets; eḍita-pāda-pīṭhaḥ—feet honored by prayers.

Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme, possessing

all kinds of opulence. He is worshiped by the presiding deities of all the

worlds, who offer Him the paraphernalia of worship by touching their millions of

helmets to His feet.

Kṛṣṇa’s birth and activities are transcendental

janma karma ca me divyam evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

BG 4.9

janma—birth; karma—work; ca—also; me—of Mine; divyam—transcendental;

evam—like this; yaḥ—anyone who; vetti—knows; tattvataḥ—in reality; tyaktvā —

leaving aside; deham—this body; punaḥ—again; janma—birth; na—never; eti—

does attain; mām—unto Me; eti—does attain; saḥ—he; arjuna—O Arjuna.

One who knows the transcendental nature of My appearance and activities

does not, upon leaving the body, take his birth again in this material world, but

attains My eternal abode, O Arjuna.

Although evrything emanates from Him, Kṛṣṇa remains perfectly complete

oṁ pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

Śrī Īśopaniṣad, Invocation

oṁ—the Complete Whole; pūrṇam—perfectly complete; adaḥ—that; pūrṇam—

perfectly complete; idam—this phenomenal world; pūrṇāt—from the all-perfect;

pūrṇam—complete unit; udacyate—is produced; pūrṇasya—of the Complete

Whole; pūrṇam—completely, all; ādāya—having been taken away; pūrṇam—the

complete balance; eva—even; avaśiṣyate—is remaining.

The Personality of Godhead is perfect and complete, and because He is completely

perfect, all emanations from Him, such as this phenomenal world, are perfectly

equipped as complete wholes. Whatever is produced of the Complete

Whole is also complete in itself. Because He is the Complete Whole, even though

so many complete units emanate from Him, He remains perfectly complete.

Thus ends section 4) Śrī Kṛṣṇa is Acintya - Inconceivable

5) Four Famous Prayers Describing the Beauty of Śrī Kṛṣṇa

Seeing Kṛṣṇa through the eyes of bhāva, the gopīs describe His beauty:

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ

bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām

randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair

vṛndāraṇyaṁ sva-pada ramaṇaṁ prāviśad gīta-kīrtiḥ

SB 10.21.5(Veṇu-gīta)/CB Madhya 4.8/Śrī Bhajana-rahasya 6.16/GKH (P)

barha—a peacock feather; āpīḍam—wearing a head decoration; naṭa-vara—skillful

dancer (or expert in loving affairs); vapuḥ—the transcendental body; karṇayoḥ—

on the ears; karṇikāram—yellow kanera flower; bibhrat—wearing; vāsaḥ—garments;

kanaka—like gold; kapiśam—yellowish; vaijayantīm—named Vaijayantī (a

garland made with five kinds of forest flowers, extending down to the knees); ca —

and; mālām—the garland; randhrān—the holes; veṇoḥ—of the flute; adhara—of

His lips; sudhayā—with the nectar; āpūrayan—filling up; gopa-vṛndaiḥ—with the

cowherd boys; vṛndā-araṇyam—the forest of Vṛndāvana (presided over by Vṛndādevī);

sva-pada—marked by the signs of His lotus feet, such as the conch and cakra;

ramaṇam—enchanting; prāviśat—He entered; gīta—singing; kīrtiḥ—His glories.

Śyāmasundara is entering the forest of Vṛndāvana accompanied by His cowherd

boyfriends. He wears a peacock feather in His turban, a yellow karṇikāra flower on

His ears, a yellow garment as brilliant as gold, and a heart-stealing multicoloured

garland strung with five kinds of fragrant forest flowers. Thus He displays His form

as the greatest of dancers and the topmost expert in amorous love. The nectar of

His lips flows through the holes of the flute and thus the glorious vibrations of His

flute-song echo throughout the forest groves. Singing His glories, the cowherd boys

follow from behind. In this way, Śrī Vṛndāvana-dhāma, which is more charming

than Vaikuṇṭha, becomes delighted by the touch of His lotus feet.

The Dvija-patnīs of Mathurā describe Kṛṣṇa's beauty as follows:

śyāmaṁ hiraṇya-paridhiṁ vanamālya-barhadhātu-

pravāla-naṭa-veṣam anuvratāṁse

vinyasta-hastam itareṇa dhunānam abjaṁ

karṇotpalālaka-kapola-mukhābja-hāsam

SB 10.23.22/CB Madhya 1.299/VG 5 pt/BMP p. 374/BR 6.15/GKH (P)

śyāmam—dark blue in complexion; hiraṇya—golden; paridhim—whose garment;

vana-mālya—with a forest garland; barha—peacock feather; dhātu—colored minerals;

pravāla—and sprigs of buds; naṭa—like a dancer upon the stage; veṣam—

dressed; anuvrata—of a friend; aṁse—upon the shoulder; vinyasta—placed;

hastam—His hand; itareṇa—with the other; dhunānam—twirling; abjam—a

lotus; karṇa—upon His ears; utpala—lilies; alaka-kapola—with hair extending

over His cheeks; mukha-abja—upon His lotuslike face; hāsam—having a smile.

Kṛṣṇa's complexion is a blackish-blue hue like a water-laden raincloud, and His

splendid cloth, appears like a flash of lightning. Cresting His head is a peacock

feather, and each limb of His body is decorated with exquisite patterns of paint

made from coloured forest minerals. Sprigs of new leaves and blossoms adorn His

body, and upon His neck an enchanting forest-flower garland of five colours

hangs down to His knees. Attired in this way like a dramatic dancer, He rests one

hand on His friend's shoulder, and with the other twirls a pastime lotus [as if to

twist our hearts]. Lilies grace His ears, curly locks of hair splash against His

cheeks, and His lotus face blossoms with a gentle smile.

After the brahmā-vimohana-lilā, Brahmā offered this prayer to Kṛṣṇa:

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya

guñjāvataṁsa-paripiccha-lasan-mukhāya

vanya-sraje kavala-vetra-viṣāṇa-veṇulakṣma-

śriye mṛdu-pade paśupāṅgajāya

SB 10.14.1/CB Mad 2.271/VG 5 pt/BMP p. 324/GKH (P)

śrī-brahmā uvāca—Lord Brahmā said; naumi—I offer praise; īḍya—O most worshipable

one, my Iṣṭadeva; te—unto You; abhra—like a dark cloud; vapuṣe—whose body; taḍit—

like lightning; ambarāya—whose garment; guñjā—made of small guñjā berries [guñjā

berries indicate Rādhikā]; avataṁsa—with ornaments (for the ears); paripiccha—and

peacock feathers; lasat—resplendent; mukhāya—whose face; vanya-sraje—wearing garlands

of forest flowers; kavala—a morsel of food; vetra—a stick; viṣāṇa—a buffalo-horn bugle;

veṇu—and a flute; lakṣma—characterized by; śriye—whose beauty; mṛdu—soft; pade—

whose feet; paśu-pa—of the cowherd; aṅga-jāya—unto the son.

O Lord, You are fit to receive the worship of the entire universe. O son of the

king of cowherds, Your transcendental body is dark blue like a new cloud, Your

garment is brilliant like lightning, and the beauty of Your face is enhanced by

Your guñja earrings and the peacock feather on Your head. Wearing garlands of

various forest flowers and leaves, and equipped with a herding stick, a buffalo

horn, a flute, and a morsel of grain mixed with yogurt in Your hand, You are most

attractive. Your lotus feet are very soft. I offer my prayers unto You.

Śrīla Nārāyaṇa Mahārāja: "These are three extraordinary descriptions of

Kṛṣṇa's form and beauty, but if we compare them from a neutral point of view, it

becomes evident that the sweetness of Kṛṣṇa's beauty as manifested in the heart of

the gopīs is the topmost. Brahmā's prayer is at the bottom, the wives of the brāhmaṇas

(dvija-patnīs) is in the middle, and the topmost is the description of Kṛṣṇa by the

gopīs. We are following the gopīs, not Brahmā or the dvija-patnīs." (VG 5, pt).

Kṛṣṇa's beauty is the sweetest when He is together with the Gopīs, appearing

as the Cupid of all Cupids

tāsām āvirabhūc chauriḥ

smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī

sākṣān manmatha-manmathaḥ

SB 10.32.2/CC Ādi 5.214, Madhya 8.81, 8.140/BR 7.17

tāsām—before them; āvirabhūt—He appeared; śauriḥ—Śrī Kṛṣṇa; smayamāna—

smiling; mukha—His face; ambujaḥ—lotus-like; pīta—yellow; ambara—a garment;

dharaḥ—wearing; srak-vī—wearing a flower garland; sākṣāt—directly; man-matha—

of Cupid (who bewilders the mind); man—of the mind; mathaḥ—the bewilderer.

Just then, Śrī Kṛṣṇa appeared in the midst of the gopīs. His lotus face blossomed

with a mild, gentle smile. Hanging from His neck was a garland of forest flowers,

and He wore a golden-yellow garment (pītāmbara). What was the nature of His

beauty? That beauty bewilders and captures the mind of Kāmadeva (Cupid), who

himself bewilders and captures the minds of everyone.

Thus ends section 5) Four Famous Prayers

6) Śrī Kṛṣṇa's Mercy

Kṛṣṇa can only be known by His mercy

īśvarera kṛpā-leśa haya ta' yāhāre

sei ta' īśvara-tattva jānibāre pāre

CC Madhya 6.83

īśvarera—of the Personality of Godhead; kṛpā-leśa—a little mercy; haya—there is; ta'—certainly; yāhāre—upon whom; sei ta'—he certainly; īśvara-tattva—the Absolute Truth; jānibāre—to know; pāre—is able.

The Ācārya continued, "If one receives but a tiny bit of the Lord's favor by dint

of devotional service, he can understand the nature of the Supreme Controller".

Kṛṣṇa awards a divine destination even to His enemies

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato ’nyaṁ

kaṁ vā dayāluṁ śaraṇaṁ vrajema

SB 3.2.23/CB Mad 7.76/CC Madhya 22.98/PJ 5.9/STB p. 39

aho—how wonderful; bakī—Pūtanā, the sister of Bakāsura; yam—whom; stana—

on the two breasts; kāla-kūṭam—the deadly poison; jighāṁsayā—with a desire to kill;

apāyayat—forced to drink; api—although; asādhvī—very impure or dangerously

inimical to Kṛṣṇa; lebhe—achieved; gatim—the destination; dhātrī—for a nurse;

ucitām—suitable; tataḥ—than Him; anyam—other; kam—to whom; vā—or;

dayālum—merciful; śaraṇam—shelter; vrajema—I shall take.

How astonishing! When Pūtana, the wicked sister of Bakāsura, tried to kill child

Kṛṣṇa by offering Him deadly poison on her breast, He bestowed upon her the position

of His nursemaid. Could I ever have as merciful a shelter as that of Lord

Kṛṣṇa? 16

athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi

jānāti tattvaṁ bhagavan-mahimno na cānya eko ‘pi ciraṁ vicinvan

SB 10.14.29/CC Madhya 6.84/JD ch. 14

atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—

of the

two lotus feet; prasāda—of the mercy; leśa—by only a trace; anugṛhītaḥ—favored;

eva—certainly; hi—indeed; jānāti—one knows; tattvam—the truth; bhagavat—of Śrī

Rādhā-Kṛṣṇa; mahimnaḥ—of the greatness; na—never; ca—and; anyaḥ—another;

ekaḥ—one; api—although; ciram—for a long period; vicinvan—speculating.

[Lord Brahmā said:] "My Lord, if one is favored by even a slight trace of the mercy

of Your lotus feet, he can understand the greatness of Your personality. But those who

speculate are unable to know you, even though they study the Vedas for many years."

Śrī Kṛṣṇa's waves of mercy give hope to this hopeless wretch

pracīnānāṁ bhajanam atulaṁ duṣkaraṁ śṛṇvato me

nairāśyena jvalati hṛdayaṁ bhakti-leśālasasya

viśva-drīcīm agha-hara tavākarṇya kāruṇya-vīcīm

āśā-bindūkṣitam idam upety antare hanta śaityam

Tri-bhaṅgī-pañcakam (supl. 2), Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt/PJ 5.18

pracīnānām— of the great devotees in ancient times; bhajanam— devotional

service; atulam—incomparable; duṣkaram—difficult to perform; śṛṇvataḥ—hearing;

me—of me; nairāśyśena—with despair; jvalati—burns; hṛdayam—the heart;

bhakti—of devotion; leśa—a small portion; alasasya—weak and indolent; viśvadrīcīm—

from Brahma down to the most insignificant creature; aghahara—O

killer of Aghasura; tava—of You; akarṇya—hearing; karuṇya—of mercy; vīcīm—

waves; āśā—of hope; bindu—by a drop; ukṣitam—sprinkled; idam—this; upeti—

attains; antare—within; hanta—indeed; śaityam—coolness.

O slayer of Aghāsura (or the destroyer of sins)! When I hear of the extremely

rigorous sādhana and bhajana undertaken by great souls like Śrī Śuka and

Mahārāja Ambarīṣa in former times, my heart which is devoid of any trace of

bhakti becomes stricken with remorse and hopelessness because such difficult sādhana

and bhajana will never be possible for me. Thus I feel that I will never be able

to obtain Your lotus feet. But when I see the waves of mercy You have diffused

everywhere from Brahmā down to the most heinous sinners, my heart becomes

pacified again and instilled with a ray of hope.

When Kṛṣṇa especially favours someone He takes away everything material

yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ

tato 'dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam

SB 10.88.8

[śrī-bhagavān uvāca—Śrī Bhagavān said]; yasya—whom; aham—I; anugṛhṇāmi —

favor; hariṣye—I will take away; tat—his; dhanam—wealth; śanaiḥ—gradually;

tataḥ—then; adhanam—poor; tyajanti—abandon; asya—his; sva-janāḥ— relatives

and friends; duḥkha-duḥkhitam—who suffers one distress after another.

[Śrī Kṛṣṇa told Indradeva:] If I especially favour someone, I gradually deprive

him of his wealth. Then the relatives and friends abandon that poverty-stricken

devotee who is deeply affected by distress.

Queen Kuntī-devī prays for calamities, seeing it as Kṛṣṇa's mercy

vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro

bhavato darśanaṁ yat syād apunar bhava-darśanam

SB 1.8.25

vipadaḥ—calamities; santu—let there be; tāḥ—all; śaśvat—forever; tatra—there;

tatra—and there; jagat-guro—O Lord of the universe; bhavataḥ—Your;

darśanam—meeting; yat—that which; syāt—is; apunaḥ—not again; bhavadarśanam—

seeing repetition of birth and death.

[Queen Kuntī prayed to Kṛṣṇa:] “I wish that all those calamities would happen

again and again so that we could see You again and again, for seeing You means

that we will no longer see repeated births and deaths.”

mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim

yat-kṛpā tam ahaṁ vande paramānanda-mādhavam

Gītā Dhyānaṁ 8, Śaṅkarācārya/Bhāvārtha-dīpikā, Maṅgala Stot. 1/BB 2.2.93/CC Madhya 17.80

mūkam—a person who cannot speak; karoti—makes; vācālam—an eloquent

speaker; paṅgum—a person who cannot even walk; laṅghayate—causes to cross

over; girim—the mountain; yat-kṛpā—whose mercy; tam—unto Him; aham—I;

vande—offer obeisances; parama-ānanda—supremely, transcendentally blissful;

mādhavam—Śrī Mādhava (Kṛṣṇa, the lover of Śrīmatī Rādhikā).

Śrī Mādhava is the personification of supreme transcendental bliss. I offer my

respectful obeisances unto Him, who turns the dumb into eloquent speakers and

enables the lame to cross mountains. Such is the mercy of the Lord.

Thus ends section 6) Śrī Kṛṣṇa’s Mercy

7) Vrajendra-nandana Śrī Kṛṣṇa

The Absolute Truth is Vrajendra-nandana Śrī Kṛṣṇa

kṛṣṇera svarūpa-vicāra śuna, sanātana

advaya-jñāna-tattva, vraje vrajendra-nandana

CC Mad 20.152/BPKG p. 24

kṛṣṇera—of Lord Kṛṣṇa; svarūpa-vicāra—consideration of the eternal form; śuna —

please hear; sanātana—My dear Sanātana; advaya-jñāna-tattva—the Absolute Truth

without duality; vraje—in Vṛndāvana; vrajendra-nandana—the son of Nanda Mahārāja.

"O Sanātana, please hear about the eternal form of Śrī Kṛṣṇa. He is the Absolute

Truth, devoid of duality, and He is present in Vṛndāvana as the son of Nanda Mahārāja."

Svayaṁ Bhagavān Śrī kṛṣṇa is the reservoir of all rasa

svayaṁ bhagavān kṛṣṇa - sarvāṁśī, sarvāśraya

viśuddha-nirmala-prema, sarva-rasamaya

CC Mad 15.139

svayaṁ bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead;

sarva-aṁśī—the source of all others; sarva-āśraya—the reservoir of all energies;

viśuddha—transcendental; nirmala—free from all material contamination;

prema—ecstatic transcendental love; sarva-rasa-maya—the reservoir of all rasa.

“Kṛṣṇa the Supreme Personality of Godhead (svayaṁ bhagavān), is the origin

of all incarnations and the source of everything. He is pure transcendental love

itself, and He is the reservoir of all rasa.”

Kṛṣṇa the Absolute Truth, the possessor of all potencies, is also an ocean of rasa

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābdhiṁ

Daśa mūla, Invocation (see ch. 4 for the full śloka)

āmnāyaḥ—the Vedas; prāha—proclaim; tattvam—Absolute Truth; harim—Śrī

Hari; iha—here; paramaṁ—the Supreme; sarva-śaktim—the possessor of all

potencies; rasābdhim—an ocean of rasa.

The Vedas proclaim that Śrī Hari (Kṛṣṇa) alone is the Supreme Absolute Truth. He is

the possessor of all potencies and He is the ocean of nectarean rasa (the mellows of love).

Kṛṣṇa’s human-like form is the supreme transcendental form

kṛṣṇera yat eka khelā, sarvottama nara-līlā,

nara-vapu tāhāra svarūpa

gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,

nara-līlāra haya anurūpa

CC Mad 21.101/BPKG p. 154

kṛṣṇera—of Lord Kṛṣṇa; yat eka—all; khelā—pastimes; sarva-uttama—the most

attractive of all; nara-līlā—the pastimes as a human being; nara-vapu—a body

just like that of a human being; tāhāra—of that; svarūpa—the real form; gopaveśa—

the dress of a cowherd boy; veṇu-kara—with a flute in the hands; navakiśora—

newly youthful; naṭa-vara—an expert dancer; nara-līlāra—for exhibiting

the pastimes as a human being; haya—is; anurūpa—suitable.

Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the

best. His form as a human being is the supreme transcendental form. In this form

He is a cowherd boy. He carries a flute in His hand, and His youth is ever-new. He

is also an expert dancer. All this is just suitable for His pastimes as a human being.

Kṛṣṇa never leaves Vṛndāvana

vṛndāvanaṁ parityajya naiva gacchāmy ahaṁ kvacit

nivasāmy anayā sārdhaṁ aham atraiva sarvadā

Śrī Sanatkumāra saṁhita, Pañcarātra

vṛndāvanam—Vṛndāvana; parityajya—leaving; na—not; eva—indeed;

gacchāmi—go; aham—I; kvacit—anyplace; nivasāmi—I stay; anayā—Her;

sārdham—with; aham—I; atra—here; eva—indeed; sarvadā—always.

I never take even a single step out of Vṛndāvana. Accompanied by Śrī Rādhā, I stay here eternally.

vṛndāvanam parityajya padam ekam na gacchati

Mahājana vākya

Kṛṣṇa never takes a step out of Vṛndāvana.

Editorial note: Kṛṣṇa in Dvārakā is pūrṇa - full, complete. In Mathurā He is

pūrṇottara - fuller, more complete. But in Vṛndāvana He is pūrṇottama - fullest, the

most complete.

The original form of Kṛṣṇa is Vrajendra-nandana holding a flute in two hands

kṛṣṇo 'nyo yadu-sambhūto

yaḥ pūrṇaḥ so 'sty ataḥ paraḥ (or:) yas tu gopendra-nandanaḥ

vṛndāvanaṁ parityajya

sa kvacin naiva gacchati

Laghu-bhāgavatāmṛta 1.5.461/ CC Antya 1.67/VG p. 57

kṛṣṇaḥ—Lord Kṛṣṇa; anyaḥ—another (Lord Vāsudeva); yadu-sambhūtaḥ—born

in the Yadu dynasty; yaḥ—who; pūrṇaḥ—the full Supreme Personality of

Godhead, Kṛṣṇa; saḥ—He; asti—is; ataḥ—than Him (Vāsudeva); paraḥ—different;

vṛndāvanam—the place Vṛndāvana; parityajya—giving up; saḥ—He;

kvacit—at any time; na eva gacchati—does not go.

The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the

Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes

in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja

never at any time leaves Vṛndāvana.

Kṛṣṇa is always accompanied by Śrīmatī Rādhikā

dvi-bhujaḥ sarvadā so 'tra na kādacit catur-bhūjaḥ

gopyaikayā yutas tatra parikrīḍati nityadā

Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa 165

That original form of Kṛṣṇa always manifests two arms. He never manifests four

arms; He is always at the right hand side of the foremost gopī, Śrīmatī Rādhikā.

Thus ends section 7) Vrajendra-nandana Śrī Kṛṣṇa

8. Śrī Kṛṣṇa is Controlled by the Prema of the Vrajavāsis

How fortunate are the Vrajavāsīs, the Absolute Truth has become their friend

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām

yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam

SB 10.14.32/CC Mad 6.149/BPKG pp. 123, 215,509

aho—what great; bhāgyam—fortune; aho—what great; bhāgyam—fortune; nanda—of

Mahārāja Nanda; gopa—of the other cowherd men; vraja-okasām—of the inhabitants

of Vrajabhūmi; yat—of whom; mitram—the friend; parama-ānandam—the supreme

bliss; pūrṇam—complete; brahma—the Absolute Truth; sanātanam—eternal.

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the

other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because

the Absolute Truth, the source of transcendental bliss, the eternal Supreme

Brahman, has become their friend."

The fortune of Mother Yaśodā and Nanda Bābā

nandaḥ kim akarod brahman śreya evaṁ mahodayam

yaśodā ca mahā-bhāgā papau yasyāḥ stanaṁ hariḥ

SB 10.8.46/CC Mad 8.77

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī);

nandaḥ—Mahārāja Nanda; kim—what; akarot—performed; brahman—O learned

brāhmaṇa; śreyaḥ—auspicious activities, like performing penances and austerities;

evam—as exhibited by him; mahā-udayam—from which they achieved the greatest

perfection; yaśodā—mother Yaśodā; ca—also; mahā-bhāgā—most fortunate;

papau—drank; yasyāḥ—of whom; stanam—the breast milk; hariḥ—Śrī Hari.

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired

from Śukadeva Gosvāmī:] O learned brāhmaṇa, mother Yaśodā's breast milk was

sucked by the Supreme Personality of Godhead. What past auspicious activities

did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

The Supreme Īśvara, Śrī Kṛṣṇa, is controlled by the love of His mother

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ

lasat-kuṇḍalaṁ gokule bhrājamānam

yaśodā-bhiyolūkhalād dhāvamānaṁ

parāmṛṣṭam atyantato-drutya gopyā

Śrī Dāmodarāṣṭakam 1/STB p. 84/SGG p. 142

namāmi—I bow down; īśvaram—to the Supreme Lord; sac-cid-ānanda-rūpam—

Who is the embodiment of eternity, knowledge and bliss; lasat-kundalam—with swinging earrings; gokule—in Gokula; bhrājamānam—Who shines; yaśodābhiyā—in fear of Yaśodā; ulūkhalād—from the mortar; dhāvamānam—running away; para-amṛṣṭam—was caught from behind; atyantataḥ-drutya—running faster; gopyā—by the gopī (Mother Yaśoda).

I worship the Supreme Īśvara, Śrī Kṛṣṇa, whose form is sac-cid-ānanda, whose shark-shaped earrings swing and play upon His cheeks, who shines in the transcendental dhāma of Gokula, who, due to breaking the yogurt pot, is very fearful of Mother Yaśodā and jumping down from the wooden grinding mortar quickly runs away, being chased by mother Yaśodā, who hastily runs after Him, and is ultimately caught and bound.

Let me worship Nanda Bābā, in whose courtyard Parama Brahma is crawling

śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ

aham iha nandaṁ vande yasyālinde paraṁ brahma

CC Madhya 19.96/Padyāvalī 126/BMP p. 247

śrutim—Vedic literature; apare—someone; smṛtim—corollary to the Vedic literature; itare—others; bhāratam—the Mahābhārata; anye—still others; bhajantu—let

them worship; bhava-bhītāḥ—those who are afraid of material existence; aham —I;

iha—here; nandam—Mahārāja Nanda; vande—worship; yasya—whose; alinde —

in the courtyard; param brahma—the Supreme Brahman, Absolute Truth.

[Raghupati Upādhyāya recited:] "Those who are afraid of material existence worship

the Vedic literature. Some worship the śrutis and smṛtis, and others worship

the Mahābhārata. Let them do so. As far as I am concerned, I will always worship

Kṛṣṇa's father, Nanda Bābā, in whose courtyard Parama Brahma, the Absolute

Truth, is crawling here and there on His knees."

Thus ends 8) Kṛṣṇa is Controlled by the Love of the Vrajavāsis

8) Prayers in Glorification of Śrī Kṛṣṇa

Śrī Caitanya Mahāprabhu glorified Kṛṣṇa at the Ratha-Yātrā in Puri

namo brahmaṇya-devāya

go-brāhmaṇa-hitāya ca

jagad-dhitāya kṛṣṇāya

govindāya namo namaḥ

Viṣṇu Purāṇa 1.19.65/CC Mad 13.77

namaḥ—all obeisances; brahmaṇya-devāya—to the Lord worshipable by persons in

brahminical culture; go-brāhmaṇa—for cows and brāhmaṇas; hitāya—beneficial;

ca—also; jagat-hitāya—to benefactor of the whole world; kṛṣṇāya—unto Kṛṣṇa;

govindāya—unto Govinda; namaḥ namaḥ—repeated obeisances.

Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable

Deity for all persons inclined to spiritual development, who is the well-wisher of

the cows and brāhmaṇas, who is the benefactor of all the living beings of the

world and is thus known known as Govinda.

Those who continuously hear and glorify Your activities will see Your lotus feet

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ

smaranti nandanti tavehitaṁ janāḥ

ta eva paśyanty acireṇa tāvakaṁ

bhava-pravāhoparamaṁ padāmbujam

SB 1.8.36

śṛṇvanti—hear; gāyanti—chant; gṛṇanti—take; abhīkṣṇaśaḥ—continuously;

smaranti—remember; nandanti—take pleasure; tava—Your; īhitam—activities;

janāḥ—people in general; te—they; eva—certainly; paśyanti—can see; acireṇa

—

very soon; tāvakam—Your; bhava-pravāha—the current of rebirth; uparamam—

cessation; pada-ambujam—lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental

activities, or take pleasure in others' doing so, certainly see Your lotus feet, which

alone can stop the repetition of birth and death.

Vraja-vipina-candraṁ smara: Remember Śrī Kṛṣṇa, the moon of the forest of Vraja

nava-jaladhara-varṇaṁ campakodbhāsi-karṇaṁ

vikasita-nalināsyaṁ visphuran-manda-hāsyam

kanaka-ruci-dukūlaṁ cāru-barhāvacūlaṁ

kamapi nikhila-sāraṁ naumi gopī-kumāram

Mukunda-muktāvalī 1, Śrī Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt

nava—new; jaladhara—cloud; varṇam—color; campaka—campaka flower; udbhāsi—

shining; karṇam—ear; vikasita—blossoming; nalina—lotus; asyam—face;

visphuran—manifesting; manda—gentle; hāsyam—smile; kanaka—gold; ruci—

splendor; dukūlam—garments; cāru—beautiful; barha—peacock feather;

avacūlam—crown; kam api—someone; nikhila—of all; sāram—the best; naumi —

I praise; gopī—of the gopī; kumāram—the son.

I worship a gopī's darling son whose complexion is like that of a fresh raincloud,

whose attractive ears are decorated with campaka flowers, upon whose blossoming

lotus face a mild smile shines, who wears a yellow garment which resembles

the lustre of molten gold, whose head is adorned with a crown of beautiful peacock

feathers, and who is the quintessence of the three worlds.

Who is an ocean of elegance suitable for the enactment of amorous pastimes

mukha-jita-śarad-induḥ keli-lāvaṇya-sindhuḥ

kara-vinihita-kandur ballavī-prāṇabandhuḥ

vapu-rūpa-sṛta-reṇuḥ kakṣa-nikṣipta-veṇur

vacana-vaśaga-dhenuḥ pātu māṁ nanda-sūnuḥ

Mukunda-muktāvalī 2, Śrī Stava-mālā, Śrī Rūpa Gosvāmī/MS 9 pt

mukha—by the face; jita—defeated; śarat—autumn; induḥ—moon; keli—pastimes;

lavaṇya—handsomeness; sindhuḥ—ocean; kara—in His hand; vinihita—placed;

kanduḥ—a toy ball; ballavī—of the gopis; prāṇa—the life; bandhuḥ—friend;

vapuḥ—body; upasṛta—placed; reṇuḥ—dust; kakṣa—on His side; nikṣipta—placed;

veṇuḥ—flute; vacana—by His words; vaśa-ga—controlled; dhenuḥ—the cows;

pātu—may protect; mām—me; nanda—of Nanda; sunuḥ—the son.

May I be protected by that Śrī Nanda-nandana whose face defeats the effulgence of

the autumn moon, who is an ocean of elegance suitable for the enactment of playful

amorous pastimes, who holds a ball (of flowers) in His hand, who is the life and soul of

the vraja-ramaṇīs, whose body is beautified by the dust raised from the hooves of the

cows, whose flute is tucked in His belt, and who directs the cows by His melodious voice.

Kṛṣṇa is the ornament of the gopīs' heart

śravasoḥ kuvalayam akṣṇor añjanam

uraso mahendra-maṇi-dāma

vṛndāvana-ramaṇīnāṁ maṇḍanam

akhilaṁ harir jayati

CC Antya 16.74 (spoken by Kavi-karṇapūra at the age of seven, by Mahāprabhu's mercy)

śravasoḥ—of the two ears; kuvalayam—blue lotus flowers; akṣṇoḥ—of the two

eyes; añjanam—ointment; urasaḥ—of the chest; mahendra-maṇi-dāma—a necklace

of indranīla gems; vṛndāvana-ramaṇīnām—of the gopīs of Vraja;

maṇḍanam—ornament; akhilam—all; hariḥ jayati—all glories to Hari, Śrī Kṛṣṇa.

Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the

eyes, a necklace of indranīla gems for the chest, and the ornament of the gopīs'

heart. Let that Śrī Hari, Kṛṣṇa, be glorified.

Śrī Kṛṣṇa Dhyāna

barhāpīḍābhirāmaṁ mṛga-mada-tilakaṁ kuṇḍalākrānta-gaṇḍaṁ

kañjākṣaṁ kambu-kaṇṭhaṁ smita-subhaga-mukhaṁ svādhare nyasta-veṇum

śyāmaṁ śāntaṁ tri-bhaṅgaṁ ravi-kara-vasanaṁ bhūṣitaṁ vaijayantyā

vande vṛndāvana-sthaṁ yuvati-śata-vṛtaṁ brahma gopāla-veśam

Śrī Stava-kalpa-druma/SGG p. 9

I worship that Parabrahma – whose crown is decorated with a peacock feather,

whose large forehead is marked with tilaka of musk, whose shark-shaped earrings

swing around His neck, whose eyes resemble lotus flowers, whose neck has three

lines like a conchshell, whose lotus face is graced with a gentle smile, who holds a

flute to His bimba fruit-like lips, whose bodily complexion is like that of a fresh monsoon

cloud, who is supremely peaceful, who stands in a delightful three-fold bending

posture, whose yellow cloth is resplendent like the rays of the sun, who is

adorned with a victory flower garland, who is surrounded on all sides by hundreds of

gopīs, and who resides in Śrī Dhāma-Vṛndāvana in the guise a cowherd.

He is surrounded by countless cowherd maidens - the gopīs

kasturī-tilakaṁ lalāṭa-paṭale vakṣaḥ-sthale kaustubhaṁ

nāsāgre vara-mauktikaṁ kara-tale veṇuḥ kare kaṅkaṇam

sarvāṅge hari-candanaṁ sulalitaṁ kaṇṭhe ca muktāvalī

gopa-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ

Śrī Gopāla Sahasra nāma 28/SGG p. 9

His forehead is decorated with musk tilaka, upon His chest rests the Kaustubha

jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute,

bracelets adorn His wrists, His entire form is anointed with candana, a necklace

of pearls graces His very charming neck, and He is surrounded by cowherd maidens

– all glories unto He who is the crest jewel of cowherd boys!

Tri-bhaṅga-lalitam

vaṁśī-nyastāsya-candraṁ smita-yutam atulaṁ pīta-vastraṁ vareṇyaṁ

kañjākṣaṁ sarva-dakṣaṁ nava-ghana-sadṛśaṁ barha-cūḍaṁ śaraṇyam

trai-bhaṅgair bhaṅgimāṅgaṁ vraja-yuvati-yutaṁ dhvasta-keśyādi-śūraṁ

vande śrī-nanda-sūnuṁ madhura-rasa-tanuṁ dhurya-mādhurya-pūram

Śrī Stava-kalpa-druma/SGG p. 10

I worship Śrī Nanda-nandana, who holds a flute to His lips, whose gentle smile

exudes an incomparable brilliance, who is attired in excellent yellow cloth, whose

eyes are like lotuses, who is expert in all the arts, whose bodily complexion is like

that of a fresh monsoon cloud, whose head is adorned with a peacock-feather

crown, who is the shelter for those who are surrendered to Him, who stands in a

delightful three-fold bending posture, who is surrounded by the youthful maidens

of Vraja, who subdues demons such as Keśī, who is the abode of infinite sweetness

and the very embodiment of mādhurya-rasa.

He whose handsome form the gopīs worship with sidelong glances

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ

śrī-vatsāṇkam udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram

gopīnāṁ nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ

govindaṁ kala-veṇu-vādana-paraṁ divyāṅga-bhūṣaṁ bhaje

Padyāvalī 46 (Śrī Śāradākāra)/BMP p. 289/SGG p. 10

phulla—blossoming; indīvara—of a blue lotus flower; kāntim—the splendor; indu—

moon; vadanam—whose face; barha—peacock feather; avataṁsa—crown; priyam—

fond; śrīvatsa—of Śrīvatsa; aṅkam—with mark; udāra—large; kaustubha—Kaustubha

gem; dharam—wearing; pīta—yellow; ambaram—with garments; sundaram—handsome;

gopīnām—of the gopīs; nayana—of the eyes; utpala—with the lotus flowers; arcita—

worshiped; tanum—whose transcendental form; go—of surabhi cows; gopa—and the

cowherds; saṅgha—with the hosts; āvṛtam—surrounded; govindam—Kṛṣṇa; kala—

sweet; veṇu—of the flute; vādana—of music; param—absorbed; divya—glittering;

aṅga—of the body; bhūṣam—with ornaments; bhaje—I worship.

I worship Govinda, whose complexion is the colour of a blossoming blue lotus flower,

whose face is like the moon, who is fond of wearing a peacock feather in His crown,

whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is

attired in beautiful yellow garments, whose sublime form the gopīs worship with sidelong

glances, who is surrounded by multitudes of cows and gopas, who is absorbed in playing

sweet melodies on the flute, and whose body is decorated with divine ornaments.

Śrī Kṛṣṇa Praṇāma

namo nalina-netrāya veṇu-vādya-vinodinī

rādhādhara-sudhā-pāna-śāline vana-māline

Padyāvalī 2/SGG p. 10

namaḥ—obeisances; nalina—lotus flowers; netrāya—eyes; veṇu—flute; vādya—music;

vinodinī—pastimes; rādhā—of Śrīmatī Rādhārāṇī; adhara—of the lips; sudhā—nectar;

pāna—drinking; śāline—expert; vana-māline—wearing a garland of forest flowers.

To Śrī Kṛṣṇa, whose eyes are beautiful as lotus flowers, who delights in playing

the flute, who drinks the nectar of Śrī Rādhā's lips, and who is garlanded with forest

flowers, I offer respectful obeisances.

kṛṣṇāya vāsudevāya haraye paramātmane

praṇata-kleśa-nāśāya govindāya namo namaḥ

Śrīmad Bhāgavatam 10.73.16/SGG p. 10

kṛṣṇāya—to Kṛṣṇa; vāsudevāya—the son of Vasudeva; haraye—the Supreme Lord,

Hari; parama-ātmane—the Supersoul; praṇata—of those who have surrendered;

kleśa—of the distress; nāśāya—to the destroyer; govindāya—to Govinda (He who

delights the cows, senses and Vrajavāsīs); namaḥ namaḥ—repeated obeisances.

Time and again I offer praṇāmas unto Śrī Kṛṣṇa, who appears to be the son of

Vasudeva, who is Hari the thief of illusion, who is the ultimate Person, who removes

the material distress of souls surrendered to Him, and who gives pleasure to the

cows, the senses and the residents of Vraja, the gopas and gopīs.

kṛṣṇāya vāsudevāya devakī-nandanāya ca

nanda-gopa-kumārāya govindāya namo namaḥ

SB 1.8.21/Garga-saṁhitā 6.1.1

kṛṣṇāya—the the all-attractive; vāsudevāya—to the son of Vasudeva; devakī-nandanāya—

unto the son of Devakī; ca—and; nanda-gopa—of Nanda and the

cowherd men; kumārāya—unto their son; govindāya—unto Śrī Govinda, who

enlivens the cows and the senses; namaḥ—obeisances; namaḥ—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become

the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other

cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

Śrī Kṛṣṇa Vandanā

rādhikā-vadana-candra-cakoraḥ sarva-ballava-vadhū-dhṛti-cauraḥ

carcarī caturatāñcita-cārī cāruto jayati kuñja-bihārī

Śrī Kuñja Bihāri-aṣṭakam (2), Stavamāla, Śrīla Rūpa Gosvāmī

rādhikā—of Rādhā; vadana—of the face; candra—the moon; cakoraḥ—the cakora

bird; sarva—all; ballava-vadhū—the gopīs; dhṛti—the peacefulness; cauraḥ—

stealing; carcarī—the rhythm known as such; caturatāñcita—with skill; cārī—

doing; cārutaḥ—expertly.

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in the Vṛndāvana

forest. He is the cakora bird that drinks the moonlight of Śrī Rādhikā's face. He

steals away the composure of all the gopīs. Skillfully clapping His hands in the carcarī

rhythm, He dances gracefully.

Thus ends section 9) Prayers in Glorification of Śrī Kṛṣṇa

9) Śrī Kṛṣṇa's Sixty-four Qualities

ayaṁ netā su-ramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ

ruciras tejasā yukto balīyān vayasānvitaḥ

Bhakti-rasāmṛta-sindhu 2.1.23–29/CC Madhya 23.70-88/Jaiva-Dharma ch. 13 p. 320-323

ayam—this (Śrī Kṛṣṇa); netā—supreme hero; su-ramya-aṅgaḥ—having the most

beautiful transcendental body; sarva-sat-lakṣaṇa—all-auspicious characteristics;

anvitaḥ—endowed with; ruciraḥ—beautiful, radiant complexion; tejasā—with all

power; yuktaḥ—possessed of; balīyān—very strong; vayasa-anvitaḥ—eternally youthful.

These are the qualities of Śrī Kṛṣṇa, the supreme hero. He is: 1) endowed with

delightfully charming bodily limbs; 2) endowed with all auspicious characteristics;

3) beautiful; 4) radiant; 5) strong; 6) eternally youthful.

vividhādbhuta-bhāṣā-vit satya-vākyaḥ priyaṁ-vadaḥ

vāvadūkaḥ su-pāṇḍityo buddhimān pratibhānvitaḥ

vividha—various; adbhuta—wonderful; bhāṣā-vit—knower of languages; satyavākyaḥ—

whose words are truthful; priyam-vadaḥ—who speaks very pleasingly;

vāvadūkaḥ—eloquent; su-pāṇḍityaḥ—very learned; buddhi-mān—very wise; pratibhāanvitaḥ—

genius.

7) conversant with many kinds of astonishing languages; 8) truthful; 9) a pleasing

speaker; 10) eloquent; 11) learned; 12) intelligent, wise; 13) resourceful, genius.

vidagdhaś caturo dakṣaḥ kṛta-jñaḥ su-dṛḍha-vrataḥ

deśa-kāla-supātra-jñaḥ śāstra-cakṣuḥ śucir vaśī

vidagdhaḥ—expert in relishing rasa; caturaḥ—clever; dakṣaḥ—expert; kṛtajñaḥ—

grateful; su-dṛḍha-vrataḥ—firmly determined; deśa—of country; kāla—

time; su-pātra—of fitness; jñaḥ—a knower; śāstra-cakṣuḥ—expert in the authoritative

scriptures; śuciḥ—pure, clean and neat; vaśī—self-controlled.

14) expert in relishing mellows; 15) clever; 16) expert; 17) grateful; 18) firmly

determined; 19) an astute judge of time, place and circumstance; 20) a seer

through the eyes of śāstra; 21) pure; 22) self-controlled.

sthiro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ

vadānyo dhārmikaḥ śūraḥ karuṇo mānya-māna-kṛt

sthiraḥ—steady; dāntaḥ—having controlled senses; kṣamā-śīlaḥ—forgiving;

gambhīraḥ—grave; dhṛti-mān—calm, never bereft of intelligence; samaḥ—

equipoised; vadānyaḥ—magnanimous; dhārmikaḥ—virtuous; śūraḥ—chivalrous;

karuṇaḥ—kind, merciful; mānya-māna-kṛt—respectful to others.

23) steadfast; 24) forebearing; 25) forgiving; 26) inscrutable; 27) sober; 28)

equipoised; 29) munificent; 30) virtuous; 31) chivalrous; 32) compassionate; 33)

respectful to others.

dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ

sukhī bhakta-suhṛt prema- vaśyaḥ sarva-śubhaṅ-karaḥ

dakṣiṇaḥ—simple and liberal; vinayī—modest; hrī-mān—bashful when glorified;

śaraṇa-āgata-pālakaḥ—protector of the surrendered souls; sukhī—always happy;

bhakta-suhṛt—well-wisher of the devotees; prema-vaśyaḥ—submissive to love;

sarva-śubham-karaḥ—bestowing auspiciousness upon all.

34) amiable; (35) modest; 36) shy; 37) the protector of surrendered souls; 38)

happy; 39) the well-wisher of His bhaktas; 40) controlled by prema; 41) the benefactor

of all.

pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ

nārī-gaṇa-manohārī sarvārādhyaḥ samṛddhimān

pratāpī—very influential, or chastiser of enemies; kīrti-mān—famous for good works;

rakta-lokaḥ—who is the object of love and attachment for all; sādhu-samāśrayaḥ—the

shelter of saintly persons; nārī-gaṇa—to women; manaḥ-hārī—enchanting, captivating;

sarva-ārādhyaḥ—worshipable by everyone; samṛddhi-mān—all opulent.

42) the chastiser of His enemies; 43) famous; 44) beloved by all; 45) partial to

the side of the sādhus; 46) the enchanter of women's minds; 47) all-worshipable;

48) all-opulent.

varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ

samudrā iva pañcāśad durvigāhā harer amī

varīyān—the best; īśvaraḥ—the supreme controller; ca—and; iti—thus; guṇāḥ—

the transcendental qualities; tasya—of Him; anukīrtitāḥ—described; samudrāḥ—

oceans; iva—like; pañcāśat—fifty; durvigāhāḥ—difficult to fully comprehend;

hareḥ—of the Supreme Personality of Godhead; amī—all these.

49) superior to all; and 50) the supreme controller. These fifty qualities are

present in Bhagavān Śrī Hari to an unlimited degree like the unfathomable ocean.

jīveṣv ete vasanto 'pi bindu-bindutayā kvacit

paripūrṇatayā bhānti tatraiva puruṣottame

jīveṣu—in the living entities; ete—these; vasantaḥ—are residing; api—though;

bindu-bindutayā—with a very minute quantity; kvacit—sometimes;

paripūrṇatayā—with fullness; bhānti—are manifested; tatra—in Him; eva—certainly;

puruṣa-uttame—in the Supreme Personality of Godhead.

These fifty qualities are present to a minute degree in the jīvas, whereas they

are fully present in Puruṣottama Bhagavān.

(Another five of Kṛṣṇa's qualities are partially present in Brahmā, Śiva and

other devatās, but not in ordinary jīvas:)

sadā svarūpa-samprāptaḥ sarva-jño nitya-nūtanaḥ

sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ

sadā—always; svarūpa-samprāptaḥ—situated in one's eternal spiritual form;

sarva-jñaḥ—omniscient; nitya-nūtanaḥ—ever fresh; sat-cit-ānanda-sāndraaṅgaḥ—

the concentrated form of eternity, knowledge and bliss; sarva-siddhi-niṣevitaḥ—

attended by all mystic perfections.

51) He is always situated in His svarūpa; 52) He is omniscient; 53) He is everfresh

and new; 54) He is the concentrated form of existence, knowledge and bliss;

and 55) He is served by all mystic opulences.

athocyante guṇāḥ pañca ye lakṣmīśādi-vartinaḥ

avicintya-mahā-śaktiḥ koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bījaṁ hatāri-gati-dāyakaḥ

ātmārāma-gaṇākarṣīty amī kṛṣṇe kilādbhutāḥ

atha—now; ucyante—are said; guṇāḥ—qualities; pañca—five; ye—which; lakṣmīīśa—

in the proprietor of the goddess of fortune; ādi—etc.; vartinaḥ—possesses;

avicintya—inconceivable; mahā-śaktiḥ—supreme energy; koṭi-brahmāṇḍa—consisting

of innumerable universes; vigrahaḥ—having a spiritual body; avatāra—of

incarnations; āvalī—of groups; bījam—the source; hata-ari—to enemies killed by

Him; gati-dāyakaḥ—giving liberation; ātmārāma-gaṇa—of those fully satisfied in

themselves; ākarṣī—attracting; iti—thus; amī—these; kṛṣṇe—in Kṛṣṇa; kila—

certainly; adbhutāḥ—very wonderful.

Lakṣmīpati Nārāyaṇa has an additional five qualities: 56) He possesses inconceivable

potencies; 57) innumerable universes are situated within His body; 58)

He is the original cause or seed of all avatāras; 59) He awards gati (a higher destination)

to those whom He kills; and 60) He can attract even those who are

ātmārāma (satisfied within the self).

(These additional five qualities are not present in Brahmā or Śiva, but they are

wonderfully present in Śrī Kṛṣṇa in their most complete form. Besides these

sixty qualities, Śrī Kṛṣṇa Himself has four extra qualities, namely:)

sarvādbhuta-camatkāra- līlā-kallola-vāridhiḥ

atulya-madhura-prema- maṇḍita-priya-maṇḍalaḥ

tri-jagan-mānasākarṣi- muralī-kala-kūjitaḥ

asamānordhva-rūpa-śrī- vismāpita-carācaraḥ

sarva-adbhuta-camatkāra—bringing wonder to all; līlā—of pastimes; kallola—full

of waves; vāridhiḥ—an ocean; atulya-madhura-prema—with incomparable conjugal

love; maṇḍita—decorated; priya-maṇḍalaḥ—surrounded by His beloveds; trijagat—

of the three worlds; mānasa-ākarṣi—attracting the minds; muralī—by the

flute; kala-kūjitaḥ—melodious vibration; asamāna-ūrdhva—unequaled and

unsurpassed; rūpa—by beauty; śrī—and opulence; vismāpita-cara-acaraḥ—astonishing

to both moving and nonmoving living entities.

61) He is like a vast ocean teeming with waves of the most astonishing and wonderful

līlās; 62) He is adorned with incomparable mādhurya-prema, and thus is

auspiciousness personified for His beloved bhaktas, who also have unparalleled

prema for Him; 63) He attracts the three worlds with the marvelous vibration of

His muralī flute; and 64) the resplendent rūpa (beauty) of His transcendental

form is unparalleled, charming and astonishing to all moving and non-moving

entities in the three worlds.

līlā premṇā priyādhikyaṁ mādhuryaṁ veṇu-rūpayoḥ

ity asādhāraṇaṁ proktaṁ govindasya catuṣṭayam

evaṁ guṇāś catur-bhedāś catuḥ-ṣaṣṭir udāhṛtāḥ

līlā—pastimes; premṇā—with transcendental love; priya-ādhikyam—an abundance

of highly elevated devotees; mādhuryam—sweetness; veṇu-rūpayoḥ—of the

flute and the beauty of Śrī Kṛṣṇa's form; iti—thus; asādhāraṇam—uncommon;

proktam—said; govindasya—of Lord Kṛṣṇa; catuṣṭayam—four special features;

evam—thus; guṇāḥ—transcendental qualities; catuḥ-bhedāḥ—having four divisions;

catuḥ-ṣaṣṭiḥ—sixty-four; udāhṛtāḥ— thus declared.

Śrī Kṛṣṇa's sixty-four qualities and symptoms have thus been described, including

līlā-mādhurī, prema-mādhurī, veṇu-mādhurī and rūpa-mādhurī. These are four

extraordinary qualities that He alone possesses (and are present only in His form

of Vrajendra-nandana Kṛṣṇa in Vraja).

Thus ends Chapter 6 - Kṛṣṇa-tattva

Chapter 7 – Śakti-tattva

Kṛṣṇa performs everything by His unlimited Potencies

Kṛṣṇa's Three Main Potencies - Cit-śakti, Māyā-śakti & Jīva-śakti

Daśa-mūla-tattva describes the potencies of the lord

parākhyāyāḥ śakter apṛthag api sa sve mahimani

sthito jīvākhyāṁ svām acid-abhihitāṁ tāṁ tri-padikām

sva-tantrecchaḥ śaktiṁ sakala-viṣaye preraṇa-paro

vikārādyaiḥ śūnyaḥ parama-puruṣo 'yaṁ vijayate

Daśa mūla tattva 3/JD ch. 14

api—although; apṛthak— non-different; parākhyāyāḥ— from His transcendental potency; tām svām—His own; tri-padikam—three-fold; śaktim—potency; (the other two aspects being) jīva-ākhyam—that known as jīva (the multiple vibhinnāṁśa parts); abhihitam acit—and that known as inanimate; saḥ—that; paramapuruṣaḥ—supreme person; sthitaḥ—is situated; sve—in His; mahimani—glory; svatantra-icchaḥ—fully independent in His desires; śūnyaḥ—free; vikāraādyaiḥ—

from all external transformations; ayam—He (is); preraṇa-paraḥ—the

supreme instigator and ultimate source of inspiration; sakala-viṣaye—in all realms

and dimensions of action; asau vijayate—may He be especially glorious.

Although Śrī Bhagavān is non-different from His inconceivable transcendental

potency (parā-śakti), He has His own independent nature and desires. His

parā-śakti consists of three aspects: cit-śakti (spiritual potency), jīva-śakti (marginal

potency), and māyā-śakti (external potency) and He always inspires them to

engage in their respective functions. That parā-tattva (Supreme Absolute Truth),

even while performing all these activities, still remains immutable and is eternally

situated in the fully transcendental svarūpa of His own glory.

Kṛṣṇa's parā-śakti is one but appears in multifarious forms

na tasya kāryaṁ karaṇañ ca vidyāte

na tat samaś cābhyadhikaś ca dṛśyāte

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca

Śvetāṣvatara Upaniṣad 6.8/CC Madhya 13.65 pt/BPKG p. 28,360,406,509/JD ch. 14, 18

na—no; tasya—He has; kāryam—duty to perform; kāraṇam—nor does He have

any necessity, nor material senses, nor does anyone or anything dictate His actions; ca—also; na vidyate—there does not exist; tat-samaḥ—anyone equal to Him; ca—or; abhyadhikaḥ—superior to Him; ca—also; dṛśyāte—it is seen; parā—supreme; asya—His; śaktiḥ—potency; vividhā—expands in multifarious ways; eva—certainly; śrūyate—it is heard in the Vedīc literatures that; svābhāvikī—
spontaneously providing (Him); jñāna—knowledge; bala—strength; kriyā—activities; ca—also.

The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, His parā-śakti (supreme potency) expands in multifarious ways by which everything is done naturally and spontaneously, providing Him full knowledge, power and pastimes.

The following line from the above śloka is often quoted separately

parāsya śaktir vividhaiva śrūyate

Śvetāṣvatara Upaniṣad 6.8

Bhagavān's divine śakti is full of variety; parā-śakti is perceivable in multifarious forms.

Kṛṣṇa's potency is unlimited (and so is the potency of His pure devotees)

kutaḥ punar gṛṇato nāma tasya

mahattamaikānta-parāyaṇasya

yo 'nanta-śaktir bhagavān ananto

mahad-guṇatvād yam anantam āhuḥ

SB 1.18.19

kutaḥ—what to say; punaḥ—again; gṛṇataḥ—one who chants; nāma—holy name;

tasya—His; mahat-tama—great devotees; ekānta—exclusive; parāyaṇasya—of one who

takes shelter of; yaḥ—He who; ananta—is the unlimited; śaktiḥ—potency; bhagavān—

all-opulent Personality; anantaḥ—immeasurable; mahat—great; guṇatvāt—on account

of such attributes; yam—whom; anantam—by the name ananta; āhuḥ—is called.

What to speak of Śrī Bhagavān who possesses unlimited energy and is therefore

celebrated by the name of Ananta, even those who are chanting the holy names of

the Unlimited and are dedicated to serving Him with one pointed determination,

under the direction of the great saintly devotees, are also known as unlimited on

account of the qualities of those great souls.

Kṛṣṇa is equipped with inconceivable potency

aghaṭana-ghaṭana-patīyasī śakti

BR 1.1 pt/Śrī Śikṣāṣṭakam ch. 1

The potency that makes the inconceivable conceivable and the impossible possible.

Kṛṣṇa is one but His śaktis are all-pervading, unlimited and manifest everywhere

eka-sthāne sthitasyāgner jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis sarvedam akhilaṁ jagat

Viṣṇu Purāṇa

Just as fire, though situated in one place, is distributing its energies of heat and light

far and wide, similarly, whatever we are experiencing within our views in this material

world, is simply a manifestation of the unlimited energies of the Supreme Lord.

Kṛṣṇa's three energetic transformations

kṛṣṇera svābhāvika tina-śakti-pariṇati

cic-chakti, jīva-śakti, āra māyā-śakti

CC Madhya 20.111

kṛṣṇera—of Lord Kṛṣṇa; svābhāvika—natural; tina—three; śakti—of energies;

pariṇati—transformations; cit-śakti—spiritual potency; jīva-śakti—spiritual

sparks, living entities; āra—and; māyā-śakti—deluding potency.

Lord Kṛṣṇa naturally has three energetic transformations and these are

known as

the spiritual potency, the living entity potency, and the deluding potency (māyā).

Three varieties of the Lord's potency

viṣṇu-śaktir parā proktā kṣetra-jñākhyā tathā parā

avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate

Viṣṇu Purāṇa 6.7.61/CC Ādi 7.119, Madhya 6.154/BPKG p. 28,361

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said;

kṣetrajña-ākhyā—the potency known as kṣetra-jña; tathā—as well as; parā—

spiritual, transcendental; avidyā—ignorance; karma—fruitive activities;

saṁjñā—known as; anyā—other; tṛtīyā—third; śaktiḥ—potency; iṣyate—known thus.

Viṣṇu-śakti is parā or transcendental potency. Kṣetrajñā (the living entity) is

also known as parā, transcendental. The third energy is material. This energy

facilitates the activities of the conditioned living beings in fruitive work and

involves them in avidyā or ignorance of their constitional nature as eternal servants

of Kṛṣṇa. Viṣṇu's parā-śakti is called cit-śakti, kṣetrajñā is called jīva-śakti,

and avidyā is called māyā-śakti.

Śrīla Bhaktivinoda Ṭhākura: The function of cit-śakti is to manifest the spiritual

world. The function of māyā-śakti is to manifest the material universe. The function of

jīva-śakti is to manifest the many individual spirit souls. By Kṛṣṇa's desire His śaktis manifest

everything. (JD ch. 14) Other terms used for the three respective śaktis: Kṛṣṇa's internal spiritual

potency is known as cit or antaraṅga or svarūpa-śakti or parā-śakti (Śrī Rādhā). His

external, deluding potency is known as māyā or avidyā or bahiraṅgā-śakti (Māyā-devī or

Durga-devī), and His marginal potency is known as taṭastha-śakti or kṣetrajñā or jīvaśakti

(the conditioned living beings).

2) Cit-śakti - The Internal, Spiritual Potency

Kṛṣṇa has three main potencies but His internal potency is superior to the other two

kṛṣṇera ananta-śakti, tāte tina pradhāna

'cic-chakti', 'māyā-śakti', 'jiva-śakti'-nāma

'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre

antaraṅgā 'svarūpa-śakti' sabāra upare

CC Madhya 8.151-152

kṛṣṇera—of Lord Kṛṣṇa; ananta-śakti—unlimited potencies; tāte—in that; tina—

three; pradhāna—chief; cit-śakti—spiritual potency; māyā-śakti—material

potency; jīva-śakti—marginal potency, or living entities; nāma—named;

antaraṅgā—internal; bahiraṅgā—external; taṭa-sthā—marginal; kahi—we say;

yāre—to whom; antaraṅgā—the internal potency; svarūpa-śakti—the personal

energy; sabāra upare—above all.

Kṛṣṇa has unlimited potencies. They are divided into three main parts, the spiritual

energy, the material energy, and the marginal energy, which is the living entities. All

potencies are part of either the internal, or external, or marginal energies. However,

the internal energy is the Lord's personal energy and is superior to the other two.

cic-chakti, svarūpa-śakti, antaraṅgā nāma

tāhāra vaibhava ananta vaikuṇṭhādi dhāma

CC Ādi 2.101

cit-śakti—spiritual energy; svarūpa-śakti—personal energy; antaḥ-aṅgā—internal;

nāma—named; tāhāra—of that; vaibhava—manifestations; ananta—unlimited;

vaikuṇṭha-ādi—Vaikuṇṭha, etc.; dhāma—abodes.

The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many

varied manifestations. It sustains the kingdom of God and its

paraphernalia.

Those who develop spiritual vision can see Kṛṣṇa's divine power

te dhyāna-yogānugatā apaśyan devātma-śaktiṁ sva-guṇair nigūḍhām

yaḥ kāraṇāni nikhilāni tāni, kālātma-yuktāny adhitiṣṭhaty ekaḥ

Śvetāśvatara Upaniṣad 1.3

Those who meditate on the Supreme Personality of Godhead through their

spiritual vision can see His confidential, divine power (cit-śakti). The Supreme

Lord alone is the energetic source of all energies. His divine power is the immediate

cause of the unlimited universes. Thus the Lord Himself is alone the instrumental

cause (nimitta) of manifesting the living beings, the material universes of

time and space, and all that reposes within them. (KGH)

An alternative translation: One Supremely Energetic Personality is present within the

time factor and the jīvas, and is the sum total cause of this material universe, which is

regulated by His own desire. The Brahman realised souls meditate on the energy that

is generated by the Energetic's own will, possessing His selfsame qualities and influence.

They perceive this energy as the cause of this material cosmos. (BTV ch. 4)

Kṛṣṇa is all-knowing, He knows the purpose of creation and is the master

of all three potencies

sa viṣva-kṛd viśva-vid ātma-yoniḥ

jñah kāla-kālo guṇī sarva-vid yaḥ

pradhāna-kṣetrajña-patir guṇeśaḥ

saṁsāra-mokṣa-sthiti-bandha-hetuḥ

Śvetāśvatara 6.16

The Supreme Lord is the ultimate creator of the universe. He knows the purpose

of the universe. He is the Supersoul, the Lord in the heart of every living

being. He is all-knowing, and is the greatest philosopher. He knows past, present,

and future. He has all excellencies and good qualities. He is the master of the

material energy (pradhāna), the living beings (jīva-śakti, kṣetrajña) and the internal,

spiritual energy known as cit-śakti. He alone is the cause of liberation from

the cycle of repeated birth and death (saṁsāra) and the bondage of ignorance.

Evidence from Bhagavad Gīta for cit-śakti

ajo ‘pi sann avyayātmā bhūtānām īśvaro ‘pi san

prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā

SBG 4.6

ajaḥ—unborn; api—although; san—being so; avyaya—(and having) an imperishable;

ātmā—body; bhūtānām—of all beings; īśvaraḥ—the Supreme Lord; api—although; san—

being so; prakṛtim—in the transcendental form; svām—My original; adhiṣṭhāya—being so

situated; sambhavāmi—I do manifest; ātma-māyayā—by My internal potency (Yogamāyā).

Although I am unborn, imperishable and the controller of all living entities, I

appear by My Yogamāyā potency in My original sac-cid-ānanda-svarūpa.

Willing, knowledge, and activity - three aspects of Kṛṣṇa's internal potency

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna/'icchā-śakti', 'jñāna-śakti', 'kriyā-śakti' nāma

icchā-śakti-pradhāna kṛṣṇa icchāya sarva-kartā/jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

icchā-jñāna-kriyā vinā nā haya sṛjana/tinera tina-śakti meli' prapañca-racana

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma/prākṛtāprakṛta-sṛṣṭi karena nirmāṇa

ahaṇkārera adhiṣṭhātā kṛṣṇera icchāya/goloka, vaikuṇṭha sṛje cic-chakti-dvārāya

yadyapi asṛjya nitya cic-chakti-vilāsa/tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa

CC Madhya 20.252-257

Kṛṣṇa has unlimited potencies, out of which three are chief, will-power, the power of knowledge, and the creative energy. He is the predominator of the willing energy, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva. There is no possibility of creation without thinking, feeling, willing, knowledge, and activity. The combination of supreme will, knowledge, and action brings about the cosmic manifestation.

Lord Saṅkarśaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Saṅkarśaṇa is the cause of both the material and spiritual creation. He is the predominating Deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of Goloka Vṛndāvana and Vaikuṇṭha.

Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkarśaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

Thus ends section 2) Cit-śakti

3) Māyā-śakti - The External, Deluding Potency

The eightfold material elements of māyā

bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca

ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

BG 7.4/JD ch. 9,15

bhūmiḥ—earth; āpaḥ—water; analaḥ—fire; vāyuḥ—air; kham—ether; manaḥ—mind;

buddhiḥ—intelligence; eva—certainly; ca—and; ahaṅkāraḥ—false ego; iti—thus;

iyam—all these; me—My; bhinnā—separated; prakṛtiḥ—energies; aṣṭadhā—eightfold.

Earth, water, fire, air, ether, mind, intelligence and false ego—all together

these eight elements constitute My separated material energies.

Evidence from Śruti for māyā-śakti

ajām ekaṁ lohita-śukla-kṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ

ajo hy eko juṣamāṇo 'nuśete jahāty enāṁ bhukta-bhogām ajo 'nyaḥ

Śvetāśvatara Upaniṣad 4.5

Material nature consists of three modes goodness, passion, and ignorance

and

is the mother of the innumerable living beings within the universe. It is brought

into existence and supported by the one unborn Lord, who is full in self-knowledge.

That unborn Lord, however, does not consort with His material energy. He

independently enjoys the pleasure of His transcendental pastimes. But the living

entity desires to enjoy her and thus becomes bound.

Evidence from Smṛti for māyā-śakti

prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ

bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt

BG 9.8

prakṛtim—the material nature; svām—of My personal Self; avaṣṭabhya—entering

into; visṛjāmi—I create; punaḥ punaḥ—again and again; bhūta-grāmam—all the

cosmic manifestations; imam—these; kṛtsnam—in total; avaśam—automatically;

prakṛteḥ—of the force of nature; vaśāt—under obligation.

This whole cosmic order is under Me. By My will it is automatically manifested

again and again, and by My will it is annihilated.

Lord Brahmā describes Kṛṣṇa's māyā-śakti

māyā hi yasya jagad-aṇḍa-śatāni sūte

traiguṇya-tad-viṣaya-veda-vitāyamānā

sattvāvalambi-para-sattva-viśuddha-sattvaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma Saṁhitā 41

māyā—deluding potency; hi—indeed (it is He); yasya—whose; jagad-aṇḍa—of egglike

universes; śatāni—to hundreds; sūte—gives birth; traiguṇya—the three binding

modes: goodness, passion and ignorance; tad-viṣaya—topics related to Govinda; vedavitāyamānā—

and who expands throughout the Vedas; sattva-avalambi—the material

mode of goodness, which is mixed with passion and ignorance, is dependent; para-sattva—

and upon whose supreme existence; viśuddha-sattvam—whose pure existence is

free from any mixture of passion or ignorance; ādi-puruṣam govindam—original

Supreme Person, Śrī Govinda; tam—of that; aham bhajāmi—I perform bhajana.

Māyā consists of the three material qualities of goodness, passion and ignorance,

and is Bhagavān's inferior energy. She propagates the Vedic knowledge that

pertains to the material universe. I worship the original Personality Śrī Govinda,

who is the shelter of that māyā, though His own existence is the embodiment of

pure goodness untinged by passion and ignorance.

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram

hetunānena kaunteya jagad viparivartate

BG 9.10/BPKG p. 406/JD ch. 13

mayā—by Me; adhyakṣeṇa—by superintendence; prakṛtiḥ—material nature;

sūyate—manifests; sa—both; cara-acaram—the moving and the nonmoving; hetunā—

for the reason; anena—this; kaunteya—O son of Kuntī; jagat—the cosmic

manifestation; viparivartate—is working.

Śrī Kṛṣṇa says, "My prakṛti (māyā śakti) is the creator of this world of moving

and non-moving entities. Under its rule this manifestation is created and annihilated

again and again."

Māyā, My deluding potency, is that reflection which appears in darkness

ṛte 'rthaṁ yat pratīyeta & na pratīyeta cātmani (SB 2.9.34,37 - see ch. 3)

māyā-śakti, bahiraṅgā, jagat-kāraṇa

tāhāra vaibhava ananta brahmāṇḍera gaṇa

CC Ādi 2.102

māyā-śakti—the illusory energy; bahiḥ-aṅgā—external; jagat-kāraṇa—the cause

of the universe; tāhāra—of that; vaibhava—manifestations; ananta—unlimited;

brahma-aṇḍera—of universes; gaṇa—multitudes.

The external energy, called māyā-śakti, is the cause of innumerable universes

with varied material potencies.

Māyā is ashamed of her position

vilajjamānayā yasya sthātum īkṣā-pathe 'muyā

vimohitā vikatthante mamāham iti durdhiyaḥ

SB 2.5.13

vilajjamānayā—by one who is ashamed; yasya—whose; sthātum—to stay; īkṣāpathe—

in front; amuyā—by the deluding potency; vimohitāḥ—those who are

bewildered; vikatthante—talk nonsense; mama—it is mine; aham—I am everything;

iti—thus boasting; durdhiyaḥ—thus ill conceived.

The deluding potency of the Lord cannot take precedence, being ashamed of

her position, but those who are bewildered by her, always talk nonsense, being

absorbed in the bodily misconceptions of "It is I" and "It is mine."

Surrender to Śrī Kṛṣṇa is the only way to overcome māyā

daivī hy eṣā guṇa-mayī mama māyā duratyayā

mām eva ye prapadyante māyām etāṁ taranti te

BG 7.14/CC Madhya 22.23, 24.138/PJ 9.11

daivī—transcendental; hi—certainly; eṣā—this; guṇa-mayī—consisting of the

three modes of material nature; mama—My; māyā—energy; duratyayā—very difficult

to overcome; mām—unto Me; eva—certainly; ye—those who; prapadyante—

surrender; māyām etām—this illusory energy; taranti—overcome; te—they.

This divine energy of Mine, consisting of the three modes of material nature, is difficult

to overcome. But those who have surrendered unto Me can easily cross beyond it.

Thus ends section 3) Māyā-śakti

4) Jīva-śakti - The Marginal Potency

The jīva is a superior potency to māyā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

BG 7.5/CC Ādi 7.118/JD ch. 9,15/BPKG p. 361/GKH (P)

aparā—inferior energy; iyam—this material world; itaḥ—beyond this; tu—but;

anyām—another; prakṛtim—energy; viddhi—you must know; me—of Me;

parām—which is superior energy; jīva-bhūtām—they are the living entities;

mahā-bāho—O mighty-armed one; yayā—by which; idam—this material world;

dhāryate—is being conducted; jagat—universe.

O Mahā-bāho, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the jīvasvarūpa, which is superior and which accepts this material world for the purpose of enjoying the fruits of karma.

jīva-śakti taṭasthākhya, nāhi yāra anta

mukhya tina śakti, tāra vibheda ananta

CC Ādi 2.103

jīva-śakti—the energy of the living entity; taṭa-stha-ākhya—known as marginal;

nāhi—there is not; yāra—of which; anta—end; mukhya—principal; tina—three;

śakti—energies; tāra—of them; vibheda—varieties; ananta—unlimited.

The marginal potency, which is between cit-śakti and māyā-śakti, consists of innumerable living beings (jīvas). These are the three principal energies, which have unlimited categories and subdivisions.

See chapter 8 for a detailed coverage of Jīva-śakti

Thus ends section 4) Jīva-śakti

5) Kṛṣṇa's Internal potency is threefold: Hlādinī, Sandhinī & Samvit

Kṛṣṇa's Svarūpa-śakti (internal potency) has three different forms

sac-cid-ānanda-maya kṛṣṇera svarūpa

ataeva svarūpa-śakti haya tina rūpa

CC Mad 8.154

sat-cit-ānanda-maya—eternal bliss and knowledge; kṛṣṇera—of Lord Kṛṣṇa;

svarūpa—the real transcendental form; ataeva—therefore; svarūpa-śakti—His

spiritual personal potency; haya—is; tina rūpa—three forms.

The original form of Lord Kṛṣṇa is sac-cid-ānanda – the transcendental form

of eternity, bliss and knowledge; therefore His svarūpa-śakti or personal potency,

the internal potency, has three different forms.

ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'

cid-aṁśe 'samvit', yāre jñāna kari' māni

CC Mad 6.159, Mad 8.155

ānanda-aṁśe—in the part of bliss; hlādinī—the pleasure potency; sat-aṁśe—in the part

of eternity; sandhinī—the sandhinī potency; cit-aṁśe—in the part of knowledge;

samvit—the samvit potency; yāre—which; jñāna—as knowledge; kari māni—we accept.

The three portions of the spiritual potency are called hlādinī [the bliss portion],

sandhinī [the eternity or existential portion] and samvit [the knowledge portion].

We accept knowledge of these as full knowledge of the Supreme Lord.

Hlādinī Sandhinī and Samvit are three attributes of Kṛṣṇa's internal potency

hlādinī sandhinī samvit tvayy ekā sarva-saṁsthitau

hlāda-tāpa-karī miśrā tvayi no guṇa-varjite

Viṣṇu Purāṇa 1.12.69/CC Ādi 4.63, Mad 6.157, 8.156

hlādinī—pleasure potency; sandhinī—existence potency; samvit—knowledge potency;

tvayi—in You; ekā—one; sarva-saṁsthitau—who are the basis of all things;

hlāda—pleasure; tāpa—and misery; karī—causing; miśrā—a mixture of the two;

tvayi—in You; na u—not indeed; guṇa-varjite—free of influence of the three modes.

O Lord, You are the support of everything. The three attributes, hlādinī, sandhinī and

samvit exist in You as one spiritual energy. But the material modes, which cause happiness,

misery and mixtures of the two, do not exist in You, for You have no material qualities.

Through His Hlādinī pleasure potency, Kṛṣṇa tastes all spiritual pleasure

kṛṣṇake āhlāde, tā'te nāma - hlādinī

sei śakti-dvāre sukha āsvāde āpani

CC Mad 8.157

kṛṣṇake—unto Kṛṣṇa; āhlāde—gives pleasure; tā'te—therefore; nāma—the name;

hlādinī—pleasure-giving potency; sei śakti—that potency; dvāre—by means of;

sukha—happiness; āsvāde—tastes; āpani—Lord Kṛṣṇa personally.

The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this

pleasure potency, Kṛṣṇa personally tastes all kinds of spiritual pleasure.

Thus ends section 5) Kṛṣṇa's Internal potency is threefold

6) Kṛṣṇa (śaktimān) and Rādhā (śakti) are non-different

śakti-śaktimator abhedaḥ

Vedānta-sūtra/Nyāya-śāstra/JD ch. 9, 14/BPKG pp. 28,209 etc.

There is no difference between the energetic and energy, the potent and the

potency, the powerful and the power, śaktimān Śrī Kṛṣṇa and śakti Śrīmatī Rādhikā.

Rādhā and Kṛṣṇa are inherently non-different, yet They manifest in two forms just to taste the rasa of Their loving pastimes. They are one soul in two bodies

rādhā pūrṇa-śakti, kṛṣṇa pūrṇa-śaktimān

dui vastu bheda nāi, śāstra-paramāṇa

mṛgamada, tāra gandha - yaiche aviccheda

agni, jvālāte - yaiche kabhu nāhi bheda

rādhā-kṛṣṇa aiche sadā eka-i svarūpa

līlā-rasa āsvādite dhare dui-rūpa

CC Ādi 4.96-98/BPKG p. 358

rādhā—Śrīmatī Rādhārāṇī; pūrṇa-śakti—the complete energy; kṛṣṇa—Lord Kṛṣṇa; pūrṇa-śaktimān—the complete possessor of energy; dui—two; vastu—things; bheda—difference; nāi—there is not; śāstra-paramāṇa—the evidence of revealed scripture; mṛga-mada—musk; tāra—of that; gandha—fragrance; yaiche—just as; aviccheda—inseparable; agni—the fire; jvālāte—temperature; yaiche—just as; kabhu—any; nāhi—there is not; bheda—difference; rādhākṛṣṇa—

Rādhā and Kṛṣṇa; aiche—in this way; sadā—always; eka-i—one; svarūpa—nature; līlā-rasa—the mellows of a pastime; āsvādite—to taste; dhare—

manifest; dui-rūpa—two forms.

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power.

The two are

not different, as evidenced by the revealed scriptures. They are indeed the same, just as

musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Śrī

Rādhā and Śrī Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of

pastimes (such as the rāsa-līlā, and their eternal daily loving pastimes). 17

Thus ends section 6) Kṛṣṇa (śaktimān) and Rādhā (śakti)

1) **Durga-devī is but an expansion of Śrī Rādhā**

Mahā-māyā (Durgā) is but the shadow of Kṛṣṇa's svarūpa-śakti

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā

chāyeva yasya bhuvanāni bibharti durgā

icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma Saṁhitā 44

aham bhajāmi—I render service; tam—to that; govindam ādi-puruṣam—Śrī Govinda,

the primeval Personality of Godhead; yasya—whose; śaktiḥ—potency; durgā—Durgā

devī; iva chāyā—who is like a shadow (of His cit-śakti); bibharti—nurtures;

bhuvanāni—all the planetary systems; ca—and; api ceṣṭate—she also acts (thus); yasya

icchā-anurūpam—in accordance with His will; ekā—she alone; sādhana—executes;

sṛṣṭi-sthiti-pralaya—the duties of creation, sustenance and dissolution.

The shadow of the svarūpa-śakti or cit-śakti is that mahā-śakti who creates,

maintains and annihilates the material universe. She is worshiped throughout the

world as Durgā. I render service to the ādi-puruṣa, Śrī Govinda, in accordance

with whose desire Durgā conducts her every endeavor.

yan-nāmnā nāmni durgāhaṁ guṇair guṇavatī hy aham

yad-vaibhavān mahā-lakṣmī rādhā nityā parādvayā

Sammohaninī-tantra/BS p. 48

The name Durgā, by which I am known, is Her name. The qualities for which

I am famous are Her qualities. The majesty with which I am resplendent is Her

majesty. That Mahā-Lakṣmī, Śrī Rādhā, is non-different from Śrī Kṛṣṇa. She is

His dearmost sweetheart and the crest-jewel of His beloveds.

tava vakṣasi rādhāhaṁ rāse vṛndāvana-vane

Nārada-pañcarātrika/JD ch. 9

In the forest known as Vṛndāvana, I (Durgā) am Your internal śakti, Śrī

Rādhikā, who adorns Your chest in the rāsa dance.

Thus ends section 7) Durga-devī

2) Paurṇamāsī Yogamāyā - the Pastimes Potency of Kṛṣṇa

Śrī Paurṇamāsī-devī (Yoga-māyā) Praṇāma

rādheśa-keli-prabhutā-vinoda-vinyāsa-vijñāṁ vraja-vanditānghriṁ

kṛpālutādyākhila-viśva-vandyāṁ śrī-paurṇamāsīṁ śirasā namāmi

Śrī Stava-kalpa-druma/SGG p. 13

Bowing my head I offer praṇāma unto Śrī Paurṇamāsī-devī, who is very expert

in arranging the various elevated pleasure-pastimes of the master of Śrīmatī

Rādhikā; whose lotus feet are worshipped by all the Vrajavāsīs; and who, due to

being endowed with all transcendental qualities, especially compassion, is worshipable

for everyone in the entire universe.

The Gopī girls worshipped Kātyāyanī Devī (Yogamāyā) to get Kṛṣṇa as their husband

kātyāyani mahā-māye mahā-yoginy adhīśvari

nanda-gopa-sutaṁ devi (upa)patiṁ me kuru te namaḥ

[iti mantraṁ japantyās tāḥ pūjāṁ cakruḥ kumārikāḥ]

SB 10.22.4/BMP p. 408/GKH (P)

kātyāyanī—O goddess Kātyāyanī; mahā-māye—O great potency; mahā-yogini—

O possessor of great mystic power; adhīśvari—O mighty controller; nanda-gopasutam—

the son of Mahārāja Nanda; devi—O goddess; patim—the husband (or,

upapati—lover); me—my; kuru—please make; te—unto you; namaḥ—my obeisances;

iti—with these words; mantram—the hymn; japantyāḥ—chanting; tāḥ—

they; pūjām—worship; cakruḥ—performed; kumārikāḥ—the unmarried girls.

[Each of the young unmarried girls performed her worship while chanting the following

mantra:] "O goddess Kātyāyanī, O great potency of the Lord, O possessor

of great mystic power and mighty controller of all, please make the son of Nanda

Mahārāja my husband (or lover). I offer my obeisances unto you."

Praying to Yogamāyā to lift the curtain of illusion

kuladevī yogamāyā more kṛpā kari'

āvaraṇa sambaribe kabe viśvadarī

Āmāra Samāna Hīna, BVT (KSH p. 18)

Oh Yogamāyā! When will you show mercy to me by lifting up the curtain of illusion

with which you cover the universe in your external form of Mahāmāyā? You are

known as Kula-devī, the traditional worshipable Goddess of all the Vaiṣṇava lines.

No one can understand how Your spiritual potency Yogamāyā acts

ko vetti bhūman bhagavān parātman

yogeśvarotīr bhavatas tri-lokyām

kva vā kathaṁ vā kati vā kadeti

vistārayan krīḍasi yoga-māyām

SB 10.14.21/KGH (P)

kaḥ—who; vetti—knows; bhūman—O supreme great one; bhagavan—O Supreme

Personality of Godhead; para-ātman—O Supreme Soul; yoga-īśvara—O master of mystic

power; ūtīḥ—the pastimes; bhavataḥ—of Your Lordship; tri-lokyām—in the three worlds;

kva—where; vā—or; katham—how; vā—or; kati—how many; vā—or; kadā—when; iti—

thus; vistārayan—expanding; krīḍasi—You play; yoga-māyām—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy Yogamāyā and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

Kṛṣṇa engaged His Yogamāyā potency to arrange the rāsa dance

bhagavān api tā rātṛīḥ śāradotphulla-mallikāḥ

vīkṣya rantuṁ manaś cakre yoga-māyām upāśritaḥ

SB 10.29.1/STB p. 59/GKH (P)

bhagavān—Kṛṣṇa, the Supreme Personality of Godhead; api—although; tāḥ—those; rātrīḥ—nights; śārada—of autumn: utphulla—blossoming; mallikāḥ—the jasmine flowers; vīkṣya—seeing: rantum—to enjoy love; manaḥ cakre—He made up His mind; yogamāyām—His spiritual potency that makes the impossible possible; upāśritaḥ—resorting to.

Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed

His

internal potency, Yogamāyā.

Thus ends section 8) Paurṇamāsī Yogamāyā and Chapter 7 – Śakti-tattva

Chapter 8 – Jīva-tattva

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'

1) The Jīva is an Eternal Servant of Kṛṣṇa

The jīva's svarūpa (spiritual form) is eternal

jīvera 'svarūpa' haya - kṛṣṇera 'nitya-dāsa'

kṛṣṇera 'taṭasthā śakti' 'bhedābheda-prakāśa'

CC Mad 20.108/BPKG p. 28, 289, 370/JD Intro. & ch. 1

jīvera—of the living entity; svarūpa—the constitutional position, eternal form;

haya—is; kṛṣṇera—of Lord Kṛṣṇa; nitya-dāsa—eternal servant; kṛṣṇera—of Lord

Kṛṣṇa; taṭasthā—marginal; śakti—potency; bheda-abheda—one and different;

prakāśa—manifestation;

The jīva's constitutional nature is to be an eternal servant of Śrī Kṛṣṇa. The

jīva is the marginal potency of Kṛṣṇa and a manifestation simultaneously one with

and different from the Lord.

Śrīla Nārāyaṇa Mahārāja: "From this śloka it seems evident that the quality of

being the servant of Kṛṣṇa is eternally latent in the very constitution of the jīva.

Consequently, his service, his name, his form and so on must be present in some

form or other in his constitutional nature, which is now covered by māyā.” (BPKG

Biography p. 289)

The Definition of a Jīva

cit-kaṇa - jīva, kṛṣṇa - cinmaya bhāskara

nitya kṛṣṇe dekhi - kṛṣṇe karena ādara

Prema-vivarta 6.1/JD ch. 7

The jīva is an infinitesimal particle of spiritual consciousness, like an atomic particle

of light emanating from the sun. Śrī Kṛṣṇa is the complete spiritual consciousness,

the transcendental sun. When the jīvas focus their attention on Kṛṣṇa, they go to Him.

The Definition of a Conditioned Jīva

yat taṭastham tu cid-rūpaṁ svasaṁvedāt tu vinirgatam

rañjitaṁ guṇa-rāgeṇa sa jīva iti kathyate

Śrī Nārada Pañcarātra/BS p. 129

yat—what; taṭa-sthaṁ—marginal; tu—indeed; cid-rūpam—spiritual in nature;

sva-samvedāt—from self-awareness; vinirgatam—gone away; rañjitam—becoming

affected; guṇa—by the influence of the modes; rāgeṇa—by desire; saḥ—he; jīva —

the individual spirit soul; iti—thus; kathyate—is said; iti—thus; ādau—beginning.

That entity who is constituted of the marginal potency, who is spiritual by nature, who departs from the self-cognizant saṁvit energy, and thus becomes affected by the influence of māyā's three modes of material nature, is called the living entity (jīva).

All jīvas are eternally My parts and parcels

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ

manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati

BG 15.7/BPKG pp. 29,123,368

mama—My; eva—certainly; aṁśaḥ—fragmental particle; jīva-loke—in the world of conditional life; jīva-bhūtaḥ—the conditioned living entity; sanātanaḥ—eternal; manaḥ—with the mind; ṣaṣṭhāni—the six; indriyāṇi—senses; prakṛti—in material nature; sthāni—situated; karṣati—is struggling hard.

O Arjuna! I am sarveśvara (the Lord of all). All jīvas are My parts and they are all eternal. Due to being conditioned and opposed to Me, they are struggling intensely with the mind and the senses in this material world.

The jīvas are simultaneously different and non-different from Kṛṣṇa

sphuliṅgāḥ ṛddhāgner iva cid-aṇavo jīva-nicayāḥ

hareḥ sūryasyaivāpṛthag api tu tad-bheda-viṣayāḥ

vaśe māyā yasya prakṛti-patir eveśvara iha

sa jīvo mukto 'pi prakṛti-vaśa-yogyaḥ sva-guṇataḥ

Daśa-mūla-tattva, 5/JD ch. 15

iva—just like; sphuliṅgāḥ—sparks; ṛddha-agneḥ—of a blazing fire; jīva-nicayāḥ—

multitudes of living entities; iva—(are) just like; cit-aṇavaḥ—spiritual atoms;

sūryasya—of the spirit sun; hareḥ—of Lord Hari; api—although; apṛthak—not

different (from Him in quality); tat-bheda-viṣayāḥ—(they are) different from Him

(in quantity); eva—certainly; iha—here; saḥ—he; īśvaraḥ—the Supreme Lord;

prakṛti-patiḥ—(is)the master of His energies; yasya—whose; māyā—illusory

potency; vaśe—(is) within His control; api—even; muktaḥ—liberated; jīvaḥ—the

living entity; yogyaḥ—amenable; vaśa—under the control; prakṛti—of material

nature; sva—own; guṇataḥ—because of his (constutional) nature.

Just as many tiny sparks burst out from a blazing fire, so the innumerable jīvas

are like atomic, spiritual particles in the rays of the spiritual sun, Śrī Hari. Though

these jīvas are non-different from Śrī Hari, they are also eternally different from

Him. The eternal difference between the jīva and Īśvara is that Īśvara is the Lord and master of māyā-śakti, whereas even the liberated jīva can fall under the control of māyā, due to his constitutional nature.

By their original nature the jīvas are eternal servants of Kṛṣṇa but being averse to Him, they get covered by māyā and are thrown into material bondage

svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān

harer māyā-daṇḍyān guṇa-nigaḍa-jālaiḥ kalayati

tathā sthūlair liṅgair dvi-vidhāvaraṇaiḥ kleśa-nikarair

mahā-karmālānair nayati patitān svarga-nirayau

Daśa mūla tattva, 6/JD ch. 16

sva-rūpa—of spiritual identity; arthaiḥ—of those things beneficial; hīnān—devoid; nija—of their own selves (due to material misidentification); sukha—happiness; parān—taking as all-important; kṛṣṇa—to Kṛṣṇa; vimukhān—averse; hareḥ—of Lord Hari; māyā—the illusory energy; daṇḍyān—punishing; guṇa—of the three modes of material nature; nigaḍa—of shackles; jālaiḥ—with networks; kalayati—holds; tathā—in the same way; sthūlaiḥ—with gross elements; liṅgaiḥ—with subtle elements; dvi-vidha—two kinds; ;āvaraṇaiḥ—of coverings; kleśa—of

distress; nikaraiḥ—with multitudes; mahā—great; karma—of fruitive activites;

ālānaiḥ—with chains; nayati—leads; patitān—fallen conditioned souls; svarga—

to the heavenly planets; nirayau—and the hellish planets.

By his original nature the jīva is an eternal servant of Kṛṣṇa. His svarūpa-dharma is

service to Śrī Kṛṣṇa. Bhagavān's deluding potency (māyā) punishes those jīvas who are

bereft of that svarūpa-dharma. These jīvas are averse to Kṛṣṇa and are concerned with

their own happiness. She binds them with the ropes of the three modes of material

nature – sattva, rajaḥ and tamaḥ, covers their svarūpa (spiritual body) with gross and

subtle bodies, and throws them into the miserable bondage of karma, thus repeatedly

causing them to experience happiness and distress in heaven and hell. 18

The Jīva is a separated infinitesimal particle (vibhināṁśa) of the Lord

svāṁśa-vibhinnāṁśa-rūpe haiyā vistāra

ananta vaikuṇṭha-brahmāṇḍe karena vihāra

svāṁśa-vistāra catur-vyūha, avatāra-gaṇa

vibhinnāṁśa jīva tāṅra śaktite gaṇana

CC Madhya 22.8-9

sva-aṁśa—of personal expansions; vibhinna-aṁśa—of separated expansions;

rūpe—in the forms; haiyā—becoming; vistāra—expanded; ananta—unlimited; vaikuṇṭha—in the spiritual planets known as Vaikuṇṭhas; brahmāṇḍe—in the material universes; karena vihāra—performs His pastimes; sva-aṁśa-vistāra—the expansion of His personal forms; catur-vyūha—His quadruple form; avatāragaṇa—the incarnations; vibhinna-aṁśa—His separated forms; jīva—the living entities; tāṅra—His; śaktite—in the category of potency; gaṇana—calculating.

Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Through them He performs pastimes in both the spiritual and the material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are the brahmāṇḍas, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are the living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

2) Two Kinds of Jīvas: Liberated and Conditioned

sei vibhinnāṁśa jīva-dui ta' prakāra

eka-'nitya-mukta', eka-'nitya-saṁsāra'

CC Mad 22.10/GKH (P)

sei vibhinna-aṁśa—that separated part and parcel of Kṛṣṇa; jīva—the living entity;

dui ta' prakāra—two categories; eka—one; nitya-mukta—eternally liberated;

eka—one; nitya-saṁsāra—perpetually conditioned.

The jīvas are divided into two categories. One is situated in eternal freedom in

the spiritual world, the other is situated in material bondage within the saṁsāra

cycle of birth and death.

Jīva Gosvāmī defines further

tad evam anantā eva jīvākhyās taṭasthāḥ śaktayaḥ tatra tāsāṁ varga-dvayam

eko vargo' nādita eva bhagavad-unmukhaḥ anyas tv anādita eva bhagavatparāṅmukhaḥ

svabhāvatas tadīya-jñāna-bhāvāt tadīya-jñānābhāvāt ca

Paramātma Sandarbha 47/GKH (P)

The number of jīvas is unlimited. They are divided into two classes. One class

is favorable to the Lord from a time without beginning. The other class is averse

to the Lord from a time without beginning. The first class is favorable to the Lord

because of knowledge of relationship with the Lord. The second class is averse to

the Lord because of lack of that knowledge.

tatra prathamo 'ntaraṇgā-śakti-vilāsānugṛhīto

nitya-bhagavat-parikararūpo garuḍādikaḥ

Paramātma Sandarbha 47/GKH (P)

The favorable jīvas are all recipients of the mercy of the pastimes enacted by the

Lord's internal energy. They are the eternal associates of the Lord, such as Garuḍā.

aparas tu tat-parāṅmukhatva-doṣeṇa labdha-chidrayā māyayā paribhūtaḥ saṁsārī

Paramātma Sandarbha 47/GKH (P)

The second class of jīvas is devoid of the help of the internal energy because

they are averse to the Lord. Because of this lack, they are overwhelmed by māyā

and take repeated birth in the material world.

3) The Eternally Liberated Jīvas

The distinct position of the eternally liberated souls

nitya-mukta nitya kṛṣṇa-caraṇe unmukha

kṛṣṇa-pāriṣada nāma, bhuñje sevā-sukha

CC Mad 22.11/GKH (P)

nitya-mukta—eternally liberated; nitya—always; kṛṣṇa-caraṇe—the lotus feet of

Lord Kṛṣṇa; unmukha—turned toward; kṛṣṇa-pāriṣada—associates of Lord Kṛṣṇa;

nāma—known as; bhuñje—enjoy; sevā-sukha—the happiness of service;

The eternally liberated are always awake to Kṛṣṇa consciousness, and they render

favourable service to the feet of Lord Kṛṣṇa. They are considered eternal associates of

Kṛṣṇa, and are eternally enjoying the transcendental bliss of serving Śrī Rādhā-Kṛṣṇa.

pārṣada-tanūnām akarmārabdhatvaṁ nityatvaṁ śuddhatvaṁ ca

Bhāvārtha-dīpikā (SB 1.6.21), Śrīdhāra Svāmī

The eternal associates of the Lord are free from karma. They are eternally pure, transcendental,

and free from all material qualities.

muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante

Bhāvārtha-dīpikā (SB 10.87.21), Śrīdhāra Svāmī

Liberated souls have divine forms with which they worship the Supreme Lord

by taking part in His transcendental pastimes.

Thus ends section 3) The Eternally Liberated Jīvas

4) The Conditioned Jīvas

The unfortunate position of the jīvas who are averse to Kṛṣṇa

kṛṣṇa bhuli' sei jīva anādi-bahirmukha

ataeva māyā tāre deya saṁsāra-duḥkha

CC Mad 20.117/ JD ch. 1

kṛṣṇa bhuli'—neglecting or committing the mistake of indifference towards

Kṛṣṇa; sei jīva—that living entity; anādi—from time immemorial; bahir-mukha —

attracted by the external feature; ataeva—therefore; māyā—illusory energy;

tāre—to him; deya—gives; saṁsāra-duḥkha—miseries of material existence.

The jīva who is averse to Kṛṣṇa has been preoccupied with the external potency

since time without beginning. Consequently, Kṛṣṇa's deluding potency

(māyā)

gives him misery in the form of material existence.

Being indifferent to his position as Kṛṣṇa dāsa, the jīva is chained by māyā

kṛṣṇa-nitya-dāsa, jīva tāhā bhuli' gela

ei doṣe māyā tāra galāya bāndhila

CC Madhya 22.24

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; jīva—the living entity; tāhā—that; bhuli'—becoming averse, making a mistake; gela—went; ei doṣe—for this fault; māyā—the material energy; tāra—his; galāya—on the neck; bāndhila—has bound.

Because of aversion or indifference to his eternal position as the servant of Kṛṣṇa, māyā chains the jīva by the neck.

Becoming averse to Krsna, the jīva is victimized by the deluding potency māyā

kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare

nikaṭa-stha māyā tāre jāpaṭiyā dhare

Prema-vivarta 6.2/JD ch. 7

kṛṣṇa-bahirmukha—turning away from Kṛṣṇa; haiyā—becoming; bhoga—sense gratification; vāñchā kare—desiring ; nikaṭa-stha—standing nearby; māyā—the illusory energy of the Lord; tāre— him; jāpaṭiyā dhare—slaps.

When a living entity wants to enjoy material sense gratification, becoming

averse to Kṛṣṇa, he is immediately victimized by the material energy (māyā) who

is standing nearby.

Śrīla Bhaktivedānta Swāmī Prabhupāda: "A living entity is not forced to come

into the material world. He makes his own choice." (SB 4.25.25 purport)

The jīvas, although spiritual, are subject to bewilderment by māyā

viṣṇu-śaktiḥ parā proktā kṣetra-jṇākhyā tathā parā

avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate

Viṣṇu Purāṇa 6.7.61/CC Ādi 7.119, Madhya 6.154/BPKG p. 28,361

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetrajṇa-

ākhyā—the potency known as kṣetrajṇa, the jīva; tathā—as well as; parā—

spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as;

anyā—other; tṛtīyā—third; śaktiḥ—potency; iṣyate—known thus.

The potency of Lord Viṣṇu is summarized in three categories: namely, the spiritual

potency, the living entities, and the inert or ignorant gross and subtle material

elements (māyā). The spiritual potency is full of knowledge; the living entities,

although belonging to the spiritual potency, are subject to bewilderment by

the third energy (māyā), which is full of ignorance, and which is always visible in

fruitive activities.

The jīva tries to satisfy his lusty desires for sense gratification, and thus

māyā keeps him tightly within her embrace

piśācī pāile yena mati-chhanna haya

māyā-grasta jīvera haya se bhāva udaya

"āmi nitya kṛṣṇa-dāsa" ei kathā bhule

māyāra naphara haiyā cira-dina bule

kabhu rājā, kabhu prajā, kabhu vipra, śūdra

kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra

kabhu svarge, kabhu martye, narake vā kabhu

kabhu deva, kabhu daitya kabhu dāsa prabhu

Prema-vivarta 6.3-6/JD ch. 7

Being averse to the service of the Supreme Lord, the living entity tries to satisfy

his lusty desires for sense gratification, and thus the witch of the deluding

potency (māyā) keeps him tightly within her embrace. The living entity, captured

by māyā, becomes just like a person haunted by a ghost. "I am the eternal servant

of Kṛṣṇa" - forgetting this, he becomes the slave of māyā and forever

wanders

through a succession of lives. Sometimes he is a king, sometimes a subject. Now a

brāhmaṇa, now a śūdra. Now an insignificant ant. Sometimes happy, sometimes

sad. Now he goes to heaven, now to hell. Sometimes he is a god, sometimes a devil,

now a servant, now a lord.

The jīva's condition is exactly like that of a criminal who is being punished

kabhu svarge uṭhāya, kabhu narake ḍubāya

daṇḍya-jane rājā yena nadīte cubāya

CC Mad 20.118

kabhu—sometimes; svarge—to higher planetary systems; uṭhāya—he rises; kabhu—

sometimes; narake—in hellish conditions of life; ḍubāya—he is drowned; daṇḍyajane—

a criminal; rājā—a king; yena—as; nadīte—in the river; cubāya—dunks.

In the material condition, the living entity is sometimes raised to higher planetary

systems and material prosperity and sometimes drowned in a hellish situation.

His state is exactly like that of a criminal who is punished by being raised

and again lowered into a pond on a dunking stool.

When the jīva misuses his independence, he becomes averse to Kṛṣṇa

nitya-baddha kṛṣṇa haite nitya-bahirmukha

nitya-saṁsāra, bhuñje narakādi duḥkha

CC Mad 22.12/BPKG p. 375

nitya-baddha—perpetually conditioned; kṛṣṇa haite—from Kṛṣṇa; nitya—eternally;

bahir-mukha—averse; nitya-saṁsāra—perpetually conditioned in the material world;

bhuñje—experience; naraka-ādi duḥkha—the tribulations of hellish conditions of life.

Due to being averse to Kṛṣṇa from time immemorial, the jīva becomes known

as nitya-baddha - eternally conditioned. He then rotates in the eternal cycle of

birth and death (saṁsāra) and experiences varieties of distress headed by hell.

sthūla-liṅgābhimāna-janita-saṁsāra-kleśāś ca

Śrī Amnaya Sutra 38/GKH (P)

sthūla—the gross material body; liṅga—the subtle material body; abhimāna—

identification; janita—created; saṁsāra—in the world of birth and death;

kleśāḥ—troubles; ca—also.

Because he takes the gross and subtle material bodies to be himself, the soul

suffers

miseries within the world of birth and death.

Being averse to Kṛṣṇa, the witch māyā binds the jīva with the coverings of

the gross and subtle bodies and inflicts punishment on him

sei doṣe māyā-piśācī daṇḍa kare tāre

ādhyātmikādi tāpa-traya tāre jāri' māre

CC Mad 22.13

sei doṣe—because of this fault; māyā-piśācī—the witch known as the external

energy; daṇḍa kare—gives punishment; tāre—unto him; ādhyātmika-ādi—beginning

with those pertaining to the body and mind; tāpa-traya—the threefold miseries;

tāre—him; jāri'—burning; māre—gives pain;

Because of the jīva's fault of being averse to Kṛṣṇa, the witch māyā binds him with

the coverings of the gross and subtle bodies and inflicts punishment by burning him

with the threefold kleśa (miseries) of ādhyātmika, ādhidaivika and ādhibhautika.

Under the spell of māyā the jīva thinks himself a product of material nature

yayā sammohito jīva ātmānaṁ tri-guṇātmakam

paro 'pi manute 'narthaṁ tat-kṛtaṁ cābhipadyate

SB 1.7.5

yayā—by whom; sammohitaḥ—illusioned; jīvaḥ—the living entities; ātmānam—self;

tri-guṇa-ātmakam—conditioned by the three modes of nature, or a product of matter;

paraḥ—transcendental; api—in spite of; manute—takes it for granted; anartham—

unwanted things; tat—by that; kṛtam ca—reaction; abhipadyate—undergoes thereof.

Due to the deluding potency māyā, the living entity, although transcendental

to the three modes of nature, thinks himself a product of material nature; thus he

suffers the reactions of material miseries.

Being bewildered by māyā, the jīva thinks himself to be God

pareśa-vaimukhyāt teṣām avidyābhiniveśaḥ

Śrī Āmnāya Sūtra 35/GKH (P)

pareśa—to the Supreme Personality of Godhead; vaimukhyāt—because of aversion

or indifference; teṣām—of them; avidyā—ignorance; abhiniveśaḥ—absorption.

Because of indifference to the Supreme Lord the baddha-jīva becomes covered

by avidyā in the form of the conception that he is also īśvara.

sva-svarūpa-bhramaḥ

Śrī Āmnāya Sūtra 36/GKH (P)

sva—own; svarūpa—identity; bhramaḥ—mistake, illusion, bewilderment.

The baddha-jīva is bewildered about his own identity.

viṣama-kāma-karma-bandhaḥ

Śrī Āmnāya Sūtra 37/GKH (P)

viṣama—turbulent; kāma—of material desires; karma—actions; bandhaḥ—bondage.

Because of svarūpa-bhrama (illusion about one's eternal spiritual form), the

baddha-jīva, being controlled by lust, suffers in bondage created by the turbulent

nature of fruitive activities.

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

tasyāvayava-bhūtais tu vyāptaṁ sarvam idaṁ jagat

Śvetāśvatara Upaniṣad 4.9-10/JD ch. 15/GKH (P)

One should understand that material nature is māyā, the deluding energy, and

that the Supreme Lord the controller of māyā, pervades the entire creation in His

universal form.

However, the jīva is a superior potency to māyā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

BG 7.5/CC Ādi 7.118/JD ch. 9,15/BPKG p. 361/GKH (P)

aparā—inferior energy; iyam—this material world; itaḥ—beyond this; tu—but;

anyām—another; prakṛtim—energy; viddhi—you must know; me—of Me;

parām—which is superior energy; jīva-bhūtām—they are the living entities;

mahā-bāho—O mighty-armed one; yayā—by which; idam—this material world;

dhāryate—is being conducted; jagat—universe.

O Mahā-bāho, you should know that My external energy, which consists of

eight divisions, is inferior. There is another potency of Mine known as the jīvasvarūpa,

which is superior and which accepts this material world for the purpose

of enjoying the fruits of karma.

Thus ends section 4) The Conditioned Jīvas

5) The Jīva and Paramātmā

The jīva is a particle of the rays of Paramātmā

yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evam evāsmād ātmānaḥ

sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti

Bṛhad-āraṇyaka Upaniṣad 2.1.20/BPKG p. 370/JD ch. 15

yathā—as; kṣudra—tiny; visphuliṅga—sparks; vyuccaranti—are manifested;

agneḥ—from fire; evam—similarly; sarve prāṇāḥ—all living beings; sarve lokāḥ—all

planets; sarve devāḥ—all the demigods; sarvāṇi bhūtāni—all the elements of the cosmos;

eva vyuccaranti—are certainly manifested; asmād ātmānaḥ—from that Soul.

As innumerable sparks emanate from a fire, similarly all the jīvas with their

individual characteristics are manifested from the Paramātmā (Mahā-Viṣṇu),

along with the demigods, planets, animate and inanimate beings.

The jīva is a particle of the rays of the Kṛṣṇa sun

sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya

svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

CC Mad 20.109/BPKG p. 371

sūrya-aṁśa—part and parcel of the sun; kiraṇa—a ray of sunshine; yaiche—as;

agni-jvālā-caya—molecular particle of fire; svābhāvika—naturally; kṛṣṇera—of

Lord Kṛṣṇa; tina-prakāra—three varieties; śakti—energies; haya—there are.

Kṛṣṇa is compared to the sun and the jīva is like an aṁśa, an atomic particle in

His rays. Kṛṣṇa has three kinds of energies.

The jīva is like a spark of the Kṛṣṇa fire

īśvarera tattva yena jvalita jvalana

jīvera svarūpa yaiche sphuliṅgera kaṇa

CC Ādi 7.116

īśvarera tattva—the truth of the Supreme Lod; yena—is like; jvalita—blazing;

jvalana—fire; jīvera—of the living entities; svarūpa—identity, spiritual form;

yaiche—is like; sphuliṅgera—of the spark; kaṇa—particle.

The Lord is like a great blazing fire, and the living entities are like small sparks

of that fire.

The jīva and Paramātmā are distinct; they reside like two birds in the heart

dvā suparṇā sayujā sakhāyāḥ samānaṁ vṛkṣaṁ pariṣasvajāte

tayor anyaḥ pippalaṁ svādv atty anaśnann anyo 'bhicākaśīti

Śvetāsvatara Upaniṣad 4.6/Muṇḍaka Upaniṣad 3.1.1/JD ch.16/BPKG p. 406

dvā—two; suparṇā—birds; sayujā—together; sakhāyāḥ—friends; sa-mānam—

along with love; vṛkṣam—tree; pariṣasvajāte—sitting; tayor—both; anyaḥ—one;

pippalam—the berries of the tree, the fruit; svādu—tasting; atti—eats;

anaśnann—not eating; anyaḥ—another; abhicākaśi—looking at; iti—thus.

Paramātma and the jīvātma reside like two birds on the branch of a pīpala tree,

which represents the gross and subtle bodies. The jīva is tasting the fruits of the

tree according to his fruitive activities whereas Paramātmā does not taste the

fruits but is situated as the witness. (or:) The Supreme Lord is the friend of the

living being, and is so kind upon him that He always accompanies the soul. In the

same way that two birds occupy the same branch of a tree, the Lord sits in the

heart of every living being ready to bestow auspiciousness upon the soul. In this

way the Lord acts as the in-dwelling witness, even while the soul pursues the fruits

of karma and experiences happiness and distress.

samāne vṛkṣe puruṣo nimagno hy 'nīśayā śocati muhyamānaḥ

juṣṭam yadā paśyaty anyam īśam asya mahimānam iti vīta-śokaḥ

Śvetāśvatara Upaniṣad 4.7

Although the two birds are in the same tree, the enjoying bird is full of anxiety

and morose; but if somehow he turns to his friend, the Lord, and becomes aware

of His glories, at once he is freed from all anxiety.

Śrīla Jīva Gosvāmī states that the jīvas are expansions of Paramātmā

paramātma-vaibhava-gaṇane ca taṭastha-śakti-rūpāṇāṁ

Bhakti-sandarbha 1, Śrīla Jīva Gosvāmī

The jīvas are tatastha-śakti and they expand from Paramātmā (Mahā-Viṣṇu who lies in the Viraja river/Causal ocean, the borderline between the spiritual and material worlds).

Editorial note: See also SB 11.22.34

Thus ends section 5) The Jīva and Paramātmā

6) The Jīvas are Dependent on and Distinct from Kṛṣṇa

The jīvas are completely dependent on God

nityo 'nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān

tam ātma-sthaṁ ye' nupaśyanti dhīrās teṣaṁ śāntiḥ śāśvatī netareṣām

Kaṭha Upaniṣad 2.2.13

nityaḥ—the singular eternal; nityānām—of the plural eternals; cetanaḥ—the singular

conscious being; cetanānām—of the plural conscious beings; ekaḥ—that one;

bahūnām—of the many; yaḥ—He who; vidadhāti—supplies; kāmān—all sesires or

necessities of life; tam—Him; ātma-stham—situated within oneself; ye—who;

anupaśyanti—

sees after the guidance of Guru, sādhu and śāstra; dhīrāḥ—contemplative persons;

teṣām—for them; śāntiḥ—peace; śāśvatī—perpetual; na—not; itareṣām—for others.

Among innumerable eternal, conscious beings, there is one Supreme Being, who

fulfills the desired necessities of the many. Only those contemplative persons, who

perceive that Supreme Lord within their hearts, through the transcendental directions

of guru-paramparā, can attain perpetual peace.

ekasmād īśvarān nityāc cetanāt tādṛśā mithaḥ

bhidyante na bahavo jīvās tena bhedaḥ sanātanaḥ

Prameya-ratnāvalī 4.5

The above verse explains that the many eternal and conscious jīvas are manifest

from one eternal conscious Supreme Lord and thus they are mutually distinct.

Therefore the jīvas are existent separately from Īśvara from time immemorial. This

is the siddhānta, philosophical conclusion.

The Jīva is a particle of Kṛṣṇa, having emanated from Him

vastuno'ṁśo jīvo vastunaḥ śaktir māyā

vastunaḥ kāryaṁ jagac ca tat sarvaṁ vastveva

Bhāvārtha-dīpikā 1.1.2

The Supreme Lord is the only factual substance (vastu) of all reality; a particle

of that substance is the jīva; the energy of that substance is māyā and a function

of that substance is this material world. Thus, since He is the nondual source of

all subsidiary phenomena, Śrī Bhagavān is clearly established as the one nondual

or absolute factual reality.

sthūlāni sukṣmāṇi bahūni caiva rūpāṇi dehī sva-guṇair vṛṇoti

kriyā-guṇair ātma-guṇaiś ca teṣāṁ saṁyoga-hetur aparo 'pi dṛṣṭaḥ

Śvetāśvatara Upaniṣad 5.22/GKH (P)

sthulāni—gross; sukṣmāni—and subtle; bahūni—many; ca— also; eva—certainly;

rūpāni—forms; dehī—the embodied spirit soul; sva-guṇaiḥ—by his qualities;

vṛnoti—accepts; kriyā-guṇaiḥ— by the results of his actions; ātma-guṇaiḥ—by his

thoughts and conceptions of life; ca—also; teṣām—of them; samyoga-hetuḥ—the

reasons; aparaḥ—not the Supreme; api—even; dṛṣṭaḥ—is observed.

Due to his personal qualities, due to the karmic activities performed within the endless cycle of birth and death (saṁsāra-cakra), and due to the innate qualities of the all jīvātmās, the embodied jīva accepts many kinds of gross and subtle bodies in all forms of life and repeatedly becomes covered by these qualities. Thus it is seen that he is different from the Supreme Personality of Godhead.

One who equates the jīva with the Supreme Lord is a foolish atheist

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās

tarhi na śāsyateti niyamo dhruva netarathā

ajani ca yan-mayaṁ tad avimucya niyantṛ bhavet

samam anujānatāṁ yad amataṁ mata-duṣṭatayā

SB 10.87.30/CC Madhya 19.143

aparimitāḥ—countless; dhruvāḥ—permanent; tanu-bhṛtaḥ—the embodied living entities; yadi—if; sarva-gatāḥ—omnipresent; tarhi—then; na—not; śāsyatā—sovereignty; iti—such; niyamaḥ—rule; dhruva—O unchanging one; na—not; itarathā—otherwise; ajani—was generated; ca—and; yat-mayam—from whose substance; tat—from that; avimucya—not separating itself; niyantṛ—regulator; bhavet—must be; samam—equally present; anujānatām—of those who supposedly

know; yat—which; amatam—misunderstood; mata—of what is known;

duṣṭatayā—because of the imperfection.

[The personified Vedas said:] "O Lord who possesses an original self-manifest

form! If the countless living entities were all-pervading and possessed forms that

never changed, You could not possibly be their absolute controller, O immutable

one. But since they are Your localized expansions and their forms are subject to

change, You do control them. Indeed, that which supplies the ingredients for the

generation of something is necessarily its controller because a product never

exists apart from its ingredient cause. It is simply illusion for someone to think

that he knows the Supreme Lord, who is equally present in each of His expansions,

since whatever knowledge one gains by material means must be imperfect.

Any fool who equates the jīva with Kṛṣṇa is an offender punishable by Yamarāja

yei mūḍha kahe, jīva īśvara haya 'sama'

seita 'pāṣāṇḍi' haya, daṇḍe tāre yama

CC Madhya 18.115

yei mūḍha—any foolish person who; kahe—says; jīva—the living entity; īśvara —

the supreme controller; haya—are; sama—equal; seita—he; pāṣaṇḍī haya—is a first-class atheist or offender; daṇḍe—punishes; tāre—him; yama—Yamarāja.

Any fool who says that the Supreme Lord and the jīva are the same is an an offender and an atheist. He is punished by the Lord of death, Yamarāja.

Thus ends section 6) The Jīvas are Dependent on Kṛṣṇa

7) The Jīva Never Falls From the Spiritual World

yad gatvā na nivartante tad dhāma paramaṁ mama

BG 15.6

yat—where; gatvā—going; na—never; nivartante—they come back; tat dhāma—

that abode; paramam—supreme; mama—My.

Those who reach My supreme abode never return to this material world.

After attaining Me, those great souls never return to this world

mām upetya punar janma duḥkhālayam aśāśvatam

nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ

BG 8.15

māṁ—Me; upetya—achieving; punaḥ—again; janma—birth; duḥkha-ālayam—place

of miseries; aśāśvatam—temporary; na—never; āpnuvanti—attain; mahātmānaḥ—the great

souls; saṁsiddhim—perfection; paramām—ultimate; gatāḥ—having achieved.

After attaining Me, those great souls who have achieved the ultimate spiritual perfection,

never return to this world which is temporary and full of miseries.

One who attains My abode, never takes birth again

ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna

mām upetya tu kaunteya punar janma na vidyate

BG 8.16

ā-brahma-bhuvanāt—from the Brahmaloka planet down; lokāḥ—the planetary

systems; punaḥ—again; āvartinaḥ—returning; arjuna—O Arjuna; mām—unto

Me; upetya—arriving; tu—but; kaunteya—O son of Kuntī; punaḥ janma—rebirth;

na—never; vidyate—takes place.

From the highest planet in the material world down to the lowest, all are places

of misery wherein repeated birth and death take place. But one who attains to My

abode, O son of Kuntī, never takes birth again.

Śrīla Bhaktivedānta Swāmī Prabhupāda: "As it is stated in the Bhagavad Gīta, a

person going to that spiritual sky never returns to this material world of death and

suffering." (Kṛṣṇa Book, ch. 28); "The conclusion is that no one falls from the spiritual

world, or Vaikuṇṭha planet, for it is the eternal abode." (SB 3.16.26 purport)

Editorial note: Not less than five ślokas of the Bhagavad Gīta state that the jīva who attains spiritual perfection never returns to this material world: 4.9 – "One who knows me in truth, never takes birth again". 15.6 – "Those who reach My abode never return to this material world". 8.15 – "After attaining Me, the great souls never return to this temporary world". 8.16 – "But one who attains My abode never takes birth again". 8.21 – "That place from which, having attained it,

one never returns – that is My supreme abode".

Thus ends section 7) The Jīva Never Falls From the Spiritual World

8) The spiritual, Eternal Nature of the Jīva

The jīva is a spiritual substance (aprākṛta vastu)

bālāgra-śata-bhāgasya śatadhā kalpitasya ca

bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate

Śvetāśvatara Upaniṣad 5.9/BPKG p. 372

bāla-agra—the tip of a hair; śata-bhāgasya—of one hundredth; śata-dhā—into

one hundred parts; kalpitasya—divided; ca—and; bhāgaḥ—minute portion;

jīvaḥ—the living entity; saḥ—that; vijñeyaḥ—to be understood; saḥ—that; ca—

and; anantyāya—unlimited; kalpate—considered.

If one divides the tip of a hair into one hundred parts and subdivides one part into

one hundred parts, that is understood as the dimension of the jīva. Although he is so

subtle, the jīva is a spiritual substance (aprākṛta vastu) and he is suitable for ānantya

-dharma (anta means 'end' or 'to be free from death', and ānantya means that endless

state wherein limitations have no existence, i.e. mokṣa, liberation).

Never was there a time when I did not exist, nor you, nor anyone else

na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ

na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param

BG 2.12

na—never; tu—but; eva—certainly; aham—I; jātu—at any time; na—did not;

āsam—exist; na—not; tvam—you; na—not; ime—all these; jana-adhipāḥ—kings;

na—never; ca—also; eva—certainly; na—not; bhaviṣyāmaḥ—shall exist; sarve

vayam—all of us; ataḥ param—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in

the future shall any of us ever cease to be, rather we shall continue to exist forever.

You are not this temporary, ever-changing body

dehino ‘smin yathā dehe kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir dhīras tatra na muhyati

BG 2.13

dehinaḥ—of the embodied; asmin—in this; yathā—as; dehe—in the body;

kaumāram—boyhood; yauvanam—youth; jarā—old age; tathā—similarly; dehāntara—

transference of the body; prāptiḥ—achievement; dhīraḥ—the sober;

tatra—thereupon; na—never; muhyati—deluded.

As the embodied soul continually passes, in his body, from boyhood to youth to

old age, the soul similarly passes into another body at death. The self-realised soul

is not bewildered by such a change.

The jīva is different from his material body

yathānalo dāruṣu bhinna īyate yathānilo deha-gataḥ pṛthak sthitaḥ

yathā nabhaḥ sarva-gataṁ na sajjate tathā pumān sarva-guṇāśrayaḥ paraḥ

SB 7.2.43

yathā—just as; analaḥ—the fire; dāruṣu—in wood; bhinnaḥ—separate; īyate—is

perceived; yathā—just as; anilaḥ—the air; deha-gataḥ—within the body; pṛthak
—

separate; sthitaḥ—situated; yathā—just as; nabhaḥ—the sky; sarva-gatam—allpervading;

na—not; sajjate—mix; tathā—similarly; pumān—the living entity;

sarva-guṇa-āśrayaḥ—although now the shelter of the modes of material nature;

paraḥ—transcendental to material contamination.

As fire, although situated in wood, can be understood to be different from the wood,

as air, although situated within the mouth and nostrils, is understood to be separate,

and as the sky, although all-pervading, never mixes with anything, so the jīva, although

now encaged within the material body, of which it is the source, is separate from it.

There is no birth nor death for the spirit soul

na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre

BG 2.20

na—never; jāyate—takes birth; mriyate—dies; vā—either; kadācit—at any time

(past, present or future); na—never; ayam—this; bhūtvā—having come into being;

bhavitā—will come to be; vā—or; na—not; bhūyaḥ—or is again coming to be;

ajaḥ—unborn; nityaḥ—eternal; śāśvataḥ—permanent; ayam—this; purāṇaḥ—the

oldest; na—never; hanyate—is killed; hanyamāne—being killed; śarīre—the body.

The soul has neither birth nor death at any time. He has not come into being,

does not come into being, and will not come into being. He is unborn, eternal,

ever-existing and primeval. He is not slain when the body is slain.

The jīva cannot be extinguished

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ

na cainaṁ kledayanty āpo na śoṣayati mārutaḥ

BG 2.23

na—never; enam—this soul; chindanti—can cut to pieces; śastrāṇi—weapons; na—

never; enam—this soul; dahati—burns; pāvakaḥ—fire; na—never; ca—also; enam—this

soul; kledayanti—moistens; āpaḥ—water; na—never; śoṣayati—dries; mārutaḥ—wind.

The soul can never be cut to pieces by any weapon, nor burned by fire, nor

moistened by water, nor withered by the wind.

The jīvātmā is changeless and immortal

acchedyo ’yam adāhyo ’yam akledyo ’śoṣya eva ca

nityaḥ sarva-gataḥ sthāṇur acalo ’yaṁ sanātanaḥ

BG 2.24/BPKG p. 124

a-cchedyaḥ—unbreakable; ayam—this soul; a-dāhyaḥ—cannot be burned; ayam—

this soul; a-kledyaḥ—insoluble; a-śoṣyaḥ—cannot be dried; eva—certainly; ca—

and; nityaḥ—everlasting; sarva-gataḥ—all-pervading; sthāṇuḥ—unchangeable;

a-calaḥ—immovable; ayam—this soul; sanātanaḥ—eternally the same.

The jīvātma cannot be cut by any weapon, burnt by fire, moistened by water or dried by

air. He is nitya (eternal), all-pervasive, unchanging, steadfast and sanātana (ever-existing).

The qualities of the soul are described in the Upaniṣads

eṣa ātmāpahata-pāpmā vijaro vimṛtyur viśoko

vijighatso ’pipāsaḥ satya-kāmaḥ satya-saṅkalpaḥ

Chāndogya Up 8.7.1/Navadvipa-dhāma Māhātmya 1.5/GG 1.18 pt

eṣaḥ—this; ātmā—soul; apahata-pāpmā—free of sin; vi-jaraḥ—free from old age;

vi-mṛtyuḥ—free from death; vi-śokaḥ—free from lamentation; vi-jighatsaḥ—free

from hunger; a-pipāsaḥ—free from thirst; satya-kāmaḥ—with spiritual desires;

satya-sankalpaḥ—his desires become actualized.

By his eternal spiritual nature the jīva is free from the bondage of actions;

free

from old age, death, lamentation, bewilderment, hunger and thirst. His only desire

is to serve the Supreme Absolute Truth and all his spiritual desires become realised.

Śrīla Nārāyaṇa Mahārāja: These qualities are concealed as long as one is fallen in material existence, yet they manifest when Bhagavān bestows his mercy.

Therefore Bhagavān Śrī Kṛṣṇa has been addressed as bhava-khaṇḍana – “He who

demolishes one’s entanglement in material existence.”

Only by attaining Kṛṣṇa’s lotus feet can one be freed from material bondage

jñātvā devaṁ sarva-pāśāpahāniḥ

kṣīṇaiḥ kleśair janma-mṛtyu-prahāṇiḥ

tasyābhidhyānāt tṛtīyaṁ deha-bhede

viśveśvaryaṁ kevalam āpta-kāmaḥ

Śvetāśvatara Upaniṣad 1.11

By understanding the truth of Parameśvara, the Supreme Lord, one can become

free from the bonds of material life and from the repetition of birth and death.

After being thus liberated from the gross and subtle material bodies, through gradually

performing bhagavad-dhyāna that is to say kṛṣṇa-anuśīlanam, the jīva attains

the transcendentally pure form (svarūpa) of an associate of the Lord possessed of

all opulence. Thus all His desires become fulfilled.

Thus ends section 8) The spiritual, Eternal Nature of the Jīva

9) The Jīva's Svarūpa

bhakta-deha pāile haya guṇera smaraṇa

guṇākṛṣṭa hañā kare nirmala bhajana

CC Mad 24.111

bhakta-deha—the body of a devotee; pāile—when one gets; haya—there is; guṇera

smaraṇa—remembrance of the transcendental qualities; guṇa-ākṛṣṭa hañā—

being attracted by the transcendental qualities; kare—performs; nirmala

bhajana—pure bhajana.

Only when one gets a devotee's spiritual body (siddha-deha), can he do pure

bhajana and remember the transcendental qualities and pastimes of Śrī Kṛṣṇa.

Being spontaneously attracted by Śrī Kṛṣṇa's qualities and pastimes, one becomes

a pure devotee engaged in His eternal service in the nitya-līlā. 19

Śrīla Nārāyaṇa Mahārāja: We should note that the descriptions of siddha-deha that śāstra and the mahājanas have given are for sādhakas on a particular level (those who have reached the stage of ruci). Wherever siddha-deha has been mentioned, it has been in the context of rāgānugā bhakti. Specifically, such instructions are intended for those very fortunate sādhakas in whose hearts lobha (divine greed), a genuine eagerness to attain rāgātmikā-bhakti, has arisen due to saṁskāras (spiritual impressions) from this life and previous lives. It is one thing to understand the excellence of a particular rasa by the discrimination given in śāstra. It is another matter altogether to have lobha for that rasa. When someone has lobha in a particular rasa, then the symptoms of lobha will also be evident in that sādhaka. When lobha arises, rāgānugā bhakti sādhana begins from the stage of ruci. (PP p. 88)

The hazards of contemplating one's svarūpa without sufficient qualifications

adhikāra nā labhiyā siddha-deha-bhāve

viparyaya buddhi janme śaktira abhāve

Bhajana-rahasya 1.10, Bengali

adhikara nā—without proper qualification; labhiyā—attaining; siddha-deha—spiritual body; bhāve—while meditating; viparyaya—perverted, reversed; buddhi—intelligence; janme—born; śaktira abhāve—having insufficient power.

The intelligence of those who try to contemplate their siddha-deha prematurely, without sufficient qualification, becomes bewildered due to their lack of spiritual strength (bhoga-vṛtti will come and their entire bhajana will be ruined).

Śrīla Bhakti Pramoda Purī Mahārāja: What we must try to understand here is the following: If one thinks on that basis (CC Ādi 3.15, see 11.44) that the various regulative principles of the vidhi-mārga can be dispensed with before acquiring a readiness for the manifestation of rāgānuga-bhakti, such a person will become a religious hypocrite, a pretender and a prākṛta-sahajiyā. As the undesirable elements of one's character (anarthas) are destroyed, spontaneous affection automatically awakens. On the other hand, if one does not rid himself of these undesirable elements, the discussion of subjects for which he is not qualified will in all likelihood have disastrous consequences. (Art of Sādhana ch. 1)

One should follow (ānugatya) - not imitate (anukaraṇa). Those who imitate will be destroyed

naitat samācarej jātu manasāpi hy anīśvaraḥ

vinaśyaty ācaran mauḍhyād yathā 'rudro 'bdhi-jaṁ viṣam

SB 10.33.36/Veṇu-gīta Introduction

na—not; etat—this; samācaret—should perform; jātu—ever; manasā—with the

mind; api—even; hi—certainly; anīśvaraḥ—one who is not a controller; vinaśyati—

he is destroyed; ācaran—acting; mauḍhyāt—out of foolishness; yathā—as; a-rudraḥ—

one who is not Lord Rudra; abdhi-jam—generated from the ocean; viṣam—poison.

Those who are not īśvaras, who are powerless and helplessly controlled by the

laws of karma, should never imitate the Lord's pastimes even within their minds.

Like a person who foolishly imitates Lord Śiva by drinking poison (as Śiva drank

the terrible hālahala poison generated from the churning of the ocean), they will

certainly be destroyed.

The jīva has His own innate svarūpa

sampadyāvirbhāvaḥ svena-śabdāt

Vedānta-Sūtra 4.4.1

sampadya—of he who has attained perfection; āvirbhāvaḥ—manifestation; śabdāt-

svena—by the word "own".

'In the stage of perfection, the form which manifests is his own' (This is a

Vedānta-Sūtra commentary on a Chāndogya Upaniṣad śloka which states that

every jīva has his own (svena) innate svarūpa). [‘Just so this blessed soul, rising up

from the [material] body and approaching the supreme light with his own form

achieves (the Absolute).’] (Chāndogya Upaniṣad 8.12.2)

Spiritual substance can never be comprehended by the mundane senses

aprākṛta vastu nahe prākṛta-gocara

veda-purāṇete ei kahe nirantara

CC Mad 9.194

aprākṛta—spiritual; vastu—substance; nahe—not; prākṛta—of matter; gocara—

within the jurisdiction; veda-purāṇete—the Vedas and the Purāṇas; ei—this;

kahe—say; nirantara—always.

The Vedas and Purāṇas always assert that spiritual substance can never be

comprehended by the mundane senses.

Śrīla Bhaktivinoda Ṭhākura: Kṛṣṇa is the supreme object, and His svarūpa can

only be known through the all-enlightening propensity of svarūpa-śakti, and not

by the mental faculty of the marginal jīvas. When the svarūpa-śakti manifests

Herself within the heart of the jīva [at the stage of bhāva] by the mercy of Kṛṣṇa

or of His pure devotee, then the cognitive faculty (saṁvit-vṛtti) of the svarūpaśakti

begins to act within the heart. When that happens, knowledge of the spiritual

realm (cid-jagat) is revealed. (JD ch. 22)

A thunderbolt on the heads of the sahajiyās (cheap imitationists)

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

Padma-Purāṇa/ BRS 1.2.234/CC Mad 17.136/BR 2.32/BPKG p. 242, 330

ataḥ—therefore; śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa's name, form, qualities, pastimes

and so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt

material senses; sevā-unmukhe—to one favourably engaged in His service; hi—certainly;

jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly;

sphurati—become manifest; adaḥ—that (Kṛṣṇa's name, form, and so on).

The nāma-rūpa-guṇa-līlā of Śrī Kṛṣṇa can never be perceived by the material

senses of the conditioned soul. Only for one whose mind and senses have been

purified by chanting and serving under the guidance of Śrī Guru will Kṛṣṇa's

name, form, qualities and pastimes become manifest. Śrī harināma will manifest

on the tongue of such a sevonmukha-sādhaka naturally by itself.

Śrīla Nārāyaṇa Mahārāja: "This śloka is like a thunderbolt on the heads of the

sahajiyās.” This was one of Śrīla Trivikrāma Gosvāmī Mahārāja’s favourite ślokas

and it is said that he could give it 64 different explanations.

Bhakti is not the activity of one’s body, senses or mind but an activity of the soul

nijendriya-manaḥ-kāya-ceṣṭā-rūpāṁ na viddhi tām

nitya-satya-ghanānanda-rūpā sā hi guṇātigā

Bṛhad-bhāgavatāmṛtam 2.3.133

nija—own; indriya—senses; manaḥ—mind; kāya—body; ceṣṭa—activities;

rūpam—form; na—not; vidhi—know; tam—that; nitya—eternal; satya—reality;

ghana—intense; ānanda—of bliss; rūpa—form; sa—that; hi—indeed; guṇa—the

modes of nature; atigā—beyond.

You should know that bhakti is not the activity of your senses, mind and body. Bhakti

is completely transcendental, full of bliss and certainly beyond the modes of nature.20

An alternative translation: The activities of bhakti beginning with śravaṇa, kīrtana,

smaraṇa, vandana etc. are not performed by the body. You should know bhakti to

be eternal, constituted of śuddha-sattva, imbued with intense bliss and fully

transcendental to the binding influence of the three modes of nature.

One must transcend anartha-nivṛtti and attain at least the stage of niṣṭhā,

if not ruci, before spontaneous attachment can begin to manifest

vidhi-mārga-rata-jane svādhīnatā ratna-dāne

rāga-mārge karān praveśa

rāga-vaśavartī haiyā pārakīya bhāvāśraye

labhe jīva kṛṣṇa-premāveśa

kṛṣṇa-nāma dhare kata bala, BVT/BPKG p. 472/PP p. 84

To the person fixed in the regulative principles (niṣṭhā), the Holy Name gives the

jewel of independence, placing him on the path of spontaneous devotion (rāgānuga

bhakti). That person, overcome by spontaneous attachment to the Lord, takes shelter

of the parakīyā mood and goes on to become absorbed in love for Śrī Kṛṣṇa.

Smaraṇa will naturally follow Kīrtana, only then will one's svarūpa manifest

kīrtana-prabhāve, smaraṇa haibe,

se kāle bhajana-nirjana sambhava

Duṣṭa Mana! – Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

kīrtana-prabhāve—by the power of the chanting; smaraṇa—remembering the

Lord's pastimes; haibe—will be; se kāle—at that time; bhajana-nirjana—solitary

bhajana; sambhava—possible.

The transcendental power of congregational chanting automatically

awakens remembrance of the Lord and His divine pastimes in relation to one's

own eternal spiritual form. Only at that time does it become possible to go off

to a solitary place and engage in the confidential worship of Their Lordships

(aṣṭa-kālīya-līlā-smaraṇa).

Śrīla Gaurakiśora Dāsa Bābājī Mahārāja: "Sit near me and chant the names of

Śrī Hari in a loud voice. By artificially engaging in the rememberance of pastimes

(aṣṭa-kālīya-līlā-smaraṇa), the ghost of anarthas and the evil spirit of māyā shall

seize your neck with great force." (Gauḍīya, Vol. 14, p. 218)

Śrīla Jagannātha Dāsa Bābajī Mahārāja: "Artificial remembrance is not the way

of rūpānugas, the followers of Śrīla Rūpa Gosvāmī. Spontaneous remembrance by

means of śrī-nāma-kīrtana is the only aim of the Gauḍīya Vaiṣṇavas." (Gauḍīya,

Year 17, p. 505)

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: "Our (Śrī Gauḍiyā Maṭha) siddhapraṇālī

is 'tṛnād api sunīcena - kīrtaniyaḥ sadā hariḥ'"

Editorial note: Other relevant ślokas are, ādau śraddhā tataḥ sādhu-saṅga; kona

bhāgye kona jīvera; kṛti-sādhyā bhavet sādhya-bhāva….nitya-siddhasya

bhāvasya;

raghunāthera pada-padme (CC Ādi 4.40); ceto-darpaṇa-mārjanam; and yathottaram

asau svāda. References: BPKG's Biography pp. 469-480; Prabandha Pañcakam

(Five Essential Essays), chapter 4 - 'Bābājī Veśa & Siddha-praṇālī' (for Śrīla

Nārāyaṇa Mahārāja's exquisitely eye-opening exposition of this issue); Śrīla

Bhaktivinoda Ṭhākura's commentary on ceto-darpaṇa-mārjanam in Śrī Śikṣāṣṭaka

1 pt.; and the 'Guru Tattva' paper "Śrī Gurudeva and the Svarūpa of the Jīva".

Thus ends section 9) The Jīva's Svarūpa and Chapter 8 – Jīva-tattva

Chapter 9 – Acintya-bhedābheda-tattva

Everything is inconceivably one with and different from Kṛṣṇa

Śrī-Daśa-Mūla-Tattva States:

hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatiḥ

vivartaṁ no satyaṁ śrutim iti viruddhaṁ kali-malam

harer bhedābheda-śruti-vihita-tattvaṁ suvimalaṁ

tataḥ premnaḥ siddhir bhavati nitarāṁ nitya-viṣaye

Śrī-Daśa-Mūla-Tattva 8/JD ch. 18

sarvam—everything; cit-acit—spiritual and material; syāt—should be (understood

to be); pariṇatiḥ—the transformation; śakteḥ—of the energy; hareḥ—of

Lord Hari; vīvartam—the impersonalist philosophy of illusion; na—not; tu—

indeed; satyam—true; malam—a contamination; kali—of the age of Kali; viruddham—

contradicting; śrutim—the Vedas; suvimalam—very pure; tattvam—

truth; vihita—established; śruti—in the Vedas; iti—that; akhilam— everything;

abhedau— (simultaneously) one; bheda—and different; hareḥ—from Lord Hari;

tataḥ—therefore; siddhiḥ—the perfection; premṇaḥ—of spiritual love; bhavati—

may be; nitarām—eternally; nitya-viṣaye—when one accepts this eternal and all

encompassing principle.

The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's

śakti. The impersonal philosophy of illusion (vivarta-vāda) is not true. It is an

impurity produced by Kali-yuga, and is contrary to the teachings of the Vedas. The

Vedas support acintya-bhedābheda-tattva (inconceivable oneness and difference)

as the pure absolute doctrine, and one can attain perfect love for Kṛṣṇa when he

accepts this principle.

The Supreme Absolute Truth is One – 'ekam eva paramaṁ tattvaṁ' - yet

He is endowed with inconceivable potency, manifested in four ways

ekam eva paramaṁ tattvaṁ svabhāvika-acintya-śaktyā

sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa

caturddhāvatiṣṭhate, sūryāntara-maṇḍala-sthita-teja iva

maṇḍala-tad-bahirgata-tad-raśmi-tat-praticchavi-rūpeṇa

Bhāgavat-sandarbha 16/BPKG p. 366/JD ch. 18

The Absolute Truth is one. His unique characteristic is that He is endowed with

inconceivable potency through which He is always manifested in four ways: (1)

svarūpa (His original form), (2) tad-rūpa-vaibhava (His personal splendor,

including

His eternal abode and eternal associates, expansions and avatāras), (3) jīvas

(the individual souls), and (4) pradhāna (the material energy). These four features

are likened to the interior of the sun planet, the surface of the sun, the sun-rays

emanating from this surface, and a remotely situated reflection, respectively.

ekam eva paramaṁ tattvaṁ – The Supreme Truth is one.

Bhagavat Sand. 16/JD Ch.18

advaya-jñāna-para-tattva – The Supreme Truth is undivided knowledge.

Bhagavat Sand. 16/JD Ch.18

ekam evādvitīyam – The Absolute Truth is indeed one without a second.

Chāndogya Upaniṣad 6.2.1/JD ch. 18/BPKG pp. 104,121 etc.

neha nānāsti kiñcana

Bṛhad-āraṇyaka Upaniṣad 4.4.19

Other than the one non-dual Absolute Truth, advaya-brahma, there is no existence

of any separate forms.

sarvaṁ khalv idaṁ brahma

Chāndogya Upaniṣad 3.14.1/MS p. 17/JD ch. 18/BPKG p. 410

sarvam—everything; khalu—indeed; idam—this; brahma—the Supreme Spirit

(Brahman).

This entire creation is the form of the Absolute. Everything, both matter and spirit, is

non-different from the Supreme Brahman.

Śrīla Bhaktivinoda Ṭhākura explains: Therefore the Absolute Truth is simultaneously

saviśeṣa (full of spiritual qualities) and nirviśeṣa (devoid of material qualities).

However, the saviśeṣa feature is superior (‘Śrī-Śikṣāṣṭaka’ 1.5 pt).

There is no ‘sva-gata-bheda’ - difference between the bodily parts of Kṛṣṇa

aṅgāni yasya sakalendriya-vṛttimanti

paśyanti pānti kalayanti ciraṁ jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahma-saṁhitā 5.32

aṅgāni—limbs; yasya—whose; sakala-indriya—of all His organs; vṛttimanti—possess

the functions; paśyanti—behold; pānti—maintain; kalayanti—manifest;

ciram—eternally; jaganti—the universes; ānanda—bliss; cinmaya—imbued with

spirit; sat—substantiality; ujjvala—full of dazzling splendor; vigrahasya—whose

form (is); tam govindam—of Him Govinda; ādi-puruṣam—the original person;

aham bhajāmi—I engage in the bhajana.

I engage in the bhajana of Śrī Govinda, the primeval Lord. His transcendental

form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor.

Each of the limbs of that transcendental figure possesses in Himself, the fullfledged

functions of all the organs, and eternally sees, maintains and manifests

the infinite universes, both spiritual and mundane.

No 'sva-jātīya-bheda' - difference between Kṛṣṇa and His plenary expansions

dīpārcir eva hi daśāntaram abhyupetya

dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahmā-saṁhitā 5.46

(just like) dīpa-arciḥ—the flame of a lamp; eva hi—in exactly; daśa-antaram—ten

other lamps; abhyupetya—expands; dīpāyate—lighting; vivṛta-hetu—as their expanded

cause; samāna-dharmā—equally powerful; yaḥ—who; tādṛk—same way; eva hi—

certainly; ca—also; viṣṇutayā—by His expansion as Lord Viṣṇu; vibhāti—He illuminates;

tam govindam—Him, the charmer of cows and milkmaids; ādi-puruṣam—the

original person; aham bhajāmi—I engage in the devotional service of.

When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Lord, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.

There is no 'vijātīya-bheda' - difference between Kṛṣṇa and His Śaktis, Kṛṣṇa and His energetic expansions, the jīvas and māyā

śakti-śaktimator abhedaḥ

Vedānta-sūtra/Nyāya-śāstra/JD ch. 9, 14/BPKG pp. 28, 209

The potencies and the master of potencies are not different. There is no difference between the Energetic and His energies. In other words, there is no difference between Kṛṣṇa and His energetic expansions, the jīvas and māyā.21

Śrīla Jīva Gosvāmī: Bhagavān is free from the three kinds of difference known as svagata-bheda, svajātīya-bheda, and vijātīya-bheda. A difference between an object and its parts is called sva-gata-bheda. A difference between objects of the same

class

is called sva-jātīya-bheda. A difference between objects of different classes is called

vi-jātīya-bheda. (Tattva-Sandarbha 51)

There is no ‘vijātīya-bheda’ (2) - All the universes are situated within

Bhagavān and Bhagavān is also fully present in every atom of all the universes

eko ’py asau racayituṁ jagad-aṇḍa-koṭiṁ

yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ

aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahma-Saṁhitā 5.35

ekaḥ—in a single tattva; api—although; asau asti—He exists; racayitum—in creating;

jagad-aṇḍa—of universes; koṭim—the tens of milllions; yat-śaktiḥ—by His

self-sufficient potency; jagad-aṇḍa—of universes; cayā—within the host; yadantaḥ—

through His entrance; aṇḍa—(simultaneously) in each universe; antarastha—

and within; paramāṇu—of parama-aṇus (atoms); cayā—each of the host;

antara-stha—He becomes situated; ādi-puruṣam govindam—primeval Person, Śrī

Govinda; tam—to that; aham bhajāmi—I render devotional service.

Śakti (potency) and śaktimān (potent) are one undifferentiated principle.

The

śakti by which billions of universes are created is situated inseparably within

Bhagavān. All the universes are situated within Bhagavān and Bhagavān is also

fully present in every atom of all the universes by the influence of His acintyaśakti.

I render devotional service to that ādi-puruṣa, Śrī Govinda.

Everything is controlled and owned by the Kṛṣṇa

iśāvāsyam idam sarvaṁ yat kiñca jagatyāṁ jagat

Īśopaniṣad 1/SB 8.1.10/JD Ch. 6

īśa—by the Lord; āvāsyam—controlled; idam—this; sarvam—all; yat kiñca—

whatever; jagatyām—within the universe; jagat—all that is animate or inanimate.

Everything animate or inanimate that is within the universe is controlled and

owned by the Lord.

Kṛṣṇa is equipped with inconceivable potency (acintya-śakti)

aghaṭana-ghaṭana-patīyasī śakti

BR 1.1 pt/Śrī Śikṣāṣṭakam ch. 1

The potency that makes the inconceivable conceivable and the impossible possible.

Kṛṣṇa is simultaneously the doer and the non-doer

kartum akartum anyathā kartuṁ - saḥ iśvaraḥ

Paramātma-Sandarbha 93

kartum—to do; akartum—not to do; anyathā—otherwise; kartum—to do; saḥ—He; iśvaraḥ—the Supreme.

He who has the power to do anything, to undo anything, or to change anything

into anything else is Iśvara. Although He is the doer, He is nonetheless the non-doer.

Kṛṣṇa is everyone's maintainer, shelter and origin

yato vā imāni bhūtāni jāyante yena jātāni jīvanti

yat prayanty abhisaṁviśanti tad vijijñāsasva tad brahma

Taittirīya Up. 3.1.1/Paramātma Sand. 55/JD ch.15,18/BPKG p.282/KGH (P)

yataḥ—from whom; vai—indeed; imāni—these; bhūtāni—beings; jāyante—are born;

yena—by whom; jātāni—born; jīvanti—live; yat—what; prayanti—go; abhāsaṁviśanti—

enter; tat—that; vijijñāsasva—you should try to know; tat—that; brahma—the Supreme.

One should enquire about that Brahman from whom all living entities are born,

by whom their existence is maintained and into whom they all ultimately enter.

Kṛṣṇa is everyone's maintainer and provider

nityo nityānāṁ cetanaś cetanānām

eko bahūnāṁ yo vidadhāti kāmān

Kaṭha Upaniṣad 2.2.13/BPKG p. 406/JD ch. 1,12,18,

nityaḥ—the singular eternal; nityānām—of the plural eternals; cetanaḥ—the singular

conscious being; cetanānām—of the plural conscious beings; ekaḥ—that

one; bahūnām—of the many; yaḥ—He who; vidadhāti—supplies; kāmān—all

desires or necessities of life.

He is the chief eternal Being among all eternal beings, and the Supreme conscious

Being among all conscious beings. That one Supreme fulfills the desires of

all the others and provides them with everything they need.

Kṛṣṇa is one, yet becomes many by His inconceivable desire

eko bahu syām / ekaṁ bahu syām

Chāndogya Upaniṣad 6.2.3/Taittirīya Upanishad/BG 9.7 pt/CC Madhy 20.173 pt/BS 35 pt

eko/ekam—one; bahu—many; syām—I will become.

Śrī Bhagavān desired: Although I am one, I shall become many. (Kṛṣṇa is One

and upon His desire becomes many. Yet becoming many, still remains One).

tad aikṣata bahu syām

tat—(by) that; aikṣata—glance; bahu—many; syām—I will become.

By that glance He becomes many.

so ’kāmayata bahu syāṁ prajāyeya

Bṛhad-āraṇyaka Upaniṣad 1.2.4/SB 10.87.31 pt

He desired, ’Let Me become many by expanding into progeny.’

eko 'pi san bahudhā yo 'vabhāti

Vedānta-sūtra 1.2.32 pt (Balādeva Vidyābhūṣaṇa)

Although He is one, the Supreme Personality of Godhead manifests as many.

Infinity minus infinity equals infinity

oṁ pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

Śrī Īśopaniṣad, Invocation

oṁ—the Complete Whole; pūrṇam—perfectly complete; adaḥ—that; pūrṇam—perfectly complete; idam—this phenomenal world; pūrṇāt—from the all-perfect; pūrṇam—complete unit; udacyate—is produced; pūrṇasya—of the Complete

Whole; pūrṇam—completely, all; ādāya—having been taken away; pūrṇam—the

complete balance; eva—even; avaśiṣyate—is remaining.

The Personality of Godhead is perfect and complete, and because He is completely

perfect, all emanations from Him, such as this phenomenal world, are perfectly

equipped as complete wholes. Whatever is produced of the Complete

Whole is also complete in itself. Because He is the Complete Whole, even though

so many complete units emanate from Him, He remains perfectly complete.

All beings are in Me, but I am not in them

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ

BG 9.4

mayā—by Me; tatam—pervaded; idam—this; sarvam—all; jagat—cosmic manifestation;

avyakta-mūrtinā—by the unmanifested form; mat-sthāni—in Me; sarva-bhūtāni—

all living entities; na—not; ca—also; aham—I; teṣu—in them; avasthitaḥ—situated.

By Me, in My unmanifested form, this entire universe is pervaded. All beings

are in Me, but I am not in them.

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram

bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ

BG 9.5

na—never; ca—also; mat-sthāni—situated in Me; bhūtāni—all creation; paśya—just

see; me—My; yogam aiśvaram—inconceivable mystic power; bhūta-bhṛt—the maintainer

of all living entities; na—never; ca—also; bhūta-sthaḥ—in the cosmic manifestation;

mama—My; ātmā—Self; bhūta-bhāvanaḥ—the source of all manifestations.

And yet everything that is created does not rest in Me. Behold My mystic opulence!

Although I am the maintainer of all living entities and although I am everywhere, I

am not a part of this cosmic manifestation, for My Self is the very source of creation.

Vikāra (vastu-pariṇāma-vāda) and Vivarta-vāda

sa-tattvato' nyathā-buddhir vikāra ity udāhṛitaḥ

atattvato' nyathā prathā vivarta ity udāhṛtaḥ

Sadānanda Yogindra, Vedānta-sāra 59/JD ch. 18

The word vikāra (transformation or modification) means that something appears to

be what it is factually not. When a real substance takes another form it is called vikāra.

An example of this is the transformation of milk into yogurt. When something is mistaken

for something else it is called vivarta, or illusion, as when a rope is taken to be a snake.22

You work, though You are inactive; You take birth, though You are unborn

janma karma ca viśvātmann ajasyākartur ātmanaḥ

tiryaṅ-nṝṣiṣu yādaḥsu tad atyanta-viḍambanam

SB 1.8.30

janma—birth; karma—activity; ca—and; viśva-ātman—O soul of the universe;

ajasya—of the unborn; akartuḥ—of the inactive; ātmanaḥ—of the vital energy;

tiryak—animal; nṛ—human being; ṛṣiṣu—in the sages; yādaḥsu—in the aquatics;

tat—that; atyanta—veritable; viḍambanam—bewildering.

[Queen Kuntī said:] "Of course it is bewildering, O soul of the universe, that

You work, though You are inactive, and that You take birth, though You are the

vital force and the unborn. You Yourself descend amongst animals, men, sages and

aquatics. Verily, this is bewildering."

As Bala-Gopāla You were afraid, though fear personified is afraid of You

gopy ādade tvayi kṛtāgasi dāma tāvad

yā te daśāśru-kalilāñjana-sambhramākṣam

vaktraṁ ninīya bhaya-bhāvanayā sthitasya

sā māṁ vimohayati bhīr api yad bibheti

SB 1.8.31

gopī—the cowherd lady (Yaśodā); ādade—took up; tvayi—on Your; kṛtā-gasi—who performed

naughty deeds (by breaking the butter pot); dāma—rope; tāvat—at that time; yā—

that which; te—Your; daśā—situation; aśru-kalila—overflooded with tears; añjana—ointment;

sambhrama—perturbed; akṣam—eyes; vaktram—face; ninīya—downwards; bhayabhāvanayā—

by thoughts of fear; sthitasya—of the situation; sā—that; mām—me; vimohayati—

bewilders; bhīḥ api—even fear personified; yat—whom; bibheti—is afraid.

[Queen Kuntī said:] "My dear Kṛṣṇa, Yaśodā took up a rope to bind You when

You committed an offense, and Your perturbed eyes overflowed with tears, which

washed the mascara from Your eyes. And You were afraid, though fear personified

is afraid of You. This sight is bewildering to me."

The Śruti on the subject of Acintya-bhedābheda-tattva

eko vaśī sarvabhūtāntarātmā

ekaṁ rūpaṁ bahudhā yaḥ karoti

tam ātmasthaṁ ye' nupaśyanti dhīras

teṣāṁ sukhaṁ śāśvataṁ netareṣām

Kaṭha Upaniṣad 2.2.12

Although His form is one, the Supersoul, who is the indwelling witness and controller

of all living beings, is manifest in innumerable ways. The wise who can see that

Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss.

Śrīmad Bhāgavatam on Acintya-bhedābheda-tattva

ṛte 'rthaṁ yat pratīyeta - SB 2.9.34 (see ch. 3)

yathā mahānti bhūtāni - SB 2.9.35 (see ch. 3)

yatra yena yato yasya yasmai yad yad yathā yadā

syād idaṁ bhagavān sākṣāt pradhāna-puruṣeśvaraḥ

SB 10.85.4

yatra—in which; yena—by which; yataḥ—from which; yasya—of which;

yasmai—unto which; yat yat—whatever; yathā—however; yadā—whenever;

syāt—comes into existence; idam—this (creation); bhagavān—the Supreme Lord;

sākṣāt—in His personal presence; pradhāna-puruṣa—of nature and its creator

(Mahā-Viṣṇu); īśvaraḥ—the predominator.

You are the Supreme Personality of Godhead, who manifest as the Lord of both

nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence,

however and whenever it does so, is created within You, by You, from You,

for You and in relation to You.

Transcendental science cannot be understood by material intelligence

aprākṛta vastu nahe prākṛta-gocara

veda-purāṇete ei kahe nirantara

CC Madhya 9.194

aprākṛta—spiritual; vastu—substance; nahe—not; prākṛta—of matter; gocara—

within the jurisdiction; veda-purāṇete—the Vedas and the Purāṇas; ei—this;

kahe—say; nirantara—always.

Spiritual substance is never within the jurisdiction of the material conception.

This is always the verdict of the Vedas and Purāṇas. (or:) The Vedas and Purāṇas

repeatedly warn against considering divine or non-material substance as under

the influence of material nature.

Mundane arguments cannot touch transcendental subject matters

acintyāḥ khalu ye bhāva na tāṁs tarkeṇa yojayet

prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam

Mahābhārata (Bhīṣma-parva 5.22)/JD ch. 13 p. 308/BPKG p. 446

acintyāḥ—inconceivable; khalu—certainly; ye—those; bhāvāḥ—subject matters; na—not; tān—them; tarkeṇa—by argument; yojayet—one may understand; prakṛtibhyaḥ—to material nature; param—transcendental; yat—that which; ca—and; tat—that; acintyasya—of the inconceivable; lakṣaṇam—a symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

tarkāpratiṣṭhānāt

Vedānta-sūtra 2.1.11

The Absolute Truth can never be established through argument or logic.

anumāna pramāṇa nahe īśvara-tattva-jñāne

kṛpā vinā īṣvarere keha nāhi jāne

CC Madhya 6.82

anumāna pramāṇa—evidence by hypothesis; nahe—there is not; īśvara-tattvajñāne—

in understanding the Absolute Truth, the Supreme Personality of Godhead; kṛpā vinā—without His mercy; īśvarere—the Supreme Lord; keha— anyone; nāhi—not; jāne—knows.

Gopīnātha Ācārya continued, “One can understand the Supreme Lord only by

His mercy, not by guesswork or hypothesis.”

pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

CC Madhya 6.87

tomāra—your; nāhika—there is not; doṣa—fault; śāstre—the scriptures; ei—this;

kahe—mention; pāṇḍitya-ādye—simply by scholarship, etc.; īśvara-tattva-jñāna—

knowledge of the truth of Īśvara; kabhu—ever; nahe—there is not.

“It is not your fault; it is the verdict of the scriptures. You cannot understand

the Supreme Personality of Godhead simply by scholarship.”

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭa

sattvena sāttvikatayā prabalaiś ca śāstraiḥ

prakhyāta-daiva-paramārtha-vidāṁ mataiś ca

naivāsura-prakṛtayaḥ prabhavanti boddhum

Stotra-Ratnam 15, Yamunācārya

O Lord. Those who are demoniac are unable to understand You by following

good behaviour, culture of the mode of goodness, activities in mode of goodness,

by logic, scripture, or even by the opinion of the famous scholars who know the

essence of the Absolute.

ullaṅghita-trividha-sīma-samātiśāyi

sambhāvanaṁ tava parivraḍim-asvabhāvam

māyā-balena bhavatā 'pi niguhyamānaṁ

paśyanti kecidaniśaṁ tvad-ananya-bhāvāḥ

Stotra-ratnam 13, Yamunācārya

All material objects are bound by three limitations: time, space and thought, but

Your unfathomable nature is beyond time, space and mental powers and there is nothing

equal or superior to it. Although You conceal Your inconceivable nature by Your

Yogamāyā potency, still, your unalloyed devotees are always able to perceive Your līlā.

Thus ends Chapter 9 – Acintya-bhedābheda-tattva

Chapter 10 – Varṇāśrama-dharma-tattva

Varṇas are based on qualities and conduct, not on birth

The arrangement of society in varṇas is based on the different qualities of people, rather than on their family lineage or birth

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma vibhāgaśaḥ

tasya kartāram api māṁ viddhy akartāram avyayam

BG 4.13/BPKG pp. 41,323,439

cātuḥ-varṇyam—the four divisions of human society; mayā—by Me; sṛṣṭam—created;

guṇa—of quality; karma—and work; vibhāgaśaḥ—in terms of division;

tasya—of that; kartāram—the father; api—although; mām—Me; viddhi—you

may know; akartāram—as the nondoer; avyayam—unchangeable.

The four divisions of human society were created by Me, in terms of their

respective qualities and characteristic work (not in terms of birth or family lineage).

And although I am the creator of this system, you should know that I am yet

the nondoer, being unchangeable.

In Kali-yuga everyone is born a śūdrā

kalau śūdrā sambhavāḥ

Skanda-Purāṇa

kalau—in the age of Kali; śūdrāḥ—the śūdrā class; sambhavāḥ—everyone is born.

In Kali-yuga (the present age) there are no brāhmaṇas by birth — everyone is

more or less a śūdrā (unqualified) by birth.

Divine Varṇāśrama

varṇāśramācāravatā puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

Viṣṇu-Purāṇa 3.8.9/CC Mad 8.58/JD ch. 7

varṇa-āśrama-ācāravatā—by behaving according to the system of four divisions of

social order and four divisions of spiritual life; puruṣeṇa—by a man; paraḥ—the

supreme; pumān—person; viṣṇuḥ—Lord Viṣṇu; ārādhyate—is worshiped; panthā—

way; na—not; anyat—another; tat-toṣa-kāraṇam—cause of satisfying the Lord.

The Supreme Person, Lord Viṣṇu, is worshiped by the proper execution of prescribed

duties in the system of varṇa and āśrama. There is no other way to satisfy

the Lord. One must be situated in the institution of varṇāśrama dharma.

The highest perfection is to please Śrī Hari and daivi-varṇāśrama establishes the flatform for that goal

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam

SB 1.2.13

ataḥ—so; pumbhiḥ—by the human being; dvija-śreṣṭhāḥ—O best among the twiceborn;

varṇa-āśrama—the institution of four castes and four orders of life; vibhāgaśaḥ—

by the division of; svanuṣṭhitasya—of one's own prescribed duties; dharmasya—occupational;

saṁsiddhiḥ—the highest perfection; hari—Śrī Hari; toṣaṇam—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection

one can achieve by discharging the duties prescribed for one's own occupation

according to caste divisions and orders of life is to please Śrī Hari.

Vaiṣṇava versus Smārta conceptions: A person of low birth should be

accepted as a brāhmaṇa and Guru if he manifests the qualities of Śrī Guru

yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam

yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet

SB 7.11.35/BPKG pp. 41, 323

yasya—of whom; yat—which; lakṣaṇam—symptom; proktam—described

(above);

puṁsaḥ—of a person; varṇa-abhivyañjakam—indicating the classification of varṇas:

(brāhmaṇa, kṣatriya, vaiśya, śūdra); yat—if; anyatra—elsewhere; api—also; dṛśyeta—is

seen; tat—that; tena—by that symptom; eva—certainly; vinirdiśet—one should designate.

If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as

described above, even if he has appeared in a different class, he should be accepted

according to those symptoms. In other words, if a person is born in a śūdra family

but has all the qualities of a Guru, he should be accepted not only as a brāhmaṇa but

as a bona fide Guru as well whereas a born brāhmaṇa with qualities of a śūdra should

accepted as a śūdra.

Only when one actually realises Brahma, the Supreme Spirit, one becomes a brāhmaṇa

janmanā jāyate śūdraḥ saṁskarād bhaved dvijaḥ

veda-pāṭhād bhaved vipro brahma jānātīti brāhmanaḥ

Smṛti-Vākya/Harmonist 15 p. 59

janmanā—by birth; jāyate—one is born; śūdraḥ—a śūdra; saṁskarāt—by the

process of reformatory ceremonies such as initiation by a spiritual master;

bhavet—one may become; dvijaḥ—twice-born; veda-pāṭhāt—through study of the

Vedas; bhaved—one can become; vipraḥ—inspired within; brahma—the Supreme

Spirit; jānāti—knows; iti—thus; brāhmanaḥ—a brāhmaṇa.

By birth everyone is a śūdra; by undergoing the purificatory saṁskāras under

the direction of a bona fide spiritual master, one becomes dvija, twice-born. One

who through study of the Vedas is inspired within his heart becomes a vipra, and

when one actually realises Brahma, the Supreme Spirit, one becomes a brāhmaṇa.

A brāhmaṇa is not a brāhmaṇa if he does not worship the complete Brahman, Śrī Kṛṣṇa

kulācāra-vihīno'pi dṛḍha-bhaktir jitendriyaḥ

praśastaṁ sarva-lokānāṁ na tv aṣṭādaśa-vidyakaḥ

bhakti-hīno dvijaḥ śāntaḥ saj-jāti-dharmikas tathā

Skanda-Purāṇa/Bhakti-Sandarbha 100

A person who, although not born in an aristocratic family and unaware of the

niceties of refined conduct, controls his senses and engages in unwavering devotional

service to the Supreme Lord, is famous and glorious among men. However,

a peaceful, nobly born brāhmaṇa, religious and learned in the eighteen sciences

who does not serve the Lord, is not glorious at all.

Whatever varṇa one is born into, he is most exalted if he performs bhakti

brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro yad ivetaraḥ

viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ

Bhakti-Sandarbha 100

In the Kāśī-khaṇḍa it is said: "Whether a brāhmaṇa, kṣatriya, vaiśya, śūdra, or

whatever, a person is most exalted if he engages in devotional service to Lord Viṣṇu."

Even if born a caṇḍāla, one is superior to a brāhmaṇa devoid of bhakti

caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ

hari-bhakti-vihīnaś ca dvijo 'pi śvapacādhamaḥ

Caitanya-Maṅgala (?)/Saṁskāra Dīpikā 14

caṇḍāla—one born as a dog-eater; api—although; dvija-śreṣṭha—the best of the

twice-born (or muni-śreṣṭha—the best of sages); hari-bhakti-parāyaṇaḥ—

absorbed in devotion to Śrī Hari; hari-bhakti-vihīnaḥ—one devoid of devotional

service to Śrī Hari; ca—and; dvijaḥ—twice-born; api—although; śvapacaadhamaḥ—

lower than a dogeater;.

Even if one is born in the family of a caṇḍāla, if one engages in the devotional

service of the Lord, he becomes the best of brāhmaṇas. But a brāhmaṇa who is

devoid of devotional service is on the level of the lowest dog-eater.

Śrīla Bhaktivedānta Swāmī Prabhupāda: ”Whoever understands Brahman is called a

brāhmaṇa, and when a brāhmaṇa engages in devotional service, he is called a Vaiṣṇava.

By accepting dīkṣā from a bone fide Guru, one automatically becomes a brāhmaṇa.”

Even those of the lowest birth can be purified by sādhu-saṅga

kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ

ye ’nye ca pāpā yad-apāśrayāśrayāḥ

śudhyanti tasmai prabha-viṣṇave namaḥ

SB 2.4.18/CC Madhya 24.179

kirāta—a province of old Bhārata; hūṇa—part of Germany and Russia; āndhra—a

province of southern India; pulinda—the Greeks; pulkaśāḥ—another province;

ābhīra—part of old Sind; śumbhāḥ—another province; yavanāḥ—the Turks;

khasa-ādayaḥ—the Mongolian province; ye—even those; anye—others; ca—

also;

pāpāḥ—addicted to sinful acts; yat—whose; apāśraya-āśrayāḥ—having taken shel-

ter of the devotees of the Lord; śudhyanti—at once purified; tasmai—unto Him;

prabha-viṣṇave—unto the powerful Viṣṇu; namaḥ—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of

the Khasa races and even others addicted to sinful acts can be purified by taking

shelter of the devotees of the Lord, due to His being the supreme power. I offer

my respectful obeisances unto Him.

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim

BG 9.32

mām—of Me; hi—certainly; pārtha—O son of Pṛthā; vyapāśritya—particularly taking

shelter; ye—those who; api—also; syuḥ—are; pāpa-yonayaḥ—born of a sinful

family; striyaḥ—women; vaiśyāḥ—mercantile people; tathā—also; śūdrāḥ—lowerclass

men; te api—even they; yānti—go; parām—to the supreme; gatim—destination.

O Pārtha (Arjuna), anyone who takes shelter of Me, even the low-born, as well as

women, merchants, śūdras, or whoever, will certainly attain the supreme destination.

Following the Varṇāśrama system is useless without a taste for Hari-kathā

yaśaḥ śriyām eva pariśramaḥ paro

varṇāśramācāra-tapaḥ-śrutādiṣu

avismṛtiḥ śrīdhara-pāda-padmayor

guṇānuvāda-śravaṇādarādibhiḥ

SB 12.12.54

yaśaḥ—in fame; śrīyām—and opulence; eva—only; pariśramaḥ—the labour;

paraḥ—great; varṇa-āśrama-ācāra—by one's execution of duties in the varṇāśrama

system; tapaḥ—austerities; śruta—hearing of sacred scripture; ādiṣu—and so on;

avismṛtiḥ—without forgetting; śrīdhara—of the maintainer of the goddess of fortune;

pāda-padmayoḥ—of the lotus feet; guṇa-anuvāda—of the chanting of the

qualities; śravaṇa—by hearing; ādara—respecting; ādibhiḥ—and so on.

The great endeavor one undergoes in executing the ordinary social and religious

duties of the varṇāśrama system, in performing austerities, and in hearing

from the Vedas culminates only in the achievement of mundane fame and opulence.

But by respecting and attentively hearing the recitation of the transcendental

qualities of the Supreme Lord, the husband of the goddess of fortune, one

can unfailingly remember His lotus feet.

Without bhakti, one's position in varṇāśrama is useless

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram

na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

SB 11.5.3/CC Madhya 22.28, 22.112, 24.142

ye—anyone who; eṣām—of those divisions of social and spiritual orders;

puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—

the source of everyone; īśvaram—the supreme controller; na—not; bhajanti—

worship; avajānanti—or who neglect; sthānāt—from their proper place;

bhraṣṭāḥ—being fallen; patanti—fall; adhaḥ—downward into hellish conditions.

If one simply maintains an official position in the four varṇas and āśramas but

does not worship the Supreme Lord, he falls down from his puffed-up position into

a hellish condition.

Without taking shelter of Me, the followers of varṇāśrama waste their lives

yadi māṁ prāptum icchanti prāpnuvanty eva nānyathā

kalau kaluṣa-cittānāṁ vṛthāyuḥ-prabhṛtīni ca

bhavanti varṇāśramiṇāṁ na tu mac-charaṇārthinām

Bhakti-Sandarbha 99

In Brahman-vaivarta Purāṇa Lord Viṣṇu tells Lord Śiva: "If the living entities

desire to attain Me they should take shelter of Me. Their hearts polluted by Kaliyuga,

the followers of varṇāśrama waste their lives and everything they possess.

This is not true for they who take shelter of Me. They do not waste their lives."

Brahmacārīs must be under the guidance of Guru and dedicate everything to him

brahmacārī guru-kule vasan dānto guror hitam

ācaran dāsavan nīco gurau sudṛḍha-sauhṛdaḥ

SB 7.12.1

[śrī-nāradaḥ uvāca—Śrī Nārada Muni said]; brahmacārī— one who practices realization

of brahma; guru-kule—at the āśrama of the Guru; vasan—residing; dāntaḥ—

who is sense-controlled; guroḥ hitam—only for the benefit of the Guru (not

for one's personal benefit); ācaran—acting; dāsa-vat—like a humble servant;

nīcaḥ—submissive, obedient; gurau—unto the spiritual master; su-dṛḍha—firmly;

sauhṛdaḥ—with friendship and affection.

Nārada Muni said, A student should practice completely controlling his sens-

es. He should be submissive and should have an attitude of firm friendship and

affection for the spiritual master. With an unwavering vow, the brahmacārī should

live at the Guru-kula, only for the benefit of the Guru.

aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam

devareṇa sutotpattiṁ kalau pañca vivarjayet

Brahma-vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180)/ CC Ādi 17.164

aśva-medham—a sacrifice offering a horse; gava-ālambham—a sacrifice of cows;

sannyāsam—the renounced order of life; pala-paitṛkam—an offering of oblations of

flesh to the forefathers; devareṇa—by a husband's brother; suta-utpattim—begetting

children; kalau—in the Age of Kali; pañca—five; vivarjayet—one must give up.

In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice,

the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the

offering of oblations of flesh to the forefathers, and a man's begetting children in

his brother's wife.

Śrīla Nārāyaṇa Mahārāja explains: This refers to karma-sannyāsa and jñāna-sannyāsa

(ekadaṇḍi), not to bhakti-(tridaṇḍi-)sannyāsa, otherwise Mahāprabhua and His associates would not have taken sannyāsa. Tridaṇḍī refers to the three eternals, bhakti, bhakta and Bhagavān. (See 'Five Essential Essays' (Prabhanda Pañcakam) for an extended discussion of this point).

One who gives up sannyāsa and falls into household life is a vāntāśī

yaḥ pravrajya gṛhāt pūrvaṁ tri-vargāvapanāt punaḥ

yadi seveta tān bhikṣuḥ sa vai vāntāśy apatrapaḥ

SB 7.15.36

yaḥ—one who; pravrajya—being finished for good and leaving for the forest (being situated in transcendental bliss); gṛhāt—from home; pūrvam—at first; tri-varga—the three principles of dharma, artha and kāma; āvapanāt—from the field in which they are sown; punaḥ—again; yadi—if; seveta—should accept; tān—materialistic activities; bhikṣuḥ—a person who has accepted the sannyāsa order; saḥ—that person; vai—indeed; vānta-āśī—one who eats his own vomit; apatrapaḥ—without shame.

One who accepts the sannyāsa order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely dharma

(religion), artha (economic gain) and kāma (sense gratification). One who

first accepts sannyāsa but then returns to such materialistic activities is to be

called a vāntāśī, or one who eats his own vomit. He is indeed a shameless person.

See Gauḍīya Kaṇṭhahāra for an extensive view of Varṇāśrama-dharma-tattva

Thus ends Chapter 10 – Varṇāśrama-dharma-tattva and the first division - Sambandha-tattva

2nd Division: Abhidheya-tattva

The process of attaining the supreme goal

Śrī Guru-Sevā and Śrī Nāma-Saṅkīrtana will Bestow

Śrī Rādhā-Kṛṣṇa Caraṇa

Abhidheya means the natural meaning, what flows naturally from the Vedas. Vedas

explain what we must do. That is abhidheya. The natural implication of the śruti has been extended to us by Kṛṣṇa, "Do this and come to Me." That is abhidheya (SSM).

The word abhidheya comes from the verbal root abhidhā, which means "to set forth or explain," and the word abhidheya literally means "that which is worthy of explanation."

The means by which kṛṣṇa-prema can be achieved is the fundamental truth (tattva) that is most worthy of explanation. The process by which the ultimate goal is achieved, is the practice of sādhana-bhakti (JD). Śrīla Nārāyaṇa Mahārāja explains that while the mercy of Guru and Kṛṣṇa is essential, it is equally essential for one to practice the process, sādhana-bhakti. Practice leads to perfection. One may get sambandha and prayojana by mercy, but without one's own endeavour, one will not qualify to receive the mercy. By trying one's best to serve Śrī Guru and Vaiṣṇavas, their hearts will melt and they will bestow their mercy. Therefore abhidheya, or practice, is the link between sambandha and prayojana. Furthermore, Śrīla Nārāyaṇa Mahārāja explains, "One must follow a clearly defined sequence (as given by śāstra, previous ācāryas and Śrī Guru). It is quite impossible for those who transgress this

sequence

to enter the realm of bhakti” (PP). And, “The jīva’s only goal is to worship Śrī

Gaurasundara, who is resplendenet with the lustre and sentiment of Śrī Rādhā. The

worship and service of Śrī Guarasundara are performed only through nāma-saṅkīrtana.

By this process, which is the most powerful of the nine kinds of bhakti, all the limbs of

bhakti are practiced.” (BR 1.1, pt)

Chapter 11 – Abhidheya-tattva

The Superiority and Independence of Bhakti

(Over Karma, Jñāna and Yoga)

1. Human Life is Meant for the Spiritual Perfection of Bhakti

2. Karma, Jñāna & Yoga - Steps to Bhakti

3. Karma -Fruitive Activities

4. Jñāna - Impersonal Knowledge

5. Aṣṭāṅga Yoga - Mystic Powers

6. Bhukti, Mukti & Siddhis are Obstacles for Bhakti

7. Real Knowledge Leads to Kṛṣṇa-bhakti

8. Bhakti is Superior to and Independent of Karma and Jñāna

Introduction:

1) Karma refers to fruitive or reward-seeking activities. The karmis' goal is svarga, the

heavenly planets, or material prosperity and sense gratification (regulated by scriptural

injunctions). Below the karmīs are the viṣayīs, the unrestricted sense enjoyers

(immoral atheists) who are considered no better than animals by Vedic standards.

2) Jñāna refers to impersonal knowledge, the conception of God as impersonal

Brahman. The jñānīs’ goal is impersonal liberation or Brahman realisation, merging

into the brahmajyoti, the effulgence emanating from Śrī Kṛṣṇa (nirvāṇa).

3) Yoga refers to mystic yoga or aṣṭāṅga-yoga, the cultivation of mystic powers.

The yogīs’ goal is Paramātma realisation and they end up attaining impersonal liberation

(mokṣa) similar to the jñānīs.

Karmīs and viṣayīs are on the level of exploitation. Jñānīs and yogīs are on the

level of renunciation (the negation of material existence). Neither is really spiritual

because they are self-serving. However, there is a third, superior option, the

level of dedication, of loving devotional service to Śrī Kṛṣṇa. This is bhakti. The

bhaktas’ goal is love of God. Kṛṣṇa-bhakti, which is the ultimate goal of human

life, is independent of the other paths while all other paths depend on bhakti for

attaining their respective goals (See Diagram 1 in the Appendix).

3) Human Life is Meant for the Spiritual Perfection of Bhakti

This rare human body, although temporary, affords the opportunity for the

ultimate good fortune - cultivation of Kṛṣṇa-bhakti

labdhvā su-durlabham idaṁ bahu-sambhavānte

mānuṣyam artha-dam anityam apīha dhīraḥ

tūrṇaṁ yateta na pated anu-mṛtyu yāvan

niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

SB 11.9.29/BPKG pp. 57,198

labdhvā—having obtained; su-durlabham—that which is very difficult to obtain; idam—this;

bahu—many; sambhava—births; ante—after; mānuṣyam—human form of life; artha-dam—

which awards great value; anityam—not eternal; api—although; iha—in this material

world; dhīraḥ—one who has sober intelligence; tūrṇam—immediately, without wasting a

single moment; yateta—should endeavor; na—not; patet—has fallen; anu-mṛtyu—always

subject to death; yāvat—as long as; niḥśreyasāya—for ultimate perfection; viṣayaḥ—sense

gratification; khalu—always; sarvataḥ—in all conditions; syāt—is possible.

This human birth is very rare, because it is only attained after many lifetimes.

Although temporary, it can give the highest benefit and be a springboard leading

to spiritual perfection. After all, sense gratification is available even in the most

abominable species, whereas spiritual perfection is possible only for a human being.

Therefore, an intelligent person should immediately, without wasting a single

moment, begin to endeavour with one-pointed dedication to achieve the

ultimate

good fortune, before death comes. And what is this ultimate good fortune?

Cultivation of kṛṣṇa-bhakti. (One cannot obtain this ultimate perfection without

sādhu-saṅga, which is difficult to obtain in any species other than the human form).

This human birth is very rare, therefore take the association of sādhus and cross over this ocean of birth and death.

bhajahū re māna, śrī nanda-nandana, abhaya-caraṇāravinda re

durlabha mānava-janama sat-saṅge, taraha e bhāva-sindhu re

e dhana, yauvana, putra, parijana, ithe ki āche paratīti re

kamala-dala-jala, jīvana talamala, bajahū hari-pada niti re

Bhajahū Re Māna, Śrīla Govinda dāsa Kavirāja/SGG p. 87

O mind, serve the lotus feet of Śrī Nanda-nandana, which bring fearlessness.

This human birth is very rare. Take the association of sādhus and cross over this

ocean of birth and death. Wealth, youth, sons and relatives - what real happiness

do they hold? This life is flickering like a drop of water on a lotus leaf and there

is no gaurantee when it will end. Therefore, always serve the lotus feet of Śrī Hari.

The human body is very rare, therefore one should practice bhakti from an early age

kaumāra ācaret prājño dharmān bhāgavatān iha

durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam

SB 7.6.1

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; kaumāraḥ—in the tender age of

childhood; ācaret—one should practice; prājñaḥ—one who is intelligent;

dharmān—dharmic duties; bhāgavatān—which are devotional service unto Śrī

Bhagavān; iha—in this life; durlabham—very rarely obtained; mānuṣam—human;

janma—birth; tat—that; api—even; adhruvam—impermanent, temporary; arthadam—

that which awards great benefit.

Śrī Prahlāda said: One who is sufficiently intelligent should use the human form of

body from the very beginning of life—in other words, from the tender age of childhood—

to practice the activities of devotional service, giving up all other engagements.

The human body is most rarely achieved, and although temporary like other bodies, it is

meaningful and beneficial because in human life one can perform devotional service.

Even a slight amount of sincere devotional service can give one complete perfection.

A moment lost cannot be regained for all the money in the world

āyuṣaḥ kṣaṇa eko ’pi na labhya svarṇa-koṭibhiḥ

na cen nirarthakaṁ nītiḥ kā ca hānis tato ’dhikā

Nīti Śāstra

āyuṣaḥ—of life; kṣanaḥ—a moment; ekaḥ—one; api—even; na—not; labhyaḥ—obtainable;

svarṇa-koṭibhiḥ—for millions of gold coins; na cet—if not; nirarthakam—useless;

nītiḥ—behavior; kā—what; ca—and; hāniḥ—loss; tataḥ—than that; adhikā—greater.

Even one moment of life wasted in idle pursuits cannot be regained with all the

wealth in the world. Therefore, what greater loss is there than time spent uselessly?

Human life without Dharma is no better than animal life

āhāra-nidrā-bhaya-maithunaṁ ca sāmānyam etat paśubhir narāṇām

dharmo hi teṣām adhiko viśeṣo dharmeṇa hīnāḥ paśubhiḥ samānāḥ

Hitopadeśa 25/Jaiva-Dharma, Introduction

āhāra—eating; nidrā—sleeping; bhaya—fearing; maithunam ca—and sex life;

sāmānyam—in common; etat—this group of activities; paśubhiḥ—with the animals;

narāṇām—of the men; dharmaḥ—the essence of one’s spiritual nature and

function; hi—indeed; teṣām—of them; adhikaḥ—the better thing; viśeṣaḥ—the

special property; dharmeṇa—spiritual life; hīnāḥ—without; paśubhiḥ—with the animals; samānāḥ—on the same platform.

Animals are similar to human beings in the matters of eating, sleeping, mating

and defending. Yet the ability to practice spiritual life is unique to human beings,

thus without dharma they are nothing but animals.

Preyaḥ (temporary enjoyment) versus Śreyaḥ (eternal benefit)

śreyaś ca preyaś ca manuṣyameta-stau samparītya vivinakti dhīraḥ

śreyo hi dhīro' bhipreyaso vṛṇīte preyo mando yogakṣemād vṛṇīte

Kaṭha Upaniṣad. 1.2.2

Every soul has the option of accepting either the path of spiritual realisation

(śreyaḥ) or the path of sense gratification (preyaḥ). The wise, after carefully weighing

these two, accept the path of spiritual well-being, whereas deluded conditioned

souls prefer the path of sense enjoyment.

Pravṛtti-mārga (attachment) versus Nivṛtti-mārga (detachment)

pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā

Manu-saṁhitā 5.56/Jaiva-Dharma ch. 10

pravṛttiḥ—activities of attachment; eṣā—this; bhūtānām—conditioned living

beings in the material world; nivṛttiḥ—activities of detachment; tu—but; mahāphalā—

the greatest fruit.

Everyone in material life is attracted to furthering the way of attachment

(pravṛtti-marga), but the greatest treasure is to be gained by following the path of

detachment (nivṛtti-marga).

Nivṛtti-mārga - decreasing the propensity to enjoy

sei śāstre kahe, pravṛtti-nivṛtti-mārga-bheda

nivṛtti-mārge jīva-mātra-vadhera niṣedha

CC Ādi 17.256

sei śāstre—in your scripture (the Koran); kahe—it is ordered; pravṛtti—of attachment;

nivṛtti—of detachment; mārga—paths; bheda—difference; nivṛtti—of

detachment; mārge—on the path; jīva-mātra—of any living entity; vadhera—of

killing; niṣedha—prohibition.

According to your scripture (the Koran), there are two ways of advancement—

through increasing the propensity to enjoy, and through decreasing the propensity

to enjoy. On the path of decreasing attachment (nivṛtti-mārga), the killing of animals

is prohibited.

Unless one gives up the four sinful activities, spiritual perfection is not possible

na māṁsa-bhakṣaṇe doṣo na madye na ca maithune

pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalā

Manu-saṁhitā 5.56

It may be considered that meat-eating, intoxication and sex indulgence are natural

propensities of the conditioned souls, and therefore such persons should not be

condemned for these activities. But unless one gives up such sinful activities, there

is no possibility of achieving the actual perfection of life.

What is the most wonderful thing in this world?

ahany ahani bhūtāni gacchantīha yamālayam

śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param

Mahābhārata, Vana-parva 313.116

ahani ahani—day after day; bhūtāni—many living entities; gacchanti—go; iha—

in this world; yamālayam—to the abode of Death; śeṣāḥ—those who are remaining;

sthāvaram—a permanent situation; icchanti—aspire for; kim—what;

āścaryam—wonderful; ataḥ param—more than this.

[King Yudiṣṭhira's answer to Yamarāja's question:] Every day, hundreds

and millions

of living entities go to the kingdom of death. Still, those who are remaining

aspire for a permanent situation and think that death will never come to them.

What could be more wonderful than this?

aihiṣṭaṁ yat tat punar-janma-jayāya?

Rāmayana (Viśvamitra Muni enquires from King Daśaratha)

aihiṣṭam—desired; yat—which; tat—that; punaḥ—again; janma—birth; jayāya—conquering.

Is everything going well in your endeavor to conquer the repetition of birth and death?

Austerities are useless if not connected with Kṛṣṇa-bhakti

ārādhito yadi haris tapasā tataḥ kim

nārādhito yadi haris tapasā tataḥ kim

antar bahir yadi haris tapasā tataḥ kim

nāntar bahir yadi haris tapasā tataḥ kim

Nārada Pañcarātra/CB 1.2.70/Caitanya Maṅagla 2.3/Mukunda-māla-stotra 21 pt

ārādhitaḥ—worshiped; yadi—if; hariḥ—Kṛṣṇa; tapasā—by austerities; tataḥ—

then; kim—what is the use?; na—not; ārādhitaḥ—worshiped; yadi—if; hariḥ—Śrī

Hari, Kṛṣṇa; tapasā—by austerities; tataḥ—then; kim—what is the use?; antar—

within; bahir—outside; yadi—if; haris—Śrī Hari; tapasā—by austerities; tataḥ—

then; kim—what is the use? nāntar—neither within; bahir—nor without; yadi—

if; haris—Śrī Kṛṣṇa; tapasā—by austerities; tataḥ—then; kim—what is the use?

If one is worshiping Śrī Kṛṣṇa properly, what is the use of severe penances? And

if one is not properly worshiping Śrī Kṛṣṇa, what is the use of severe penances? If

Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of

severe penances? And if Śrī Kṛṣṇa is not seen within and without everything,

then what is the use of severe penances?

To be fixed in that for which one is qualified is real piety

sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ

viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ

SB 11.21.2

sve sve—each in his own; adhikāre—position; yā—such; niṣṭhā—steadiness; saḥ—this;

guṇaḥ—piety; parikīrtitaḥ—is declared to be; viparyayaḥ—the opposite; tu—indeed; doṣaḥ—

impiety; syāt—is; ubhayoḥ—of the two; eṣaḥ—this; niścayaḥ—the definite conclusion.

Being fixed in the position for which one is qualified is virtuous while accepting a

position for which one is unqualified - is irresponsible and considered impious. (or)

The ṛṣis have definitely ascertained that steadiness in one’s own position is declared

to be actual piety, whereas deviation from one’s position is considered impiety. In this

way the two are definitely ascertained.

Better to do one’s duty imperfectly than to adopt another’s dharma

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt

sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ

BG 3.35

śreyān—far better; sva-dharmaḥ—one’s prescribed duties; viguṇaḥ—even faulty;

para-dharmāt—than duties mentioned for others; su-anuṣṭhitāt—perfectly done;

sva-dharme—in one’s prescribed duties; nidhanam—destruction; śreyaḥ—better;

para-dharmaḥ—duties prescribed for others; bhaya-āvahaḥ—dangerous.

It is better to do one's duty poorly than to do another's duty perfectly. It is better

to die doing one's duties than to leave them and follow another's dharma, for

to follow another's dharma is dangerous.

Thus ends section 1) Human Life is Meant for Bhakti

4) Karma, Jñāna & Yoga - Steps to Bhakti

Three different paths for spiritual elevation: Karma, Jñāna & Bhakti

yogās trayo mayā proktā nṝṇāṁ śreyo-vidhitsayā

jñānaṁ karma ca bhaktiś ca nopāyo 'nyo 'sti kutracit

SB 11.20.6

[śrī-bhagavān uvāca—Śrī Bhagavān said:] yogāḥ—processes; trayaḥ—three;

mayā—by Me; proktāḥ—described; nṝṇam—of human beings; śreyaḥ—perfection;

vidhitsayā—desiring to bestow; jñānam—the path of speculative knowledge;

karma—the path of fruitive actions; ca—also; bhaktiḥ—the path of devotion; ca—

also; na—no; upāyaḥ—means; anyaḥ—other; asti—exists; kutracit—whatsoever.

The Supreme Lord said: My dear Uddhava, because I desire that human beings may

achieve perfection, I have presented three paths of advancement—the path of fruitive

action (karma), the path of impersonal knowledge (jñāna) and the path of devotion

(bhakti). Besides these three there is absolutely no other means of elevation.

Different paths for different adhikāras

nirviṇṇānāṁ jñāna-yogo nyāsinām iha karmasu

teṣv anirviṇṇa-cittānāṁ karma-yogas tu kāminām

SB 11.20.7

nirviṇṇānām—for those who are disgusted; jñāna-yogaḥ—the path of speculative

knowledge; nyāsinām—for those who are renounced; iha—in this world; karmasu—

in ordinary material activities; teṣu—in those activities; anirviṇṇa—not disgusted;

cittānām—for those with such consciousness; karma-yogaḥ—the path of karmayoga;

tu—indeed; kāminām—for those who still desire material happiness.

Out of these three paths, those who are disgusted with fruitive work and desire to

renounce material life are qualified for jñāna-yoga. Those who are still charmed by

fruitive work, having many desires yet to fulfill, are qualified for karma-yoga.

As long as one is not satiated by fruitive activity he should follow karma-kāṇḍa

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

SB 11.20.9/CC Madhya 22.61/JD ch. 10

tāvat—up to that time; karmāṇi—fruitive activities; kurvīta—one should execute;

na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of narrations about

Me; śravaṇa-ādau—in śravaṇam, kīrtanam and so on; vā—or; śraddhā—faith;

yāvat—as long as; na—not; jāyate—is awakened.

Until a person has not developed indifference to fruitive activity and material

enjoyment, and has not awakened his faith in hearing and discussing My kathā, he

should follow the regulative principles on the path karma outlined by the Vedas.

Those who have faith in Hari-kathā are qualified for bhakti

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ

SB 11.20.8/CC Madhya 22.50

yadṛcchayā—somehow or other by good fortune; mat-kathā-ādau—in the narrations

and glorification of My pastimes; jāta—awakened; śraddhaḥ—faith; tu—

indeed; yaḥ—one who; pumān—a person; na—not; nirviṇṇaḥ—disgusted; na—

not; ati-saktaḥ—very attached; bhakti-yogaḥ—the path of loving devotion;

asya—his; siddhi-daḥ—will award perfection.

If, by good fortune, one has developed faith in hearing the discussions of My

tattva and līlā and is not excessively attached to or disgusted by worldly things,

bhakti-yoga will award him perfection.

karmākarma vikarmeti veda-vādo na laukikaḥ

vedasya ceśvarātmatvāt tatra muhyanti surayaḥ

SB 11.3.43

[śrī-āvirhotraḥ uvāca—the sage Āvirhotra said:] karma—the execution of duties prescribed

by scripture; akarma—failure to perform such duties; vikarma—engagement in

forbidden activities; iti—thus; veda-vādaḥ—subject matter understood through the

Vedas; na—not; laukikaḥ—mundane; vedasya—of the vedas; ca—and; īśvaraātmatvāt—

because of coming from the Personality of Godhead Himself; tatra—in this

matter; muhyanti—become confused; sūrayaḥ—(even) great scholarly authorities.

The classifications of karma (duties enjoined by the Vedas) akarma (neglecting

such prescribed duties) and vikarma (engaging in forbidden activities) are

defined in the Vedas, which are of transcendental origin. Therefore, because the

Vedas emanate from God, even though sages and demigods are bewildered in trying

to understand them, they are conclusive.

parokṣa-vādo vedo 'yaṁ bālānām anuśāsanam

karma-mokṣāya karmāṇi vidhatte hy agadaṁ yathā

SB 11.3.44

parokṣa-vādaḥ—indirect statements, i.e. describing something as something else in

order to disguise its real nature; vedaḥ—Vedas; ayam—these; bālānām—of childlike

persons; anuśāsanam—guidance; karma-mokṣāya—for liberation from material

activities; karmāṇi—material activities; vidhatte—prescribe; hi—indeed; agadam—

a medicine; yathā—just as.

Childish and foolish people are attached to materialistic, fruitive activities,

although the actual goal of life is to become free from such activities. Therefore,

the Vedic injunctions indirectly lead one to the path of ultimate liberation (bhakti)

by first prescribing fruitive religious activities (karma), just as a father promises

his child candy so that the child will take his bitter medicine.

nācared yas tu vedoktaṁ svayam ajño 'jitendriyaḥ

vikarmaṇā hy adharmeṇa mṛtyor mṛtyum upaiti saḥ

SB 11.3.45

na ācaret—does not perform; yaḥ—who; tu—but; veda-uktam—what is prescribed

in the Vedas; svayam—himself; ajñaḥ—ignorant; ajita-indriyaḥ—not capable of controlling

his senses; vikarmaṇā—by forbidden conduct; hi—indeed; adharmeṇa—by

his sinful activities; mṛtyoḥ mṛtyum—death after death; upaiti—achieves; saḥ—he.

One should not prematurely give up Vedic injunctions, thinking them external

to the process of liberation. Rather, if an ignorant person who cannot control his

senses, ignores the Vedic injunctions, he will inevitably engage in irreligious and

impious activities, and thus will suffer repeated birth and death.

vedoktam eva kurvāṇo niḥsaṅgo 'rpitam īśvare

naiṣkarmyaṁ labhate siddhiṁ rocanārthā phala-śrutiḥ

SB 11.3.46

veda-uktam—the regulated activities described by the Vedas; eva—certainly;

kurvāṇaḥ—performing; nihsaṅgaḥ—without attachment; arpitam—offered;

īśvare—to the Supreme Lord; naiṣkarmyam—of liberation from material work

and its reactions; labhate—one achieves; siddhim—the perfection; rocanaarthā—

for the purpose of giving encouragement; phala-śrutiḥ—the promises of

material results given in the Vedic scriptures.

One who performs actions sanctioned by the Vedas, without attachment, and

who dedicates his work to the Supreme Lord is freed from the reactions of karma.

The promise of the fruits of karma mentioned in the Vedas is only meant to

encourage the foolish to engage in karma-yoga. [For all the above-reasons, the

Vedas sometimes encourage the path of karma, to gradually bring the foolish souls

to the platform of freedom from karma and full engagement in bhakti].

The ladder to perfection: karma - dharma - vairāgya - bhakti

neha yat karma dharmāya na virāgāya kalpate

na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ

SB 3.23.56

na—not; iha—here; yat—which; karma—work; dharmāya—for perfection of

religious life; na—not; virāgāya—for detachment; kalpate—leads; na—not;

tīrtha-pada—of the Lord's lotus feet; sevāyai—to devotional service; jīvan—living;

api—although; mṛtaḥ—dead; hi—indeed; saḥ—he.

Anyone whose work and activities (karma) do not elevate him to religious life

(dharma), whose religious life does not lead to renunciation (vairāgya) and

whose

renunciation does not lead to devotional service (bhakti) to the Supreme Lord is

counted among the living dead.

Thus ends section 2) Karma, Jñāna & Yoga - Steps to Bhakti

5) Karma - Fruitive Activities

The fruits of karma are temporary

iṣṭveha devatā yajñaiḥ svar-lokaṁ yāti yājñikaḥ

bhuñjīta deva-vat tatra bhogān divyān nijārjitān

SB 11.10.23

iṣṭvā—having worshiped; iha—in this world; devatāḥ—the demigods; yajñaiḥ—

with sacrifices; svaḥ-lokam—to the heavenly planets; yāti—goes; yājñikaḥ—the

performer of sacrifice; bhuñjīta—he may enjoy; deva-vat—like a god; tatra—therein;

bhogān—pleasures; divyān—celestial; nija—by himself; arjitān—achieved.

[The Lord said:] If one performs sacrifice, or karma-yoga according to varṇāśrāmadharma,

his fruits will be temporary. By satisfying the gods through sacrifice, he gets

good karma and goes to the heavenly planets where he enjoys as if he were a

god. He

thus enjoys the results of his good karma for a brief time in the heavenly planets.

When the karmī's accumulated piety is exhausted, he falls down from heaven

tāvat sa modate svarge yāvat puṇyaṁ samāpyate

kṣīṇa-puṇyaḥ pataty arvāg anicchan kāla-cālitaḥ

SB 11.10.26

tāvat—that long; saḥ—he; modate—enjoys life; svarge—in the heavenly planets;

yāvat—until; puṇyam—his pious results; samāpyate—are used up; kṣīṇa—

exhausted; puṇyaḥ—his piety; patati—he falls; arvāk—down from heaven; anicchan—

not desiring to fall; kāla—by time; cālitaḥ—pushed down.

As long as the piety accumulated from good karma is plentiful, he enjoys opulent

pleasures in the heavenly planets. When the accumulated piety of his good karma is

exhausted his time of enjoyment is finished, and he again falls down from heaven.

Karma-yoga does not give freedom from the cycle of birth and death

te taṁ bhuktvā svarga-lokaṁ viśālaṁ

kṣīṇe puṇye martya-lokaṁ viśanti

evaṁ trayī-dharmam anuprapannā

gatāgataṁ kāma-kāmā labhante

BG 9.21

te—they; tam—that; bhuktvā—enjoying; svarga-lokam—heaven; viśālam—vast;

kṣīṇe—being exhausted; puṇye—the results of their pious activities; martyalokam—

to the mortal earth; viśanti—fall down; evam—thus; trayī—of the three

Vedas; dharmam—doctrines; anuprapannāḥ—following; gata-āgatam—death and

birth; kāma-kāmāḥ—desiring sense enjoyments; labhante—attain.

When they have thus enjoyed heavenly sense pleasure, they again return to this

mortal world. Thus, those who are filled with desires and follow the Vedas to

attain material enjoyment achieve only flickering pleasure. They are then cast

down to suffer repeated birth and death.

Dharma is meant for elevation to bhakti, not for sense gratification

dharmasya hy āpavargyasya nārtho 'rthāyopakalpate

nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ

SB 1.2.9

dharmasya—occupational engagement; hi—certainly; āpavargyasya—ultimate

liberation; na—not; arthaḥ—end; arthāya—for material gain; upakalpate—is

meant for; na—neither; arthasya—of material gain; dharma-eka-antasya—for

one who is engaged in the ultimate dharma; kāmaḥ—sense gratification;

lābhāya—attainment of; hi—exactly; smṛtaḥ—is described by the great sages.

All dharmas are certainly meant for ultimate liberation. They should never be performed

for material gain. Further, according to sages, one engaged in the ultimate

dharma (bhakti-yoga) should never use material gain to cultivate sense gratification.

Life's desires should never be aimed at sensual enjoyment but at the Absolute Truth

kāmasya nendriya-prītir lābho jīveta yāvatā

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

SB 1.2.10

kāmasya—of desires; na—not; indriya—senses; prītiḥ—satisfaction; lābhaḥ—

gain; jīveta—self-preservation; yāvatā—so much so; jīvasya—of the living being;

tattva—the Absolute Truth; jijñāsā—inquiries; na—not; arthaḥ—end; yaḥ ca

iha—whatsoever else; karmabhiḥ—by occupational activities.

Life's desires should never be aimed at sensual enjoyment. One should not wish

for anything more than what is needed for self-preservation, because the real purpose

of human life is to inquire after the Absolute Truth. Nothing else should be the goal of one's works.

Attaining the eligibilty for bhakti

dāna-vrata-tapo-homa japa-svādhyāya-saṁyamaiḥ

śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate

SB 10.47.24/MK 1.6

dāna—by charity; vrata—strict vows; tapaḥ—austerities; homa—fire sacrifices; japa—private chanting of mantras; svādhyāya—study of Vedic texts; saṁyamaiḥ—and regulative principles; śreyobhiḥ—by auspicious practices; vividhaiḥ—various; ca—also; anyaiḥ—others; kṛṣṇe—to Lord Kṛṣṇa; bhaktiḥ—devotional service; hi—indeed; sādhyate—is realised.

Eligibility for devotional service unto Śrī Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

Śrīla Viśvanātha Cakravartīpāda explains: However, such pious acts can only lead to bhakti if they are connected to bhakti or performed as limbs of sādhana-bhakti (bhakty-unmukhī sukṛti). That is, real charity means to give charity to Śrī Guru and

Śrī Kṛṣṇa, real vrata means to fast on Ekadāśī, real tapas is to renounce sense pleasure

in order to please Kṛṣṇa, etc.

Without worshiping Kṛṣṇa, demigod worship goes against śāstric injunction

ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ

te 'pi mām eva kaunteya yajanty avidhi-pūrvakam

BG 9.23/BPKG p. 455

ye—those who; api—also; anya—of other; devatā—gods; bhaktāḥ—devotees; yajante—worship;

śraddhayā anvitāḥ—with faith; te—they; api—also; mām—Me; eva—only; kaunteya—

O son of Kuntī; yajanti—they worship; avidhi-pūrvakam—against śāstric injunction.

Those who faithfully dedicate themselves to the worship of demigods worship

Me indirectly, but their worship is done without the sanction of śāstra.

The Vaiṣṇava Guru never encourages the path of karma

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi

na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ

SB 6.9.50

svayam—personally; niḥśreyasam—the supreme goal of life, namely Kṛṣṇa-prema; vidvān—

a learned man; na—not; vakti—teaches; ajñāya—unto a foolish person not

conversant with the ultimate goal of life; karma—fruitive activities; hi—indeed; na—

not; rāti—administers; rogiṇaḥ—unto the patient; apathyam—something unconsumable;

vāñchataḥ—desiring; api—although; bhiṣak-tamaḥ—an experienced physician.

A person learned in the science of bhakti, will never instruct a foolish person

to engage in fruitive activities for material enjoyment, not to speak of helping him

in such activities, just as an experienced doctor never encourages a patient to eat

food injurious to his health, even if the patient desires it.

The path of karma is condemned in the Vedas

plavā hy ete adṛḍhā yajña-rūpā aṣṭādaśoktam avaraṁ yeṣu karma

etac chreyo ye' bhinandanti mūḍhā jarā-mṛtyuṁ te punar evāpi yanti

Muṇḍaka Upaniṣad 1.2.7

Even the best kinds of karmic sacrifice carefully performed with eighteen priests

are unreliable boats for crossing the ocean of material existence. Those deluded souls

who praise such sacrifice, thinking that it leads to the highest spiritual gain, are fools

who suffer again and again the miseries of birth, death, old age, and disease.

The Vedas condemn the path of sense gratification

avidyāyām antare vartamānāḥ svayaṁ dhīraḥ paṇḍitam manyamānāḥ

jaṅghanyamānāḥ pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ

Muṇḍaka Upaniṣad 1.2.8

Ignorant fools who dwell in the vile stool-ditch of sense gratification taste this

degrading illusion, yet they consider themselves to be learned and wise. They certainly

lead other fools into darkness, just as blind men lead other blind men into a ditch.

The attached karmīs cannot distiguish reality from illusion

avidyāyāṁ bahudhā vartamānā vayaṁ kṛtārthā ity-abhimanyanti bālāḥ

yat karmiṇo na pravedayanti rāgāt tenāturāḥ kṣīṇa-lokāś-cyavante

Muṇḍaka Upaniṣad 1.2.9

Though dwelling in the darkness of ignorance, such foolish persons think, "We

have attained the goal"! Thus attached to the fruits of their karma they are unable

to develop detachment and distinguish between reality and illusion. After exhuasting

the fruits of their pious deeds they fall down to repeated birth and death.

Thus ends section 3) Karma - Fruitive Activities

6) Jñāna - Impersonal Knowledge

Those whose goal is impersonal Brahman liberation are bound to fall down because of neglecting Kṛṣṇa's lotus feet

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

SB 10.2.32/CC Madhya 22.30/JD ch. 7,15,17/BTV ch. 3/BPKG p. 519

ye anye—those others; aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—

falsely considering themselves liberated from material bondage; tvayi—towards

You; asta-bhāvāt—on account of their mood being displaced; aviśuddha-buddhayaḥ—

their intelligence being impure; āruhya—even though achieving; kṛcchreṇa—

by undergoing severe austerities; param padam—the highest position

(according to their conception); tataḥ—from that position; patanti—they fall;

adhaḥ—down (back into material existence); anādṛta—because of neglecting

devotion to; yuṣmat—Your; aṅghrayaḥ—lotus feet.

[Someone may say that aside from the Vaiṣṇavas, who always seek shelter at the Lord's

lotus feet, there are those who are not Vaiṣṇavas but have accepted a different process for

attaining salvation. What happens to them? In answer to this question, Lord Brahmā states:]

“O lotus-eyed Lord, although nondevotees who accept severe austerities and penances

to achieve the highest position may think themselves liberated, their intelligence is

impure. Although they may rise to the level of impersonal Brahman realisation, they fall

down from their position because they neglect to worship Your lotus feet.”

Progress is difficult for those attached to the impersonal feature of God

kleśo ’dhikataras teṣām avyaktāsakta-cetasām

avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate

BG 12.5

kleśaḥ—trouble; adhikataraḥ—very much; teṣām—of them; avyakta—to the

unmanifested; āsakta—attached; cetasām—of those whose minds; avyaktā—the

unmanifested; hi—certainly; gatiḥ—the goal; duḥkham—with trouble; deha-vadbhiḥ—

by the embodied; avāpyate—is achieved.

For those whose minds are attached to the unmanifested, impersonal feature of

the Supreme, advancement is very troublesome. To make progress in that discipline

is always difficult for those who are embodied.

The scriptures condemn the path of speculative knowledge (jñāna).

Therefore, one must abandon the desire for knowledge and replace it with bhakti

jñāne prayāsam udapāsya namanta eva

jīvanti san-mukharitāṁ bhavadīya-vārtām

sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir

ye prāyaśo 'jita jito 'py asi tais tri-lokyām

SB 10.14.3/CC Mad 8.67/VG p. 83

jñāne—for knowledge; prayāsam—the endeavor; udapāsya—giving up, discarding

resolutely; namantaḥ—offering obeisances; eva—simply; jīvanti—live; sat-mukharitām—

chanted by the pure devotees; bhavadīya-vārtām—topics related to You;

sthāne—in their material position; sthitāḥ—remaining; śruti-gatām—received by

hearing; tanu—with their body; vāk—words; manobhiḥ—and mind; ye—who;

prāyaśaḥ—for the most part; ajita—O unconquerable one; jitaḥ—conquered; api—

nevertheless; asi—You become; taiḥ—by them; tri-lokyām—within the three worlds.

[Brahmā prayed:] "Those who, even while remaining situated in their established

social positions, throw away the process of speculative knowledge and with

their body, words and mind offer all respects to descriptions of Your personality

and activities, dedicating their lives to these narrations, which are vibrated by You

personally and by Your pure devotees, certainly conquer Your Lordship, although

You are otherwise unconquerable by anyone within the three worlds."23 (BVSP)

(An alternative translation:)

"Hatefully giving up all intellectual attempts to understand

the Supreme Truth, those who want to realise You should completely surrender

unto You. They should hear from self-realised devotees about Your holy name and tran-

scendental pastimes. Whatever situation they may find themselves in, they should

progress by fully dedicating their mind, body, and words to You. In this way the infinite,

who is never conquered by anyone, becomes conquered through love." (SSM)

Śrīla Jīva Gosvāmī's commentary:

"Knowledge of bhagavat-tattva obstructs the

natural prema of Vraja which has not even a scent of reverence based on social

conventions and restrictions. Śrī Hari can never be conquered by anyone,

but that

same Hari is conquered by those who, raher than making an independent endeavour

to achieve tattva-jñāna, simply hear Bhagavān's līlā-kathā from the mouths of

rasika, tattva-jñā pure devotees. Such persons bind Him by the ropes of their

love." (cited in Veṇu-Gīta, p. 83)

Śrīmad-Bhāgavatam condemns the path of speculative knowledge (jñāna) and states that only bhakti is the cause

of ultimate auspiciousness

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣām asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām

SB 10.14.4/CC Madhya 22.22, 24.140/BR 1.15/MK 1.7/BPKG p. 519

śreyaḥ—of supreme benefit; sṛtim—the path; bhaktim—devotional service;

udasya—rejecting; te—they; vibho—O almighty Lord; kliśyanti—struggle; ye—

who; kevala—exclusive; bodha—of knowledge; labdhaye—for the achievement;

teṣām—for them; asau—this; kleśalaḥ—miseries; eva—merely; śiṣyate—remains;

na—nothing; anyat—other; yathā—just as; sthūla-tuṣa—empty husks; avaghātinām—

for those who are beating.

O Lord, devotional service unto You awards the supreme auspiciousness. Those

who give up this path only to cultivate jñāna [speculative knowledge] will simply

undergo hard work, suffer pain and achieve misery, just as the only gain of a person

who beats empty husks is hard work, not rice.

Karma and Jñāna (impersonalism) are both condemned in the Upaniṣads

andhaṁ tamaḥ praviśanti ye 'vidyām upāsate

tato bhuya iva te tamo ya u vidyāyāṁ ratāḥ

Īśopaniṣad 9

andham—gross ignorance; tamaḥ—darkness; praviśanti—enter into; ye—those

who; avidyām—nescience; upāsate—worship; tataḥ—than that; bhūyaḥ—still

more; iva—like; te—they; tamaḥ—darkness; ye—those who; u—also; vidyāyām —

in the culture of knowledge; ratāḥ—engaged.

Those who engage in the culture of ignorance [and so perform karma-kāṇḍa,

demigod worship, to attain their desired material objectives] shall enter into dark

regions of ignorance. Worse still are those engaged in the culture of so-called

knowledge (impersonal jñāna). They enter into a realm of even greater darkness.

Jñāna and Karma devoid of bhakti are not beneficial

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitaṁ karma yad apy akāraṇam

SB 1.5.12/CC Madhya 22.19/BR 1.14

naiṣkarmyam—self-realisation, being freed from the reactions of fruitive work; api—

in spite of; acyuta—the infallible Lord; bhāva—conception; varjitam—devoid of;

na—does not; śobhate—look well; jñānam—transcendental knowledge; alam—by

and by; nirañjanam—free from designations; kutaḥ—where is; punaḥ—again; śaśvat—

always; abhadram—uncongenial; īśvare—unto the Lord; na—not; ca—and;

arpitam—offered; karma—fruitive work; yat api—what is; akāraṇam—not fruitive.

Even pure knowledge (jñāna), which is the direct sādhana to obtain liberation,

has no beauty if it is devoid of bhakti to Bhagavān. How then can selfless action

(niṣkāma-karma), which is not offered to Bhagavān, and fruitive action

(kāmyakarma),

which is always inauspicious both in its practice stage and at perfection, be beautiful or beneficial?

Those who desire mukti will be forced to accept the bodies of trees

mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?

sthāvara-deha, deva-deha yaiche avasthiti

CC 8.257

mukti—liberation; bhukti—sense enjoyment; vāñche—desires; yei—one who;

kāhāṅ—where; duṅhāra—of both of them; gati—the destination; sthāvara-deha—the

body of a tree; deva-deha—the body of a demigod; yaiche—just as; avasthiti—situated.

"And what is the destination of those who desire liberation and those who

desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya

replied, "Those who attempt to merge into the existence of the Supreme Lord will

have to accept bodies like those of trees. And those who are overly inclined

towards sense gratification will attain the bodies of demigods."

Thus ends section 4) Jñāna - Impersonal Knowledge

7) Aṣṭāṅga-yoga - Mystic Powers

The eightfold yoga system does not give satisfaction to the soul

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ

mukunda-sevayā yadvat tathātmāddhā na śāmyati

SB 1.6.35

yama-ādibhiḥ—by the process of practicing self-restraint; yoga-pathaiḥ—by the path of yoga; kāma—desires for sense satisfaction; lobha—greed for satisfaction of the senses; hataḥ—curbed; muhuḥ—always; mukunda—Kṛṣṇa, who awards freedom; sevayā—by the service of; yadvat—as it is; tathā—like that; ātmā—the soul; addhā—for all practical purposes; na—does not; śāmyati—be satisfied.

It is true that by practicing restraint of the senses by the yoga system one can get relief

from the disturbances of desire and lust, but this is not sufficient to give real satisfaction

to the soul, for such satisfaction is derived from devotional service to the Mukunda.

It is impossible to control one’s mind through prāṇāyāma

yuñjānānām abhaktānāṁ prāṇāyāmādibhir manaḥ

akṣīṇa-vāsanaṁ rājan dṛśyate punar utthitam

SB 10.51.60

yuñjānānām—who are engaging themselves; abhaktānām—of nondevotees;

prāṇāyāma—with prāṇāyāma (yogic breath control); ādibhiḥ—and other practices;

manaḥ—the minds; akṣīṇa—not eliminated; vāsanam—the last traces of

whose material desire; rājan—O King (Mucukunda); dṛśyate—is seen; punaḥ—

again; utthitam—waking (to thoughts of sense gratification).

The minds of nondevotees who engage in such practices as prāṇāyama are not

fully cleansed of material desires. Thus, O King, material desires are again seen to

arise in their minds.

prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manaḥ

viṣīdanty asamādhānān mano-nigraha-karśitāḥ

SB 11.29.2

prāyaśaḥ—for the most part; puṇḍarīka-akṣa—O lotus-eyed Lord; yuñjantaḥ—

who engage; yoginaḥ—yogīs; manaḥ—the mind; viṣīdanti—become frustrated;

asamādhānāt—because of inability to attain trance; manaḥ-nigraha—by the

attempt to subdue the mind; karśitāḥ—weary.

O lotus-eyed Lord, those yogīs who try to control their minds are frustrated in

their attempts to attain samādhī, and soon tire of their efforts at mind control.

Kṛṣṇa tells Uddhava that yoga and prāṇāyāma are a waste of time

antarāyān vadanty etā yuñjato yogam uttamam

mayā sampadyamānasya kāla-kṣapaṇa-hetavaḥ

SB 11.15.33

antarāyān—impediments; vadanti—they say; etāḥ—these mystic perfections; yuñjataḥ—

of one engaging in; yogam—connection with the Absolute; uttamam—the

supreme stage; mayā—with Me; sampadyamānasya—of one who is becoming completely

opulent; kāla—of time; kṣapaṇa—of the interruption, waste; hetavaḥ—causes.

Learned experts in devotional service conclude that the mystic perfections of yoga

which I have mentioned, are actually impediments and are a waste of time for one who is

practicing the supreme yoga, by which one achieves all perfection in life directly from Me.

Thus ends section 5) Aṣṭāṅga-yoga - Mystic Powers

6) Bhukti (karma) Mukti (jñāna) and Siddhis (yogic perfections) are obstacles for Bhakti

The two witches of the desire for material enjoyment and liberation

bhukti-mukti-spṛhā yāvat piśācī hṛdi vartate

tāvad bhakti-sukhasyātra katham abhyudayo bhavet

BRS 1.2.22 /CC Mad 19.176/MS 4.2

bhukti—material enjoyment; mukti—liberation from material existence; spṛhā—

desires for; yāvat—as long as; piśācī—the witches; hṛdi—within the heart; vartate—

remain; tāvat—that long; bhakti—of devotional service; sukhasya—of the happiness;

atra—here; katham—how; abhyudayaḥ—awakening; bhavet—can there be.

As long as the two witches of desire for material enjoyment and liberation

remain within the heart of the sādhaka, how can the happiness of viśuddha-bhakti be awakened there?

Bhukti and Mukti are just like clouds which cover the sun of Bhakti

bhukti mukti, je gati, tāhe nā koriho rati

meghera chāyāya, juḍāna jemana, kaha nā se kaun gati

E Mana! 'Harināma' Koro Sāra 3/KSH A23

[O mind!] Do not develop attachment for a life aimed at sense gratification or

impersonal liberation. You should realise both are just like clouds which cover the

sun of bhakti. Being insubstantial like a shadow, you should realise they are not

our desired objective.

Karmīs, jñānis and yogīs cannot be happy, only the bhaktas attain blissful peace

kṛṣṇa-bhakta niṣkāma ataeva 'śānta'

bhukti-mukti-siddhi-kāmī sakali 'aśānta'

CC Mad 19.149

kṛṣṇa-bhakta—a devotee of Śrī Kṛṣṇa; niṣkāma—actually desireless; ataeva—

therefore; śānta—peaceful; bhukti—of material enjoyment; mukti—of liberation

from material activities; siddhi—of mystic perfections through aṣṭāṅa-yoga;

kāmī—those who are desirous; sakali—all of them; aśānta—not peaceful.

Because a devotee of Śrī Kṛṣṇa is desireless (desiring only to please Kṛṣṇa), he is

peaceful. Karmīs (fruitive persons) desiring bhukti (material enjoyment), jñānīs

(philosophical speculators) desiring muktī (liberation), and yogīs desiring siddhi

(mystic perfections) are all lusty and thus cannot be peaceful.

Karma and Jñāna are like two pots of poison

karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa

Śrī Prema-bhakti-candrika (8.8)/BPKG p. 264

Both karma-kāṇḍa (fruitive activities with a desire for svarga) and jñāna-kāṇḍa

(speculative knowledge with a desire for impersonal liberation) are like pots of

poison. (Knowing these two to be opposed to bhakti, sincere devotees of Bhagavān

abandon them like poison).

Śuddha-bhakti can never arise in an impure heart contaminated with bhukti and mukti

śrī kṛṣṇa-caraṇāmbhoja-sevā-nirvṛta-cetasām

eṣāṁ mokṣāya bhaktānāṁ na kadācit spṛhā bhavet

BRS 1.2.25/MS 4.2

Devotees whose minds are immersed in the happiness of service to the lotus

feet of Vrajendra-nandana Śrī Kṛṣṇa never have any desire for bhukti or mukti.

Thus ends 6) Bhukti Mukti and Siddhis are Obstacles for Bhakti

8) Real knowledge is that which leads to Kṛṣṇa-bhakti

Real knowledge is that which helps one become absorbed in Kṛṣṇa

sā vidyā tan-matir yayā

SB 4.29.49/BR 1.21

sā—that; vidyā—education; tat—of the Lord; matiḥ—consciousness; yayā—by which.

Real knowledge is that which helps one to direct his consciousness towards Śrī

Kṛṣṇa, or by which one develops attraction for Śrī Kṛṣṇa.

This knowledge is the king of education, the most confidential and purest

rāja-vidyā rāja-guhyaṁ pavitram idam uttamam

pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam

BG 9.2

rāja-vidyā—the king of education; rāja-guhyam—the king of confidential knowledge;

pavitram—the purest; idam—this; uttamam—transcendental; pratyakṣa—

directly experienced; avagamam—understood; dharmyam—nourishing sad-dharma;

susukham—very happy; kartum—to execute; avyayam—everlasting.

This knowledge is the king of education, the most secret of all secrets. It is the

purest knowledge, and because it gives direct perception of the self by realisation,

it is the perfection of dharma. It is everlasting, and it is joyfully performed.

(In this connection see the śloka: jñānaṁ parama-guhyaṁ me (ch. 3)

Except for Kṛṣṇa-bhakti, no other knowledge is important

prabhu kahe – kon vidyā vidyā-madhye sāra?

rāya kahe – kṛṣṇa bhakti vinā vidyā nāhi āra

CC Mad 8.245

prabhu kahe—the Lord inquired; kon—what; vidyā—knowledge; vidyā-madhye—

in the midst of knowledge; sāra—the essence; rāya kahe—Rāmānanda Rāya

answered; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; vinā—except; vidyā—education;

nāhi—there is not; āra—any other.

“Which is the most important of all fields of knowledge?” Rāya Rāmānanda

replied, “Except for kṛṣṇa-bhakti, no other knowledge is important.”

Material knowledge is born from māyā (the deluding potency) and is an obstacle for those on the path of bhakti

jaḍā-vidyā jata māyāra vaibhava tomāra bhajane bādhā

moha janamiyā anitya saṁsāre jīvake karaye gādhā

BVT, cited in BPKG p. 341

The knowledge of this material world is knowledge born of Your deluding

potency (māyā). It creates obstacles in devotional service and makes an ass of the

eternal jīva by increasing his infatuation with this temporary world.

Kṛṣṇa cannot be known by mental speculation

athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi

jānāti tattvaṁ bhagavan-mahimno na cānya eko ʻpi ciraṁ vicinvan

SB 10.14.29/JD ch. 14

atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the

two lotus feet; prasāda—of the mercy; leśa—by only a trace; anugṛhītaḥ—favored;

eva—certainly; hi—indeed; jānāti—one knows; tattvam—the truth; bhagavat—of Śrī

Rādhā-Kṛṣṇa; mahimnaḥ—of the greatness; na—never; ca—and; anyaḥ—another;

ekaḥ—one; api—although; ciram—for a long period; vicinvan—speculating.

[Lord Brahmā said:] My Lord, if one is favored by even a slight trace of the mercy

of Your lotus feet, he can understand the greatness of Your personality. But those who

speculate are unable to know you, even though they study the Vedas for many years.24

Kṛṣṇa can only be known by His mercy

īśvarera kṛpā-leśa haya ta' yāhāre sei ta' īśvara-tattva jānibāre pāre

CC Madhya 6.83

īśvarera—of the Personality of Godhead; kṛpā-leśa—a little mercy; haya—there

is; ta'—certainly; yāhāre—upon whom; sei ta'—he certainly; īśvara-tattva—

Kṛṣṇa-tattva, the truth of Kṛṣṇa; jānibāre—to know; pāre—is able.

[Gopīnātha Ācārya continued:] “If one receives but a tiny bit of the Lord’s mercy by

dint of devotional service, he can understand kṛṣṇa-tattva, the truth about Kṛṣṇa.”

(“However, you Sarvabhuma, have not received such mercy and therefore, despite

your vast learning, you cannot understand that Mahāprabhu is Kṛṣṇa Himself.”)

Even the topmost sages and rulers of the universe cannot easily understand Kṛṣṇa

adyāpi vācas-patayas tapo-vidyā-samādhibhiḥ

paśyanto 'pi na paśyanti paśyantaṁ parameśvaram

SB 4.29.44

adya api—up to date; vācaḥ-patayaḥ—masters of speaking; tapaḥ—austerities;

vidyā—knowledge; samādhibhiḥ—and by meditation; paśyantaḥ—observing; api—

although; na paśyanti—do not see; paśyantam—the one who sees everything; parama-

īśvaram—the Supreme Personality of Godhead.

[The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu,

Dakṣa and other rulers of humankind, the four saintly Brahmācaris headed by Sanaka

and Sanatana, the great sages Marici, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu,

Vasiṣṭhaḥ, and my humble self (Nārada) are all stalwart brāhmaṇas] All of us can

speak authoritatively on Vedic literature. We are very powerful because of austerities,

meditation and education. Nonetheless, even after searching for the Supreme

Lord, who sees everything, we cannot always see Him or understand Him.

Thus ends 7) Real knowledge is that which leads to Kṛṣṇa-bhakti

9) Bhakti is Superior to and Independent of Karma and Jñāna

Bhakti is the only cause of bhakti

bhaktyā sañjātayā bhaktyā

SB 11.3.31/MK ch. 1

Only bhakti causes bhakti. Sādhana-bhakti (the process of bhakti for accomplishing

perfection) results in sādhya-bhakti (accomplished or perfected bhakti,

better known as bhāva-bhakti). From bhāva-bhakti, prema-bhakti is born, which is

the crown jewel of all human ideals (puruṣārtha-mauli).

Śrīla Viśvanātha Cakravartī Ṭhākura: Like Śrī Kṛṣṇa, His non-different internal

potency Bhakti-devī is self-manifesting and indpendent of any material cause.

Kṛṣṇa cannot be attained by any path other than Bhakti

yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ

vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api

SB 11.12.9/MK 1.5

yam—whom; na—not; yogena—by the mystic yoga systems; sāṅkhyena—by philosophical

speculation; dāna—by charity; vrata—vows; tapaḥ—austerities; adhvaraiḥ—

or Vedic ritualistic sacrifices; vyākhyā—by explaining Vedic knowledge to others;

svādhyāya—personal study of the Veda; sannyāsaiḥ—or by taking the renounced

order of life; prāpnuyāt—can one obtain; yatna-vān—with great endeavor; api—even.

Even though one engages with great endeavor in the mystic yoga system, philosophical

speculation, charity, vows, penances, ritualistic sacrifices, teaching of

Vedic mantras to others, personal study of the Vedas, or the renounced order of

life, still one cannot achieve Me.

Bhāgavatam says that except for bhakti, all other paths are simply a waste of time

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ śrama eva hi kevalam

SB 1.2.8

dharmaḥ—occupation; sva-nuṣṭhitaḥ—executed in terms of one's own position;

puṁsām—of humankind; viṣvaksena—the Personality of Godhead (plenary portion);

kathāsu—in the narrations of; yaḥ—what is; na—not; utpādayet—does produce; yadi—

if; ratim—attraction; śramaḥ—useless labor; eva—only; hi—certainly; kevalam—entirely.

Any spiritual practices and occupational duties that do not inspire attraction

for harī-kathā, the narrations of Śrī Kṛṣṇa, are only a waste of time.

pureha bhūman bahavo 'pi yoginas

tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā

prapedire 'ñjo 'cyuta te gatiṁ parām

SB 10.14.5/MK 1.9

purā—previously; iha—in this world; bhūman—O almighty Lord; bahavaḥ—

many; api—indeed; yoginaḥ—followers of the path of yoga; tvat—unto You; arpita—

having offered; īhāḥ—all their endeavors; nija-karma—by their prescribed

duties; labdhayā—which is achieved; vibudhya—coming to understand; bhaktyā—

by devotional service; eva—indeed; kathā-upanītayā—cultivated through

hearing

and chanting topics about You; prapedire—they achieved by surrender; añjaḥ—

easily; acyuta—O infallible one; te—Your; gatim—destination; parām—supreme.

O almighty Lord, in the past many yogīs in this world achieved the platform of

devotional service by offering all their endeavours unto You and faithfully carrying

out their prescribed duties. Through such devotional service, perfected by the

processes of hearing and chanting about You, they came to understand You, O

infallible one, and could easily surrender to You and achieve Your supreme abode.

Śrīla Viśvanātha Cakravartī Ṭhākura: The above ślokas confirm that the paths

of jñāna, karma and yoga are completey dependent on bhakti to achieve their

results. The path of bhakti, however, is never dependent even in the slightest way

on karma, jñāna, or yoga to achieve its result, prema.

Jñāna and Vairāgya are not the means of achieving bhakti

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ

na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha

SB 11.20.31/MK 1.10

tasmāt—therefore; mat-bhakti-yuktasya—of one who is engaged in My loving

service; yoginaḥ—of a devotee; vai—certainly; mat-ātmanaḥ—whose mind is fixed in Me; na—not; jñānam—the cultivation of knowledge; na—nor; ca—also; vairāgyam—the cultivation of renunciation; prāyaḥ—generally; śreyaḥ—the means of achieving perfection; bhavet—may be; iha—in this world.

Therefore, for a devotee engaged in My loving service, with mind fixed on Me,

the cultivation of knowledge and renunciation is generally not the means of

achieving the ultimate perfection.

Jñāna and Vairāgya are not intrinsic limbs of devotional service

jñāna-vairāgyādi bhaktira kabhu nahe 'aṅga'

ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

CC Mad 22.145

jñāna—the path of knowledge; vairāgya-ādi—the path of renunciation and so on; bhaktira—of devotional service; kabhu—at any time; nahe—not; aṅga—a part; ahiṁsā—nonviolence; yama—controlling the senses and the mind; niyama-ādi—restrictions and so on; bule—roam; kṛṣṇa-bhakta-saṅga—in s;adhu-saṅga.

The path of speculative knowledge (jñāna) and renunciation (vairāgya) are not

intrinsic limbs of devotional service. However, good qualities such as nonviolence and

control of the mind and senses automatically accompany a devotee of Lord

Kṛṣṇa.

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān māṁ bhajet sa ca sattamaḥ

SB 11.11.32/CC Madhya 8.35/MK 1.11

ājñāya—knowing perfectly; evam—thus; guṇān—qualities; doṣān—faults; mayā—

by Me; ādiṣṭān—instructed; api—although; svakān—own; dharmān—occupational

duties; santyajya—giving up; yaḥ—anyone who; sarvān—all; mām—unto Me;

bhajet—may render service; saḥ—he; ca—and; sat-tamaḥ—a first-class person.

[Rāmānanda Rāya continued:] "Occupational duties are described in the religious

scriptures. If one analyzes them, he can fully understand their qualities and

faults and then give them up completely to render service unto the Supreme

Personality of Godhead. Such a person is considered a first-class human being."

Śrīla Viśvanātha Cakravartī Ṭhākura: These and so many other ślokas prove the

complete independence of bhakti. What more can be said? Bhakti is essential to

give results in the practice of karma, jñāna, and yoga, but bhakti itself is not even

the least contingent on these practices for its own result.

The results of any other processes are automatically attained by bhakti

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

SB 11.20.32-33/ JD ch. 6/MK 1.13-14

yat—that which is obtained; karmabhiḥ—by fruitive activities; yat—that which;

tapasā—by penance; jñāna—by cultivation of knowledge; vairāgyataḥ—by detachment;

ca—also; yat—that which is achieved; yogena—by the mystic yoga system;

dāna—by charity; dharmeṇa—by religious duties; śreyobhiḥ—by processes for making

life auspicious; itaraiḥ—by others; api—indeed; sarvam—all; mat-bhakti-yogena—by

loving service unto Me; mat-bhaktaḥ—My devotee; labhate—achieves; añjasā—easily;

svarga—promotion to heaven; apavargam—liberation from all misery; mat-dhāma—

residence in My abode; kathañcit—somehow or other; yadi—if; vañchati—he desires.

Whatever results are obtained with great difficulty through karma (fruitive activities),

tapas (austerities), jñāna (speculative knowledge), vairāgya (renunciation),

practice of (aṣṭaṅga) yoga, charity, religious observances, and all other types of sādhana,

are easily obtained by My devotees through the power of bhakti-yoga.

Although

My bhaktas are free from self-interest, they could easily obtain elevation to the celestial

planets, liberation, or residence in Vaikuṇṭha, if they at all desired such things.

Four in one: dharma, artha, kāma and mokṣa are automatically attained by steady devotion

bhaktis tvayi sthiratarā bhagavan yadi syād

daivena naḥ phalati divya-kiśora-mūrtiḥ

muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān

dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; tvayi—unto You; sthiratarā—very steady;

bhagavan—O Lord; yadi—if; syāt—it may be; daivena—as destiny; naḥ—unto us;

phalati—bears the fruit; divya—transendental; kiśora—mūrtiḥ—the youthful

form of Kṛṣṇa; muktiḥ—liberation; svayam—personally; mukulita-añjaliḥ—

standing with folded hands; sevate—renders service; asmān—unto us; dharma—

religiosity; artha—economic development; kāma—sense gratification; gatayaḥ—

the final goals; samaya—nearby; pratīkṣāḥ—expecting.

O Supreme Lord, if our devotion for You were more steadfast, Your adolescent

form would naturally arise within our hearts. Then there would not be the slightest

necessity to pray for the triple pursuits of religiosity, gain, and sensual desire

[dharma, artha, kāma], and their negation in the form of liberation [mukti])

because mukti will personally attend us (as a side effect of devotion, in the form

of deliverance from ignorance), her hands cupped in prayer (like a preordained

maidservant); and the fruits of bhukti (transitory pleasure culminating in attainment

of heaven) will eagerly await their orders (from us, should any necessity arise

for them in the service of Your lotus feet).

Devoid of bhakti, karma, jñāna and yoga are fruitless; Devoid of bhakti,

all good qualities are merely ornaments on a dead body

bhagavad-bhakti-hīnasya jātiḥ śāstraṁ japas tapaḥ

aprāṇasyeva dehasya maṇḍanaṁ loka-rañjanam

Hari-bhakti-sudhodaya 3.12/CC Mad 19.75/MK 1.14/BPKG p. 438

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to Śrī Kṛṣṇa;

jātiḥ—birth in a high caste; śāstram—knowledge in the revealed scriptures;

japaḥ—pronunciation of mantras; tapaḥ—austerities and penances; aprāṇasya—

which is dead; iva—like; dehasya—of a body; maṇḍanam—decoration; loka—to

the whims of people in general; rañjanam—simply pleasing.

Without devotion to the Lord, good birth, knowledge of scripture, chanting mantras and performing austerities are like decorating a dead body to please the common people.

Śrīla Viśvanātha Cakravartī Ṭhākura: Thus without bhakti, all these endeavours are fruitless. As the body depends on the presence of the soul, the very life of jñāna, karma, and yoga depends upon the supremely exalted Bhakti-devī.

Karma, jñāna, and yoga depend on purity of time, place, paraphernalia, performer and performance whereas bhakti is independent of such things

na deśa-niyamas tatra na kāla-niyamas tathā

nocchiṣṭādau niṣedhaś ca śrī-harer nāmni lubdhakaḥ

Viṣṇu-dharma/CC Madhya 6.226/MK 1.15

na—no; deśa—of place; niyamaḥ—restriction; tatra—there; na—no; kāla—of object; niyamaḥ—restriction; tathā—so; na—no; ucchiṣṭa ādau—remnants etc.; niṣedhāḥ—prohibitions; ca—also; śrī harer—Śrī Hari; nāmni—names; lubdhakaḥ—greed.

O hunter, there are no restrictions of place or time, nor any injunction forbidding the acceptance of prasādam remnants, etc., when one has become greedy to chant

the name of Śrī Hari. (or) O hunter! There are no rules governing the time or place

where one may chant the holy name of the Lord. Nor is it necessary for one to be in

a state of ritual purity. One can chant even if one's hands or mouth are unwashed

after eating, sleeping, or going to the toilet. Greed is the only requirement.

Bhakti is famous for being completely independent

sakṛd api parigītaṁ śraddhayā helayā vā

bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

Padma Purāṇa/Skanda Purana/Padyāvalī 26/HBV 11.451

sakṛt--once; api--even; parigītam--chanted; śraddhayā--with faith; helayā--with

contempt; vā--or; bhṛgu-vara--O best of the Bhṛgus; nara-mātram--a person;

tārayet--delivers; kṛṣṇa--of Lord Kṛṣṇa; nāma--the name.

If one chants the holy name of Lord Kṛṣṇa, even once, either with faith, or

even in the spirit of mocking Him, the holy name will deliver the chanter from

the bondage of material existance.

By comparison, in karma-yoga even the slightest fault is a great obstacle

mantro hinah sva-rato varṇato va mithah prayukto na tam artham

aha yathendra satruh svarato'paradhat sa vag vajro yajamanam hinasti

Paniniya Śikṣā 52/MK 1.16

If a mantra is either intoned or pronounced incorrectly, not only will the mantra

not have effect, but it may be harmful. As when Tvaṣṭā wanted to create the enemy

of Indra and by a slight mispronunciation of the words indra-śatru in the yajña

those words worked as a thunderbolt for Vṛtrāsura who was killed by Indra.

Bhakti-yoga will destroy one's impurities even if one is afflicted by lust, because

Kṛṣṇa's līlā-kathā is the remedy to conquer this disease of the heart

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ

śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ

bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ

hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Śrīmad-Bhāgavatam 10.33.39/CC Antya 5.48/STB p. 34/Prabandha Pañcakam p. 100

vikrīḍitam—the playful pastimes (rāsa dance); vraja-vadhūbhiḥ—with the damsels of

Vraja, the gopīs; idam—this; ca—and; viṣṇoḥ—of Lord Kṛṣṇa; śraddhā-anvitaḥ—with

transcendental faith; anuśṛṇuyāt—continually hears in the paramparā system; atha—

also; varṇayet—describes; yaḥ—one who; bhaktim—devotional service; parām

—transcendental;

bhagavati—unto the Supreme Personality of Godhead; pratilabhya—attaining;

kāmam—lusty material desires; hṛt-rogam—the disease of the heart; āśu—very

soon; apahinoti—gives up; acireṇa—without delay; dhīraḥ—one who is thoughtful.

A sober person who in the beginning faithfully and continuously hears from

his Guru the narrations of Lord Kṛṣṇa's unprecedented rāsa dance with the

young gopīs of Vraja, and later describes those pastimes, very soon attains parābhakti

or prema-bhakti for the Supreme Lord, and thus becomes competent to

quickly dispel the heart disease of lust.

Furthermore, even if impurities such as lust may sometimes appear in the

devotee, śāstra declares that he will not be defeated by sense gratification

bādhyamāno 'pi mad-bhakto viṣayair ajitendriyaḥ

prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate

SB 11.14.18/MK 1.20

bādhyamānaḥ—being harassed; api—even though; mat-bhaktaḥ—My devotee;

viṣayaiḥ—by the sense objects; ajita—without having conquered; indriyaḥ—the

senses; prāyaḥ—generally; pragalbhayā—effective and strong; bhaktyā—by devotion;

viṣayaiḥ—by sense gratification; na—not; abhibhūyate—is defeated.

My dear Uddhava, if My devotee has not fully conquered his senses, he may be

harassed by material desires, but because of his unflinching devotion for Me, he

will not be defeated by sense gratification.

Śāstra declares the superexcellence of bhakti over the final goal of jñāna - impersonal liberation

muktiṁ dadāti karhicit sma na bhakti-yogam

SB 5.6.18

muktim—liberation; dadāti—gives; karhicit—at any time; sma—indeed; na—not;

bhakti-yogam—loving devotional service.

Kṛṣṇa easily awards liberation but rarely awards bhakti.

ko vai na seveta vinā naretaram

MK 1.24

Who, except an animal, would not serve the Lord of the heart?

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ

sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

SB 6.14.5/CC Mad 19.150/JD ch. 7, 17

muktānām—of persons liberated or freed from the bondage of ignorance; api—

even; siddhānām—

of jñānīs who have achieved perfection; nārāyaṇa—Śrī Nārāyaṇa;

parāyaṇaḥ—the pure devotee; su-durlabhaḥ—very rare; praśānta-ātmā—completely satisfied,

desireless; koṭiṣu—among many millions; api—certainly; mahā-mune—O great sage.

O great sage, among many millions of liberated persons and perfect jñānis, a

pure devotee is extremely rare.

Taste is the key for understanding bhakti-tattva, not book knowledge or logic

svalpāpi rūcir eva syād bhakti-tattvāvabodhikā

yuktis tu kevalā naiva yad asyā apratiṣṭhatā

BRS 1.1.45/JD ch. 13 p. 309

eva—certainly; api—even; sv-alpā—a very slight; rūciḥ—taste; syāt—can cause;

avabodhikā—an awakening; bhakti-tattva—for the science of devotion; tu—however;

kevalā—only; yuktiḥ—logic; eva—is certainly; na—not; apratiṣṭhatā—a

sound foundation; yad—which; asyāḥ—for the realisation of bhakti.

One can cpmprehend bhakti-tattva when one has gained even a little taste for

śāstras that establish bhakti-tattva, such as Śrīmad Bhāgavatam. However, one

cannot understand this bhakti-tattva by dry logic alone, because logic has no basis

(when it comes to transcendental reality), and arguments are always inconclusive.

Bhajana means sevā, the mood of being a servant

bhaj ity eṣa vai dhātuḥ sevāyāṁ parikīrtitaḥ

tasmāt sevā budhaiḥ proktā bhakti-sādhana-bhūyasī

Garuḍā-Purāṇa (Pūrva khaṇḍa 231.3)/JD Glossary/BTV p. 6

vai—indeed eṣaḥ—this; dhātuḥ bhaj—the verbal root bhaj, meaning to devote

oneself; parikīrtitaḥ—is declared; iti—thus; sevāyām—in the sense of service; tasmāt—

therefore; sevā—service; proktā—is taught; budhaiḥ—by the wise; bhūyasī—

for the expansion; bhakti-sādhana—of one's practice of devotional service.

The verbal root bhaj is used specifically in the sense of sevā, or service. Therefore,

when sādhana is performed with the consciousness or mood of being a servant, it is called

bhakti. For this reason the wise declare that sevā promotes the execution of bhakti.

Only those who worship Me will come to Me

yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām

BG 9.25/Arcana-dīpikā p. 117

yānti—go; deva-vratāḥ—worshipers of demigods; devān—to the demigods;

pitṝn—to the ancestors; yānti—go; pitṛ-vratāḥ—worshipers of ancestors;

bhūtāni—to the ghosts and spirits; yānti—go; bhūta-ījyāḥ—worshipers of ghosts

and spirits; yānti—go; mat—My; yājinaḥ—devotees; api—but; mām—unto Me.

Those who worship the demigods go to the planets of the demigods; those who

worship the ancestors go to the ancestors; those who worship ghosts and spirits

take birth among such beings and only those who worship Me will live with Me.

Only those who practice bhakti-yoga attain My transcendental abode

yogasya tapasaś caiva nyāsasya gatayo 'malāḥ

mahar janas tapaḥ satyaṁ bhakti-yogasya mad-gatiḥ

SB 11.24.14

yogasya—of mystic yoga; tapasaḥ—of great austerity; ca—and; eva—certainly;

nyāsasya—of the renounced order of life; gatayaḥ—the destinations; amalāḥ—

spotless; mahaḥ—Mahar; janaḥ—Janas; tapaḥ—Tapas; satyam—Satya; bhaktiyogasya—

of devotional service; mat—My; gatiḥ—abode, destination.

Those who practice mystic yoga, who perform great austerities and accept sannyāsa,

may attain the sinless realms of Maharloka, Janaloka, Tapaloka, and

Satyaloka, but those who practice bhakti-yoga, devotional service unto Me, attain

My transcendental abode.

Who is a real yogī and sannyāsī?

anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ

sa sannyāsī ca yogī ca na niragnir na cākriyaḥ

BG 6.1

[śrī-bhagavān uvāca—the Lord said:] anāśritaḥ—without taking shelter; karma-phalam—

of the result of work; kāryam—obligatory; karma—work; karoti—performs; yaḥ—one

who; saḥ—he; sannyāsī—in the renounced order; ca—also; yogī—mystic; ca—also; na—

not; niḥ—without; agniḥ—fire; na—nor; ca—also; akriyaḥ—without duty.

One who is unattached to the fruits of his work yet does his duty is a true sannyāsī

and a yogī, not he who lights no fire of sacrifice or performs no work.

One who worships Kṛṣṇa without material desires is a real yogī and sannyāsī

niṣkāma haiyā kare ye kṛṣṇa-bhajana

tāhāre se bali "yogī" sannyāsa-lakṣaṇa

viṣṇu-kriyā nā karile parānna khāile

kicchu nahe, sākṣātei ei vede bale

CB Antya 3.41-42

One who worships Kṛṣṇa without fruitive, material desires is a real yogī and has

the symptoms of a sannyāsī. Those who do not perform service for Viṣṇu but eat

from others are useless parasites. That is the verdict of the Vedas.

The bhakti-yogī is greater than the karmī, jñānī and tapasvī

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna

BG 6.46

tapasvibhyaḥ—than the ascetics; adhikaḥ—greater; yogī—the yogī; jñānibhyaḥ—

than the wise; api—also; mataḥ—considered; adhikaḥ—greater; karmibhyaḥ—

than the fruitive workers; ca—also; adhikaḥ—greater; yogī—the yogī; tasmāt—

therefore; yogī—a transcendentalist; bhava—just become; arjuna—O Arjuna.

A (bhakti) yogī is greater than a tapasvī (ascetic), a jñānī, or a karmī. Therefore,

O Arjuna, always be a (bhakti) yogī.

Of all yogīs, the bhakta is the best

yoginām api sarveṣāṁ mad-gatenāntar-ātmanā

śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ

BG 6.47/ JD ch. 6, 12/BPKG p. 457

yogīnām—of yogīs; api—also; sarveṣām—all types of; mat-gatena—abiding in Me,

always thinking of Me; antaḥ-ātmanā—within himself; śraddhāvān—in full faith;

bhajate—renders transcendental loving service; yaḥ—one who; mām—to Me; saḥ—

he; me—by Me; yuktatamaḥ—the most intimately connectd; mataḥ—is considered.

Of all yogīs, the one with great faith who always abides in Me, thinks of Me

within himself, and renders transcendental loving service to Me—he is the most

intimately united with Me in yoga and is the highest of all. That is My opinion.

Even the Ātmārāmas (self-satisfied liberated souls) are attracted by pure bhakti

ātmārāmāś ca munayo nirgranthā apy urukrame

kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ

SB 1.7.10/CC Madhya 6.186, 17.140, 24.5, 25.159/BPKG p. 520

sūtaḥ uvāca—Sūta Gosvāmī said; ātmārāmāḥ—those who take pleasure in ātmā

(spirit soul); ca—also; munayaḥ—sages; nirgranthāḥ—freed from all bondage;

api—in spite of; urukrame—unto Kṛṣṇa who peforms great pastimes; kurvanti—

do; ahaitukīm—unalloyed; bhaktim—devotional service; ittham-bhūta—such

wonderful; guṇaḥ—qualities; hariḥ—of the Lord.

All kinds of ātmārāmas [those who take pleasure in ātmā, or spirit self], though

freed from all kinds of material bondage, become attracted to render unalloyed

devotional service unto Śrī Kṛṣṇa who possesses such wonderful transcendental

qualities that He attracts everyone, including such great liberated souls.

Prema-bhakti forcefully attracts even great liberated souls like Śukadeva Gosvāmī

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā

gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān

SB 2.1.9/BPKG pp. 490,520

pariniṣṭhitaḥ—fully realized; api—in spite of; nairguṇye—in transcendence; uttama—

transcendental; śloka—verses; līlayā—by the pastimes; gṛhīta—being

attracted; cetāḥ—attention; rājarṣe—O saintly King; ākhyānam—delineation;

yat—that; adhītavān—I have studied.

[Śrīla Śukadeva Gosvāmī said:] O saintly King, I was firmly situated in transcendence,

worshipping the formless Brahman, yet I was still attracted by narrations

of the pastimes of the Lord, who is described by transcendental ślokas.

Śukadeva Gosvāmī became attracted by the nectarean pastimes of Śrī Kṛṣṇa

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo

'py ajita-rucira-līlākṛṣṭa-sāras tadīyam

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

SB 12.12.69

sva-sukha—in the happiness of the self; nibhṛta—solitary; cetāḥ—whose consciousness;

tat—because of that; vyudasta—given up; anya-bhāvaḥ—any other

type of consciousness; api—although; ajita—of Śrī Kṛṣṇa, the unconquerable

Lord; rucira—pleasing; līlā—by the pastimes; ākṛṣṭa—attracted; sāraḥ—whose

heart; tadīyam—consisting of the activities of the Lord; vyatanuta—spread, manifested;

kṛpayā—mercifully; yaḥ—who; tattva-dīpam—the bright light of the

Absolute Truth; purāṇam—the Purāṇa (Śrīmad-Bhāgavatam); tam—unto Him;

akhila-vṛjina-ghnam—defeating everything inauspicious; vyāsa-sūnum—son of

Vyāsadeva; nataḥ asmi—I offer my obeisances.

Let me offer my respectful obeisances unto my spiritual master, Śukadeva

Gosvāmī, the son of Vyāsadeva who defeats all inauspicious things within this universe.

Although at first he was absorbed in the happiness of Brahman and was living

in a secluded place, giving up all other types of consciousness, he became attracted

by the pleasing, most melodious pastimes of Śrī Kṛṣṇa. He therefore mercifully spoke

this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute

Truth and which describes the activities of the Lord.

Editorial note: The two mantras by which Śrīla Vyāsadeva attracted Śukadeva

Gosvāmī to come and hear Bhāgavatam are barhāpīḍaṁ naṭa vara vapuḥ (SB

10.21.5/ch. 6) and aho bakī yaṁ stana-kāla-kūṭaṁ (SB 3.2.23/ch. 6)

One who becomes spiritually enlightened does not make distinctions

between enemies, friends and himself

sa yadānuvrataḥ puṁsāṁ paśu-buddhir vibhidyate

anya eṣa tathānyo 'ham iti bheda-gatāsatī

SB 7.5.12

yadā—when; asatī—the impure; paśu-buddhiḥ—animalistic conception of life;

bheda-gatā—having a separatistic concept; eṣaḥ—this (person); anyaḥ—(is) different;

tathā—and; aham—I; anyaḥ—different; iti—thus; puṁsām—of the conditioned

souls; vibhidyate—is destroyed; saḥ—he; anuvrataḥ—(becomes) a devotee.

When Śrī Kṛṣṇa is pleased with the living entity because of his devotional service,

one becomes truly enlightened and does not make distinctions between enemies,

friends and himself. Intelligently, he then thinks, “Every one of us is an eternal

servant of God, and therefore we are not different from one another.”

(Therefore one should treat all others with nothing less than love and affection)

Bhakti yoga is the supreme dharma

etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ

bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

SB 6.3.22/BR 1.37/GKH (P)

etāvān—this much; eva—indeed; loke asmin—in this material world; puṁsām—of human

beings; dharmaḥ—the essence of one’s spiritual nature and function; paraḥ—transcendental;

smṛtaḥ—recognized; bhakti-yogaḥ—bhakti-yoga, or devotional service; bhagavati—to

Śrī Kṛṣṇa; tat—His; nāma—of the holy name; grahaṇa-ādibhiḥ—beginning with chanting.

Only loving devotional service to Bhagavān Śrī Kṛṣṇa, performed through nāmasaṅkīrtana,

is called bhakti-yoga. This alone is the supreme dharma for all human beings.

I was looking for a piece of broken glass but found instead a most valuable jewel

sthānābhilāṣī tapasi sthito 'haṁ

tvāṁ prāptavān deva-munīndra-guhyam

kācaṁ vicinvann api divya-ratnaṁ

svāmin kṛtārtho 'smi varaṁ na yāce

Hari-bhakti-sudhodaya 7.28/CC Mad 22.42, 24.219

sthāna-abhilāṣī—desiring a very high position in the material world; tapasi—in severe

austerities and penances; sthitaḥ—situated; aham—I; tvām—You; prāptavān—have

obtained; deva-muni-indra-guhyam—difficult to achieve even for great demigods,

saintly persons and kings; kācam—a piece of glass; vicinvan—searching for; api—

although; divya-ratnam—a transcendental gem; svāmin—O my Lord; kṛta-arthaḥ

asmi—I am fully satisfied; varam—any benediction; na yāce—I do not beg.

[Dhruva Mahārāja said:] "O my Lord, because I was seeking an opulent material

position, I was performing severe types of penance and austerity. Since I have

obtained You, who are very difficult for the great demigods, saintly persons and kings

to attain, I am regretting that I was searching after a piece of broken glass; however,

now that I have attained the most valuable transcendental gem, Your personal

darśana, I am completely satisfied and I do not wish to ask any benediction from You."

Śrīla Nārāyaṇa Mahārāja: Because he was performing bhajana with a material

desire (for a kingdom), Dhruva Mahārāja had to accept the rulership of the Earth

for 36 thousand years before he could attain Bhagavān's personal association again.

Therefore, beware! Don't harbour any material desires. They will leave an impression

upon your mind. Then Bhagavān will fulfill that desire first, and how much of

your time will be lost is not certain. (Śrī Hari-kathāmṛtam 1)

By worshipping Kṛṣṇa, the root of all dharma, everyone will become blissful

dharma-mūlaṁ hi bhagavān sarva-vedamayo hariḥ

smṛtaṁ ca tad-vidāṁ rājan yena cātmā prasīdati

SB 7.11.7

dharma-mūlam—the root of religious principles; hi—indeed; bhagavān—the Supreme

Personality of Godhead; sarva-veda-mayaḥ—the essence of all Vedic knowledge;

hariḥ—the Supreme Being; smṛtam ca—and the scriptures; tat-vidām—of those who

know the Supreme Lord; rājan—O King; yena—by which (religious principle); ca—

also; ātmā—the soul, mind, body and everything; prasīdati—become fully satisfied.

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge,

the root of all dharma, and the object of meditation for the great authorities

who know the truth about the Supreme Lord and whose words become part of the

scriptures. This is evidence (pramāṇa), O King Yudhiṣṭhira, and by accepting this

principle everyone will attain the highest sitisfaction of the soul, mind and body.

Pure devotion is the only means to attain the treasure of Kṛṣṇa-prema

bāpera dhana āche - jñāne dhana nāhi pāya tabe sarvajña kahe tāre prāptira upāya

'paścime' khudibe, tāhā 'yakṣa' eka haya se vighna karibe, dhane hāta nā paḍaya

'uttare' khudile āche kṛṣṇa 'ajagare' dhana nāhi pābe, khudite gilibe sabāre

pūrva-dike tāte māṭī alpa khudite dhanera jhāri paḍibeka tomāra hātete

aiche śāstra kahe, karma, jñāna, yoga tyaji' 'bhaktye' kṛṣṇa vaśa haya, bhaktye tāore bhaji

ataeva 'bhakti' kṛṣṇa-prāptyera upāya 'abhidheya' bali' tāre sarva-śāstre gāya

dhana pāile yaiche sukha-bhoga phala pāya sukha-bhoga haite duḥkha āpani palāya

taiche bhakti-phale kṛṣṇe prema upajaya preme kṛṣṇāsvāda haile bhava nāśa pāya

dāridrya-nāśa, bhava-kṣaya, premera 'phala' naya prema-sukha-bhoga mukhya prayojana haya

CC Madhya 20.131-136, 139-142

Although being assured of his father's treasure, the poor man could not acquire

this treasure by such knowledge alone. The astrologer had to tell him, therefore, the

means whereby he could actually find the treasure. The astrologer said, "The treasure

is in this place, but if you dig on the southern side, the wasps and drones will

rise, and you will not get your treasure. If you dig on the western side, a ghost will

create such a disturbance that your hands will not even touch the treasure. If you

dig on the northern side, a big black snake will devour you. If, however, you dig up

a small quantity of dirt on the eastern side, you will immediately touch the pot of

treasure. Revealed scriptures conclude that one should give up fruitive activity, spec-

ulative knowledge, and the mystic yoga system. Instead one should take to devotional

service, by which Kṛṣṇa can be fully satisfied. The conclusion is that devotional

service is the only means to approach Śrī Kṛṣṇa. This system is therefore called

abhidheya. This is the verdict of all revealed scriptures. When one is actually rich he

naturally enjoys all kinds of happiness. When one is actually in a happy mood, all

distressful conditions go away by themselves. No extraneous endeavor is needed.

Similarly, as a result of bhakti, one's dormant love for Kṛṣṇa awakens. Then one can

relish the association of Lord Kṛṣṇa and consequently material existence, the repetition

of birth and death, comes to an end. The goal of kṛṣṇa-bhakti is not to become

materially rich or free from material bondage. The real goal (prayojana) is to be situated

in devotional service and thus enjoy the bliss of kṛṣṇa-prema.

Thus ends 8) Bhakti is Superior to Karma and Jñāna and Chapter 11 – Abhidheya-tattva

Chapter 12 – Overcoming Impediments to Bhakti

1) Lust is the Real Enemy

Give up your lusty material desires and aspire only for unalloyed devotion

na dhanaṁ na janaṁ na sundarīṁ

kavitāṁ vā jagad-īśa kāmaye

mama janmani janmanīśvare

bhavatād bhaktir ahaitukī tvayi

Śikṣāṣṭaka 4/CC Antya 20.29

na—not; dhanam—riches; na—not; janam—followers; na—not; sundarīm—a very

beautiful woman; kavitām—fruitive activities or liberation described in flowery language;

vā—or; jagat-īśa—O Lord of the universe; kāmaye—I desire; mama—My; janmani—

in birth; janmani—after birth; īśvare—unto the Supreme Lord; bhavatāt—let there be;

bhaktiḥ—devotional service; ahaitukī—causeless, with no motives; tvayi—unto You.

O Jagadīśa, I do not desire wealth, followers such as beautiful wife, sons, friends

and relatives, nor liberation or mundane knowledge expressed in poetic language.

My only desire, O Lord of my life, is to have unmotivated devotional service unto

Your lotus feet birth after birth.

Śrīla Nārāyaṇa Mahārāja: Give up all worldly sense gratification. Don't pray

for a good wife, a good family, salvation or anything else; only pray for causeless

bhakti - service to the love that is in the heart of Śrīmatī Rādhikā. (GV p. 34)

The difference between lust and love (kāma and prema)

ātmendriya-prīti-vāñchā - tāre bali 'kāma'

kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

CC Adi 4.165/BR 8.9 pt

ātma-indriya-prīti—for the pleasure of one's own senses; vāñchā—desires; tāre—

to that; bali—I say; kāma—lust; kṛṣṇa-indriya-prīti—for the pleasure of Lord

Kṛṣṇa's senses; icchā—desire; dhare—holds; prema—love; nāma—the name.

The desire to gratify one's own senses is kāma (lust), but the desire to please the senses

of Śrī Kṛṣṇa is prema (pure love of God). [Briefly, lust is "for me" - love is "for Śrī Kṛṣṇa"].

Śrīla Bhaktivinoda Ṭhākura [Kṛṣṇa is saying:] "Those jīvas who do not serve Me

by correctly using their free will, have to accept kāma, an enjoying mood, which

is the perverted form of the jīvas' pure love for Me, prema." (BTV)

Lust is the real enemy of the conditioned souls

kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ

mahāśano mahā-pāpmā viddhy enam iha vairiṇam

BG 3.37

[śri-bhagavān uvāca—Śrī Bhagavān said:] kāmaḥ—lust; eṣaḥ—this; krodhaḥ—

anger; eṣaḥ—this; rajaḥ-guṇa—the mode of passion; samudbhavaḥ—born of;

mahā-aśanaḥ—all-devouring; mahā-pāpmā—greatly sinful; viddhi—know;

enam—this; iha—in the material world; vairiṇam—greatest enemy.

[Śrī Bhagavān said:] It is lust only, Arjuna, born of contact with the material

mode of passion and later transformed into anger, which is the all-devouring and

immensely sinful enemy within this world.

Kāma (lust) is the root cause of suffering and it burns like fire

āvṛtaṁ jñānam etena jñānino nitya-vairiṇā

kāma-rūpeṇa kaunteya duṣpūreṇānalena ca

BG 3.39

āvṛtam—covered; jñānam—spiritual knowledge; etena—by this; jñāninaḥ—of the knower; nitya-vairiṇā—by the

eternal enemy; kāma-rūpeṇa—in the form of lust; kaunteya—O son of Kuntī; duṣpūreṇa—never to be satisfied; analena—by the fire; ca—also.

Thus the wise living entity’s spiritual knowledge becomes covered by his eternal

enemy in the form of lust, which is never satiated and which burns like fire.

Kāma can never be satiated

kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

SB 7.9.25/SBG 3.39 pt

kāma-analam—the blazing fire of lusty desires; madhu-lavaiḥ—with drops of

honey (happiness); śamayan—controlling; durāpaiḥ—very difficult to do.

Kāma can never be satisfied by enjoying the sense objects. It is like a fire which

cannot be extinguished by drops of honey in the form of momentary satisfaction.

The sequence of falling down

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate

saṅgāt sañjāyate kāmaḥ kāmāt krodho ’bhijāyate

BG 2.62/MS 5 pt

dhyāyataḥ—while contemplating; viṣayān—sense objects; puṁsaḥ—of a person;

saṅgaḥ—attachment; teṣu—in the sense objects; upajāyate—develops; saṅgāt—

from attachment; sañjāyate—develops; kāmaḥ—desire; kāmāt—from desire;

krodhaḥ—anger; abhijāyate—becomes manifest.

While contemplating the objects of the senses, a person develops attachment

for them, and from such attachment lust develops, and from lust anger arises.

krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ

smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati

BG 2.63/MS 5 pt

krodhāt—from anger; bhavati—takes place; sammohaḥ—perfect illusion; sammohāt—

from illusion; smṛti—of memory; vibhramaḥ—bewilderment; smṛtibhraṁśāt—

after bewilderment of memory; buddhi-nāśaḥ—loss of intelligence;

buddhi-nāśāt—and from loss of intelligence; praṇaśyati—one falls down.

From anger, complete delusion arises, and from delusion bewilderment of memory.

When memory is bewildered, intelligence is lost, and when intelligence is lost

one falls down again into the stool-ditch of sense gratification.

Editorial note: In this connection see SB 11.21.19-21 (Uddhava-gīta)

na jātu kāmaḥ kāmānām upabhogena śāṁyati

haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate

SB 9.19.14/SBG 3.37 pt

na—not; jātu—at any time; kāmaḥ—lusty desires; kāmānām—of persons who

are

very lusty; upabhogena—by enjoyment of lusty desires; śāṁyati—can be pacified;

haviṣā—by supplying ghee; kṛṣṇa-vartmā—fire; iva—like; bhūyaḥ—again and

again; eva—indeed; abhivardhate—increases more and more.

Fire is not satiated by sprinkling it with ghee, rather, it increases. Similarly, by

enjoying sense objects, the thirst for sense enjoyment increases more and more. It

does not become pacified.

yat pṛthivyāṁ vrīhi-yavam hiraṇyaṁ paśavaḥ striyaḥ

na duhyanti manaḥ-prītiṁ puṁsaḥ kāma-hatasya te

SB 9.19.13/ SBG 3.37 pt

yat—what; pṛthivyām—within this world; vrīhi—food grains, rice; yavam—barley;

hiraṇyam—gold; paśavaḥ—animals; striyaḥ—wives or other women; na

duhyanti—do not give; manaḥ-prītim—satisfaction of the mind; puṁsaḥ—to a

person; kāma-hatasya—because of being victimized by lusty desires; te—they.

All the food grains, gold, animals, and women on earth cannot satisfy the kāma

of a lusty man.

The example of Saubhari Muni

evaṁ gṛheṣv abhirato viṣayān vividhaiḥ sukhaiḥ

sevamāno na cātuṣyad ājya-stokair ivānalaḥ

SB 9.6.48/SBG 3.39 pt

evam—in this way; gṛheṣu—in household affairs; abhirataḥ—being always

engaged; viṣayān—material paraphernalia; vividhaiḥ—with varieties of;

sukhaiḥ—happiness; sevamānaḥ—enjoying; na—not; ca—also; atuṣyat—satisfied

him; ājya-stokaiḥ—by drops of fat; iva—like; analaḥ—a fire.

The sage Saubhari Muni was not able to attain peace by profusely enjoying sense

objects, just as fire is not extinguished when drops of ghee are poured into it.

The example of king Yayātī

na tṛpyaty ātma-bhūḥ kāmo vahnir āhutibhir yathā

SB 11.26.14/SBG 3.39 pt

na tṛpyati—never became satisfied; ātma-bhūḥ—born from the mind; kāmaḥ—

the lust; vahniḥ—fire; āhutibhiḥ—by oblations; yathā—just as.

My lusty desires kept rising again and again within my heart and were never

satisfied, just like a fire that can never be extinguished by the oblations of ghee

poured into its flames.

The example of Ajāmila

stambhayann ātmanātmānaṁ yāvat sattvaṁ yathā-śrutam

na śaśāka samādhātuṁ mano madana-vepitam

SB 6.1.62/SBG 3.33 pt

stambhayan—trying to control; ātmanā—by the intelligence; ātmānam—the mind; yāvat sattvam—as far as possible for him; yathā-śrutam—by remembering the instruction (of celibacy, brahmacarya, not even to see a woman); na—not; śaśāka—was able; samādhātum—to restrain; manaḥ—the mind; madana-vepitam

— agitated by Cupid or lusty desire.

After seeing the prostitute, the mind of Ajāmila became agitated. He tried hard

to control his mind by fortitude and śāstric knowledge but, being agitated by

Cupid, he was unable to do so.

The attraction between male and female is the basic principle of material existence, and this misconception shackles the jīva to material illusions

puṁsaḥ striyā mithunī-bhāvam etaṁ

tayor mitho hṛdaya-granthim āhuḥ

ato gṛha-kṣetra-sutāpta-vittair

janasya moho 'yam ahaṁ mameti

SB 5.5.8

puṁsaḥ—of a male; striyāḥ—of a female; mithunī-bhāvam—attraction for sexual life;

etam—this; tayoḥ—of both of them; mithaḥ—between one another; hṛdayagranthim—

the knot of the hearts; āhuḥ—they call; ataḥ—thereafter; gṛha—by home;

kṣetra—field; suta—children; āpta—relatives; vittaiḥ—and by wealth; janasya—of

the living being; mohaḥ—illusion; ayam—this; aham—I; mama—mine; iti—thus.

The attraction between male and female is the basic principle of material existence.

On the basis of this illusory attraction, which ties together the hearts of the male

and female, one becomes attracted to his body, home, property, children, relatives

and wealth. In this way one increases life's illusions and develops the false mentality

of "I and mine."

Tolerate the sex urge and avoid so much suffering

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ

kaṇḍūyanena karayor iva duḥkha-duḥkham

tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ

kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

SB 7.9.45

yat—which (is meant for material sense gratification); maithuna-ādi—sex and

anything related to sex life; gṛhamedhi-sukham—material happiness based on

attachment to family, society, friendship, etc.; hi—indeed; tuccham—
insignificant;

kaṇḍūyanena—by the rubbing; karayoḥ—of the two hands; iva—like;

duḥkha-duḥkham—misery which causes more misery (which inevitably follows

any attempt at sense gratification); tṛpyanti—they become satisfied; na—never;

iha—in this world; kṛpaṇāḥ—foolish persons; bahu-duḥkha-bhājaḥ—subjected
to

many types of material unhappiness; kaṇḍūti-vat—just like the itching;
manasijam—

which is simply a mental concoction; viṣaheta—one should tolerate (the

itching sex urge); dhīraḥ—(he can become) a sober, thoughtful person.

**Sex life is compared to the rubbing of two hands to relieve an itch.
Gṛhamedhīs,**

**so-called gṛhasthas (householders) who have no spiritual knowledge, think
that**

**this itching is the greatest platform of happiness, although actually it is a
source**

**of distress. The kṛpaṇas, the fools who are just the opposite of Vaiṣṇavas,
are not**

satisfied by repeated sensual enjoyment. Those who are dhīra, however, who are

sober and who tolerate this itching, are not subjected to this suffering of the fools.

Śrīla Bhaktivedānta Swāmī Prabhupāda: Materialists think that sexual indulgence

is the greatest happiness in this material world, and therefore they make

elaborate plans to satisfy their senses, especially the genitals. This is generally

found everywhere, and specifically found in the Western world, where there are

regular arrangements to satisfy sex life in different ways. Actually, however, this

has not made anyone happy. Even the hippies, who have given up all the materialistic

comforts of their fathers and grandfathers, cannot give up the sensational

happiness of sex life. Such persons are described here as kṛpaṇas, misers. The

human form of life is a great asset, for in this life one can fulfill the goal of existence.

Unfortunately, however, because of a lack of education and culture, people

are victimized by the false happiness of sex life. Prahlāda Mahārāja therefore

advises one not to be misled by this civilization of sense gratification, and especially

not by sex life. Rather, one should be sober, avoid sense gratification and be

Kṛṣṇa conscious. (SB 7.9.45 pt)

One should not work hard simply for sense gratification which is available

even for stool-eating dogs and hogs

nāyaṁ deho deha-bhājāṁ nṛloke

kaṣṭān kāmān arhate viḍ-bhujāṁ ye

tapo divyaṁ putrakā yena sattvaṁ

śuddhyed yasmād brahma-saukhyaṁ tv anantam

SB 5.5.1

[ṛṣabhaḥ uvāca—Lord Ṛṣabhadeva said]; na—not; ayam—this; dehaḥ—body;

deha-bhājām—of all living entities who have accepted material bodies; nṛ-loke
—

in human society; kaṣṭān—troublesome; kāmān—sense gratification; arhate—

deserves; viṭ-bhujām—of stool-eaters; ye—which; tapaḥ—austerities and

penances; divyam—divine; putrakāḥ—My dear sons; yena—by which; sattvam
—

the heart; śuddhyet—becomes purified; yasmāt—from which; brahmasaukhyam
—

spiritual happiness; tu—certainly; anantam—unending.

Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have

accepted material bodies in this world, one who has been awarded this human

form should not work hard day and night simply for sense gratification, which is

available even for dogs and hogs that eat stool. One should engage in penance and

austerity to attain the divine position of devotional service. By such activity, one's

heart is purified, and when one attains this position, he attains eternal, blissful

life, which is transcendental to material happiness and which continues forever.

The endeavor for sense gratification is a useless waste of time

yadā na paśyaty ayathā guṇehāṁ

svārthe pramattaḥ sahasā vipaścit

gata-smṛtir vindati tatra tāpān

āsādya maithunyam agāram ajñaḥ

SB 5.5.7

yadā—when; na—not; paśyati—sees; ayathā—unnecessary; guṇa-īhām—endeavor

to satisfy the senses; sva-arthe—in self-interest; pramattaḥ—mad; sahasā—very

soon; vipaścit—even one advanced in knowledge; gata-smṛtiḥ—being forgetful;

vindati—gets; tatra—there; tāpān—material miseries; āsādya—getting; maithunyam—

based on sexual intercourse; agāram—a home; ajñaḥ—being foolish.

Even though one may be very learned and wise, he is mad if he does not understand

that the endeavor for sense gratification is a useless waste of time. Being forgetful

of his own interest, he tries to be happy in the material world, centering his interests on his homelife, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

An honest confession to Gopīnātha

gopīnātha, āmi to' kāmera dāsa

viṣaya-vāsanā, jāgiche hṛdaye, phāṅdiche karama phāṅse (2)

gopīnātha, kabe vā jāgiba āmi

kāma-rūpa ari, dūre teyāgibo, hṛdaye sphuribe tumi (3)

Gopīnātha, song 2, Kalyana-kalpataru/ SGG p. 89

gopīnātha—O Gopīnātha; āmi—I; to'—indeed; kāmera—of lust; dāsa—the servant; biṣaya—material; bāsanā—desires; jāgiche—awaken; hṛdaye—in the heart; phāndiche—caught; karama—of karma; phāṅse—in the noose; gopīnātha—O Gopīnātha; kabe—when?; bā—or; jāgiba—will awaken; āmi—I; kāma-rūpa—in the form of lust; ari—the enemy; dūre—far away; teyāgibo—I will abandon; hṛdaye—in the heart; sphuribe—manifest; tumi—You.

O Gopīnātha, I am the faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, and I am being choked by the noose of fruitive actions and reactions. O Gopīnātha, when will I wake up

and

cast far away my enemy in the form of lust? I will only be able to do so if You will

kindly manifest Yourself in my heart.

2) The Hazards of Associating with Women

(or more generally - with the opposite sex)

Woman is compared to fire, and man is compared to a butter pot

nanv agniḥ pramadā nāma ghṛta-kumbha-samaḥ pumān

sutām api raho jahyād anyadā yāvad-artha-kṛt

SB 7.12.9

nanu—certainly; agniḥ—the fire; pramadā—the woman (one who bewilders the mind

of man); nāma—indeed; ghṛta-kumbha—a pot of butter; samaḥ—like; pumān—a man;

sutām api—even one's daughter; rahaḥ—in a secluded place; jahyāt—one must not associate

with; anyadā—with other women also; yāvat—as much as; artha-kṛt—required.

Woman is compared to fire, and man is compared to a butter pot. Therefore a

man should avoid associating even with his own daughter in a secluded

place.

Similarly, he should also avoid association with other women. One should associate

with women only for important business and not otherwise.

Woman is the representation of māyā

yopayāti śanair māyā yoṣid deva-vinirmitā

tām īkṣetātmano mṛtyuṁ tṛṇaiḥ kūpam ivāvṛtam

SB 3.31.40

yā—she who; upayāti—approaches; śanaiḥ—slowly; māyā—representation of

māyā; yoṣit—woman; deva—by the Lord; vinirmitā—created; tām—her; īkṣeta —

one must regard; ātmanaḥ—of the soul; mṛtyum—death; tṛṇaiḥ—with grass;

kūpam—a well; iva—like; āvṛtam—covered.

The woman, created by the Lord, is the representation of māyā, and one who

associates with her (by accepting services and so forth) must certainly know that

this is the way of death, just like a blind well covered with grass.

Associating improperly with women propels one into the dark well of material life

dṛṣṭvā striyaṁ deva-māyāṁ tad-bhāvair ajitendriyaḥ

pralobhitaḥ pataty andhe tamasy agnau pataṅga-vat

SB 11.8.7

dṛṣṭvā—seeing; striyam—a woman; deva-māyām—whose form is created by the illusory energy of the Lord; tat-bhāvaiḥ—by the alluring seductive activities of the woman; ajita—one who has not controlled; indriyaḥ—his senses; pralobhitaḥ—enticed; patati—falls down; andhe—into the blindness of ignorance; tamasi—into the darkness of hell; agnau—in the fire; pataṅga-vat—just like the moth.

One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth attracted by the bright fire rushes blindly into its flames.

Māyā beckons "Come on!" "Enjoy!" - and the fools rush in

yoṣid-dhiraṇyābharaṇāmbarādidravyeṣu

māyā-raciteṣu mūḍhaḥ

pralobhitātmā hy upabhoga-buddhyā

pataṅga-van naśyati naṣṭa-dṛṣṭiḥ

SB 11.8.8

yoṣit—of women; hiraṇya—golden; ābharaṇa—ornaments; ambara—clothing;

ādi—and so on; dravyeṣu—upon seeing such things; māyā—by the illusory energy

of the Lord; raciteṣu—manufactured; mūḍhaḥ—a fool with no discrimination;

pralobhita—aroused by lusty desires; ātmā—such a person; hi—certainly; upabhoga—

for sense gratification; buddhyā—with the desire; pataṅga-vat—like the

moth; naśyati—is destroyed; naṣṭa—is ruined; dṛṣṭiḥ—whose intelligence.

A foolish person with no intelligent discrimination is immediately aroused at the

sight of a lusty woman beautifully decorated with golden ornaments, fine clothing

and other cosmetic features. Being eager for sense gratification, such a fool loses all

intelligence and is destroyed just like the moth who rushes into the blazing fire.

Money, women and prestige are the greatest obstacles to bhakti

kanaka-kāminī, pratiṣṭhā-bāghinī,

chāḍiyāche jāre, sei to' vaiṣṇava

Vaiṣṇava Ke? Who is a Real Vaiṣṇava? Bhaktisiddhanta Sarasvatī Prabhupāda

kanaka-kāminī—enjoyment of wealth and women; pratiṣṭhā-bāghinī—the

tigress of worldly reputation; chāḍiyāche—has given up; jāre—who; sei—he; to'—

certainly; vaiṣṇava—a devotee.

One is truly a Vaiṣṇava who has given up the habit of falling victim to the fero-

cious tigress of wealth, beauty, and fame. Such a soul is factually detached from

material life, and is known as a pure devotee. [Money, illicit association with

women, and prestige – are like a tigress and will devour your soul.]

Strī – one who expands the field of material activities.

Yoṣit – one whose very presence evokes the desire for sense gratification.

Pramadā – one who bewilders the minds of men; the personified form of

inattentiveness.

One loses all good qualities by associating with worldly people and women

satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā

śamo damo bhagaś ceti yat-saṅgād yāti saṅkṣayam

SB 3.31.33/CC Madhya 22.88

satyam—truthfulness; śaucam—cleanliness; dayā—mercy; maunam—gravity;

buddhiḥ—intelligence; śrīḥ—prosperity; hrīḥ—shyness; yaśaḥ—fame; kṣamā—forgiveness;

śamaḥ—control of the mind; damaḥ—control of the senses; bhagaḥ—fortune; ca

—

and; iti—thus; yat-saṅgāt—from association with whom; yāti saṅkṣayam—are destroyed.

By associating with worldly people, one becomes devoid of truthfulness, cleanliness,

mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness,

control of the mind, control of the senses, fortune and all such opportunities.

Materialistic men are mere dancing dogs in the hands of women

teṣv aśānteṣu mūḍheṣu khaṇḍitātmasv asādhuṣu

saṅgaṁ na kuryāc chocyeṣu yoṣit-krīḍā-mṛgeṣu ca

SB 3.31.34/CC Madhya 22.89/JD ch. 9

teṣu—with those; aśānteṣu—agitated; mūḍheṣu—fools; khaṇḍita-ātmasu—bereft of

self-realisation; asādhuṣu—wicked; saṅgam—association; na—not; kuryāt—one should

make; śocyeṣu—pitiable; yoṣit—of women; krīḍā-mṛgeṣu—dancing dogs; ca—and.

One should never associate with foolish, agitated, materialistic men who are

bereft of self-realisation and who are like dancing dogs in the hands of women.

No greater suffering and bondage than that arising from attachment to women

na tathāsya bhavet kleśo bandhaś cānya-prasaṅgataḥ

yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ

SB 11.14.30, 3.31.35/CC Madhya 22.90

na—not; tathā—like that; asya—of him; bhavet—could be; kleśaḥ—suffering; bandhaḥ—

bondage; ca—and; anya-prasaṅgataḥ—from any other attachment; yoṣit—of

women; saṅgāt—from attachment; yathā—just as; puṁsaḥ—of a man; yathā—similarly;

tat—to women; saṅgi—of those attached; saṅgataḥ—from the association.

Of all kinds of suffering and bondage arising from various attachments, none

is greater than the suffering and bondage arising from attachment to women and

intimate contact with those attached to women.

Illicit association with women opens wide the door to hell

saṅgaṁ na kuryāt pramadāsu jātu

yogasya pāraṁ param ārurukṣuḥ

mat-sevayā pratilabdhātma-lābho

vadanti yā niraya-dvāram asya

SB 3.31.39/Upadeśāmṛta 2, pt

saṅgam—association; na—not; kuryāt—one should make; pramadāsu—with

women; jātu—ever; yogasya—of yoga; pāram—culmination; param—topmost; ārurukṣuḥ—

one who aspires to reach; mat-sevayā—by rendering service unto Me; pratilabdha—

obtained; ātma-lābhaḥ—self-realisation; vadanti—they say; yāḥ—which

women; niraya—to hell; dvāram—the gateway; asya—of the advancing devotee.

One who desires attainment of self-realisation through engagement in My

service and the ultimate perfection of bhakti-yoga, should never indulge in association

with women at any time. The saints declare that such association creates

a doorway to hell for the sādhaka.

One who is driven by the senses, especially by the tongue and genitals, must

accept the position of a household dog to satisfy his senses

santuṣṭaḥ kena vā rājan na vartetāpi vāriṇā

aupasthya-jaihvya-kārpaṇyād gṛha-pālāyate janaḥ

SB 7.15.18

santuṣṭaḥ—a person who is always self-satisfied; kena—why; vā—or; rājan—O

King; na—not; varteta—should live (happily); api—even; vāriṇā—by drinking

water; aupasthya—due to the genitals; jaihvya—and the tongue; kārpaṇyāt—

because of a wretched or miserly condition; gṛha-pālāyate—he becomes exactly

like a household dog; janaḥ—such a person.

My dear King, a self-satisfied person can be happy even with only drinking

water. However, one who is driven by the senses, especially by the tongue

and genitals,

must accept the position of a household dog to satisfy his senses.

A woman who fails to relish Your lotus feet accepts instead a living corpse

tvak-śmaśru-roma-nakha-keśa-pinaddham antar

māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam

jīvac-chavaṁ bhajati kānta-matir vimūḍhā

yā te padābja-makarandam ajighratī strī

SB 10.60.45

tvak—with skin; śmaśru—whiskers; roma—bodily hair; nakha—nails; keśa—and

hair on the head; pinaddham—covered; antaḥ—inside; māṁsa—flesh; asthi—bones;

rakta—blood; kṛmi—worms; viṭ—stool; kapha—mucus; pitta—bile; vātam—and air;

jīvat—living; śavam—a corpse; bhajati—worships; kānta—as husband or lover;

matiḥ—whose idea; vimūḍhā—totally bewildered; yā—who; te—Your; pada-abja—

of the lotus feet; makarandam—the honey; ajighratī—not smelling; strī—woman.

[Rukmiṇī Devī said:] "A woman who fails to relish the fragrance of the honey of

Your lotus feet becomes totally befooled, and thus she accepts as her husband or

lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair

and filled with flesh, bones, blood, parasites, stool, mucus, bile and air.”

A jīva who is attached to a woman in this life, will be endowed with the

form of a woman in his next life

yāṁ manyate patiṁ mohān man-māyām ṛṣabhāyatīm

strītvaṁ strī-saṅgataḥ prāpto vittāpatya-gṛha-pradam

SB 3.31.41

yām—which; manyate—she thinks; patim—her husband; mohāt—due to illusion;

mat-māyām—My māyā; ṛṣabha—in the form of a man; āyatīm—coming; strītvam—

the state of being a woman; strī-saṅgataḥ—from attachment to a woman; prāptaḥ—

obtained; vitta—wealth; apatya—progeny; gṛha—house; pradam—bestowing.

A living entity who, as a result of attachment to a woman in his previous life, has

been endowed with the form of a woman, foolishly looks upon māyā in the form of a

man, her husband, as the bestower of wealth, progeny, house and other material assets.

A woman, therefore, should consider her husband, her house and her children

to be the arrangement of māyā for her death

tām ātmano vijānīyāt paty-apatya-gṛhātmakam

daivopasāditaṁ mṛtyuṁ mṛgayor gāyanaṁ yathā

SB 3.31.42

tām—the Lord's māyā; ātmanaḥ—of herself; vijānīyāt—she should know; pati—

husband; apatya—children; gṛha—house; ātmakam—consisting of; daiva—by the

authority of the Lord; upasāditam—brought about; mṛtyum—death; mṛgayoḥ—of

the hunter; gāyanam—the singing; yathā—as.

A woman, therefore, should consider her husband, her house and her children

to be the arrangement of the deluding potency of the Lord for her death, just as

the sweet singing of the hunter is death for the deer.

Accepting the roles of male and female does not result in happiness

karmāṇy ārabhamāṇānāṁ duḥkha-hatyai sukhāya ca

paśyet pāka-viparyāsaṁ mithunī-cāriṇāṁ nṛṇām

SB 11.3.18/STB p. 99

[śrī-prabuddhaḥ uvāca—Śrī Prabuddha said:] karmāṇi—fruitive activities; ārabhamāṇānām—

making endeavors in; duḥkha-hatyai—for the elimination of distress;

sukhāya ca—and for gaining happiness; paśyet—one should see; pāka—of

the result; viparyāsam—contrary outcome; mithunī-cāriṇām—who are coupled as

men and women; nṛṇām—of such persons.

[Śrī Prabuddha said:] Accepting the roles of male and female in human society,

the conditioned souls unite in sexual relationships. Thus they constantly make

material endeavors to eliminate their unhappiness and unlimitedly increase their

pleasure. But one should see that they inevitably achieve exactly the opposite

result. In other words, their happiness inevitably vanishes, and as they grow older

their material discomfort just increases.

Śrīla Bhaktivedānta Swāmī Prabhupāda: "Without the mercy of a pure devotee

it is exceedingly difficult to free oneself from the bodily concept of life, which is

the illusory basis of sexual attraction."

Wealth is a perpetual source of distress

nityārtidena vittena durlabhenātma-mṛtyunā

gṛhāpatyāpta-paśubhiḥ kā prītiḥ sādhitaiś calaiḥ

SB 11.3.19

nitya—constantly; ārti-dena—giving pain; vittena—with wealth; durlabhena—

hard

to acquire; ātma-mṛtyunā—death for the self; gṛha—with one's home; apatya—children;

āpta—relatives; paśubhiḥ—and domestic animals; kā—what; prītiḥ—happiness;

sādhitaiḥ—which are gained (by that wealth); calaiḥ—unsteady.

Wealth is a perpetual source of distress, it is most difficult to acquire, and it is

virtual death for the soul. What satisfaction does one actually gain from his

wealth? Similarly, how can one gain ultimate or permanent happiness from one's

so-called home, children, relatives and domestic animals, which are all maintained

by one's hard-earned money?

Sages condemn the associaion of women, yet glorify Balarāma's rasa dance

ye strī-saṅga muni-gaṇe karena nindana

tāṅrā-o rāmera rāse karena stavana

CB Ādi 1.29

ye—they who; strī-sanga—female association; muni-gaṇe—sages; karena—they do

nindana—condemn; tāṅrā—they; o—yet; rāmera—Śrī Balarāmajī; rāse—(associating

with the gopīs) in the rāsa dance; karena—they do; stavana—praise and glorify.

Sages condemn the associaion of women, yet they glorify Lord Balarāma's

association

with the gopīs in the rāsa dance.

Editorial note: The reader is referred to the twelve-page long purport of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda to this śloka in Śrī Caitanya Bhāgavata, whereby he cites extensively many Bhāgvatam ślokas pertaining to this topic.

3) Sense Gratification or Self-Realisation?

Six impediments which destroy bhakti

atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ

jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati

Śrī Upadeśāmṛta 2

ati-āhāraḥ—overeating or accumulating more than necessary; prayāsaḥ—endeavours opposed to bhakti; ca—and; prajalpaḥ—idle talk; niyamāgrahaḥ—improper compliance with the rules and regulations; jana-saṅgaḥ—association with worldly-minded persons; ca—and; laulyam—ardent longing or greed, the restlessness of the mind to adopt worthless opinions; ca—and; ṣaḍbhiḥ—by these six; bhaktiḥ—devotional service; vinaśyati—is destroyed.

Bhakti is destroyed by the following six kinds of faults: (1) eating too much

or

collecting more than necessary, (2) endeavours which are opposed to bhakti, (3)

useless mundane talk, (4) failure to adopt essential regulations or fanatical adherence

to regulations, (5) associating with persons who are opposed to bhakti, and

(6) greed or the restlessness of the mind to adopt worthless opinions.

Those who are too attached to sense enjoyment cannot take up bhakti

bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām

vyavasāyātmikā buddhiḥ samādhau na vidhīyate

BG 2.44

bhoga—material enjoyment; aiśvarya—opulence; prasaktānām—those who are so

attached; tayā—by such things; apahṛta-cetasām—bewildered in mind;

vyavasāyātmikā—fixed determination; buddhiḥ—devotional service of the Lord;

samādhau—in the controlled mind; na—never; vidhīyate—does take place.

In the minds of those who are too attached to sense enjoyment and material

opulence, and who are bewildered by such things, the resolute determination of

devotional service to the Supreme Lord does not take place.

It is impossible for those intoxicated with opulence and beauty to appraoch You

janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān

naivārhaty abhidhātuṁ vai tvām akiñcana-gocaram

SB 1.8.26

janma—birth; aiśvarya—opulence; śruta—education; śrībhiḥ—by the possession of

beauty; edhamāna—progressively increasing; madaḥ—intoxication; pumān—the

human being; na—never; eva—ever; arhati—deserves; abhidhātum—to address in

feeling; vai—certainly; tvām—You; akiñcana-gocaram—one who is easily

approached by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are

materially exhausted. One who is on the path of material progress, trying to

improve himself with respectable parentage, great opulence, high education and

bodily beauty, cannot address You with sincere feeling.

ajāmile nistārilā ye-kṛṣṇera nāme

dhana-kula-vidyā-made tāhā nāhi jāne

Śrī Caitanya Bhāgavata, Madhya 1.164

The holy names of Kṛṣṇa delivered Ajāmila, yet those who are intoxicated by

wealth, good birth, and education do not know Him.

Persons prone to carnal pleasure and overeating can never attain bhakti

jihvāra lālase yei iti-uti dhāya

śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

CC Antya 6.227

jihvāra—of the tongue; lālase—because of greed; yei—anyone who; iti-uti—here

and there; dhāya—goes; śiśna—genitals; udara—belly; parāyaṇa—devoted to;

kṛṣṇa—Lord Kṛṣṇa; nāhi pāya—does not get.

One who runs here and there trying to satisfy the greed of his tongue and is

dedicated to serving his belly and genitals, cannot attain kṛṣṇa-bhakti.

Food cooked by nondevotees should be strictly avoided

viṣayīra anna khāile malina haya mana

malina mana haile nahe kṛṣṇera smaraṇa

CC Antya 6.278/Upa 4, pt/BPKG pp. 288, 340/BR p. 89

viṣayīra—of materialistic persons; anna—food; khāile—if one eats; malina—contaminated;

haya mana—the mind becomes; malina—contaminated; mana haile—when

the mind becomes; nahe—is not; kṛṣṇera—of Lord Kṛṣṇa; smaraṇa—remembrance.

When one eats food offered by sexually inclined or worldly people, one's mind

becomes contaminated, and in that state one is unable to remember Kṛṣṇa.

Controlling the Tongue is the key to controlling the senses

tāvaj jitendriyo na syād vijitānyendriyaḥ pumān

na jayed rasanaṁ yāvaj jitaṁ sarvaṁ jite rase

SB 11.8.21

tāvat—still; jita-indriyaḥ—one who has conquered the senses; na—not; syāt—can

be; vijita-anya-indriyaḥ—one who has conquered all of the other senses; pumān—a

human being; na jayet—cannot conquer; rasanam—the tongue; yāvat—as long as;

jitam—conquered; sarvam—everything; jite—when conquered; rase—the tongue.

Although one may conquer all of the other senses, as long as the tongue is not conquered

it cannot be said that one has controlled his senses. However, if one is able to

control the tongue, then one is understood to be in full control of all the senses.

One should be detached from the internal wives

jihvaikato 'mum apakarṣati karhi tarṣā

śiśno 'nyatas tvag udaraṁ śravaṇaṁ kutaścit

ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir

bahvyaḥ sapatnya iva geha-patiṁ lunanti

SB 11.9.27

jihvā—the tongue; ekataḥ—on one side; amum—the body or the conditioned soul

who identifies with the body; apakarṣati—drags away; karhi—sometimes; tarṣā—

thirst; śiśnaḥ—the genitals; anyataḥ—on another side; tvak—the sense of touch;

udaram—the belly; śravaṇam—the ears; kutaścit—from somewhere else;

ghrāṇaḥ—the sense of smell; anyataḥ—from another side; capala-dṛk—the fickle

eyes; kva ca—somewhere else; karma-śaktiḥ—the other active organs and limbs of

the body; bahvyaḥ—many; sa-patnyaḥ—co-wives; iva—like; geha-patim—the

head of the household; lunanti—they pull in many directions.

A man who has many wives is constantly harassed by them. He is responsible for

their maintenance, and thus all the ladies constantly pull him in different directions,

each struggling for her self-interest. Similarly, the material senses harass the

conditioned soul, pulling him in many different directions at once. On one side the

tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable

drink. Simultaneously the sex organs clamor for satisfaction, and the sense of

touch demands soft, sensuous objects. The belly harasses him until it is filled, the

ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas,

and the fickle eyes clamor for pleasing sights. Thus the senses, organs and

limbs, all desiring satisfaction, pull the living entity in many directions.

The conditioned soul is always inclined to sex, meat-eating and intoxication

but the revealed scriptures never actually encourage such activities

loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā

vyavasthitis teṣu vivāha-yajña surā-grahair āsu nivṛttir iṣṭā

SB 11.5.11

loke—in the material world; vyavāya—sex indulgence; āmiṣa—of meat; madya—of

liquor; sevāḥ—the taking; nityāḥ—always found; hi—indeed; jantoḥ—in the conditioned

living being; na—not; hi—indeed; tatra—in regard to them; codanā—

encouragement; vyavasthitiḥ—the prescribed arrangement; teṣu—in these; vivāha—

in sacred marriage; yajña—the offering of sacrifice; surā-grahaiḥ—by the acceptance

of ritual cups of wine; āsu—of these; nivṛttiḥ—cessation; iṣṭā—is the desired end.

In this material world the conditioned soul is always inclined to sex, meat-eating and

intoxication. Therefore, although religious scriptures never actually encourage such

activities, there are scriptural injunctions which provide facility for for sex through

sacred marriage, for meat-eating through sacrificial offerings and for intoxication

through the acceptance of ritual cups of wine, the ultimate purpose of such rituals is

the renunciation of these (spiritually unfavourable) practices.

Give up the hellish blind well of family life and go to Vṛndāvana

tat sādhu manye 'sura-varya dehināṁ

sadā samudvigna-dhiyām asad-grahāt

hitvātma-pātaṁ gṛham andha-kūpaṁ

vanaṁ gato yad dharim āśrayeta

SB 7.5.5

[śrī-prahlādaḥ uvāca—Prahlāda Mahārāja replied:] tat—that; sādhu—very good,

or the best part of life; manye—I think; asura-varya—O best of the demons;

dehinām—of persons who have accepted the material body; sadā—always; samudvigna—

full of anxieties; dhiyām—whose intelligence; asat-grahāt—because of

accepting the temporary as real; hitvā—giving up; ātma-pātam—the downfall of

the jīva; gṛham—household life, or the bodily concept of life; andha-kūpam—

which is nothing but a blind well (where one hopes to find water (satisfaction) but

only finds misery); vanam—to the forest (for sādhu-saṅga); gataḥ—going; yat—

which; harim—Śrī Hari; āśrayeta—one should take shelter of.

[Prahlāda Mahārāja replied to his father:] O best of the asuras, King of the demons,

any person who has accepted the temporary as real is certainly embarrassed by anxiety

because of having fallen in the dark well of family life (or the bodily concept of life)

where there is no water [rasa] but only suffering. One should give up this position

and go to the forest to take shelter of Śrī Hari. (More specifically, one should go to

Vṛndāvana, where only pure, spontaneous bhakti prevails, and through sādhu-saṅga,

take shelter of Rādhā and Kṛṣṇa).

Die to live! Die to sense gratification - Live for soul-satisfaction

Ākṣepa (Regret), Śrīla Narottama dāsa Ṭhākura/SGG p. 86

gorā pāhu nā bhajiyā mainu

prema-ratana-dhana helāya hārāinu (1)

adhane yatana kari' dhana teyāginu

āpana karama-doṣe āpani ḍubinū (2)

sat-saṅga chāḍi' kainu asate vilāsa

te-kāraṅe lāgila je karama-bandha phāsa (3)

viṣaya viṣama viṣa satata khāinu

gaura-kīrtana-rase magana nā hainu (4)

kena vā āchaye prāṅa ki sukha pāiyā

narottama dāsa kena nā gela mariyā (5)

Alas! Failing to worship Śrī Gaurasundara, I have neglected that most precious

treasure of prema and have thus lost it. I have devoted myself to worthless trifles,

throwing away my real wealth and am drowning in my own misdeeds. Forsaking

the association of sādhus for temporary enjoyment with non-devotees, I am caught

in the snare of my own karmic follies. I constantly drank the deadly poison of

sense objects rather than becoming absorbed in the nectar of singing the glories

of Śrī Gaurasundara. "For what type of pleasure do I maintain my life?" Narottama

dāsa laments, "Why do I not simply die?"

4) Lusty Association with Women is forbidden

Association with women is forbidden for those in the renounced order

strīṇāṁ nirīkṣaṇa-sparśa-saṁlāpa-kṣvelanādikam

prāṇino mithunī-bhūtān agṛhastho 'gratas tyajet

SB 11.17.33

strīṇām—in relation to women; nirīkṣaṇa—glancing; sparśa—touching;

saṁlāpa—conversing; kṣvelana—joking or sporting; ādikam—and so on; prāṇinaḥ—

living entities; mithunī-bhūtān—persons who engage in sex; agṛha-sthaḥ—a

sannyāsī, vānaprastha or brahmacārī; agrataḥ—first of all; tyajet—should give up.

The most important principle for those who are not married—sannyāsīs,

vānaprasthas and brahmacārīs—is to never associate with women by glancing,

touching, conversing, joking or sporting. Neither should they associate with men

who engage in sexual activities.

One should not sit alone with a woman

mātrā svasrā duhitrā vā nāviviktāsano bhavet

balavān indriya-grāmo vidvāṁsam api karṣati

SB 9.19.17/Manu-saṁhitā 2.215/CC Antya 2.119

mātrā—with one's mother; svasrā—with one's sister; duhitrā—with ones own

daughter; vā—either; na—not; avivikta-āsanaḥ—seated alone; bhavet—one

should be; balavān—very strong; indriya-grāmaḥ—the group of senses; vidvāṁsam—

the very learned and advanced person; api—even; karṣati—agitates.

One should not allow oneself to sit alone even with one's own mother, sister or

daughter, for the senses are so strong that even though one is very advanced in

knowledge, he may be attracted by sex.

Even a wooden statue of a woman can attract the mind

durvāra indriya kare viṣaya-grahaṇa

dāravī prakṛti hare muner api mana

CC Antya 2.118

durvāra—uncontrollable; indriya—the senses; kare—do; viṣaya-grahaṇa—

accepting sense objects; dāravī prakṛti—a wooden statue of a woman; hare—

attracts; munerapi—even of a great sage; mana—the mind.

So strongly do the senses adhere to the objects of their enjoyment that indeed

a wooden statue of a woman attracts the mind of even a great saintly person.

Sex life is worse than poison for one seriously engaged in bhajana

niṣkiñcanasya bhagavad-bhajanonmukhasya

pāraṁ paraṁ jigamiṣor bhava-sāgarasya

sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca

hā hanta hanta viṣa-bhakṣaṇato ’py asādhu

Śrī Caitanya-candrodaya-nāṭaka 8.23/CC Mad 11.8

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; bhagavat—Śrī Kṛṣṇa; bhajana—in serving; unmukhasya—who is eager to be engaged; pāram—to the other side; param—distant; jigamiṣoḥ—who is desiring to go; bhava-sāgarasya—of the ocean of material existence; sandarśanam—gazing at the full body; viṣayiṇām—of persons engaged in sense enjoyment; atha—as well as; yoṣitām—of women; ca—also; hā—alas; hanta hanta—expression of great lamentation; viṣa-bhakṣaṇataḥ—than the act of drinking poison; api—even; asādhu—more abominable.

Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of Śrī Kṛṣṇa without material motives, seeing a materialist engaged in sense gratification or gazing at a woman who is similarly inclined is more abominable than drinking poison willingly.

A renunciat should not associate with a woman even in dreams

vairāgī, bhāī grāmya-kathā nā śunibe kāne

grāmya-vārtā nā kahibe jabe milibe āne

svapne o nā kara bhāī strī-sambhāṣaṇa

gṛhe strī chāḍiyā bhāi āsiyācha vana

yadi cāha praṇaya rākhite gaurāṅgera sane

choṭa haridāsera kathā thāke jena mane

bhāla nā khāibe āra bhāla nā paribe

hṛdayete rādhā-kṛṣṇa sarvadā sevibe

Prema-vivarta 7.3.1-4/Upad 1 pt/JD ch. 25

O Vaiṣṇava mendicant, O brother, whomever you should meet, do not hear

from him nor speak with him about mundane subjects. Do not speak intimately

with a woman even in your dreams. O brother! You have given up your wife and

household and have retired to the forest. Now, if you wish to develop love for the

lotus feet of Śrī Śacīnandana Gaurahari, then you should always remember the

example of Choṭa Haridāsa. If you desire bhagavat-bhakti, then you should not eat

delicious food nor dress yourself very luxuriously. In this way you should always

serve Śrī Rādhā-Kṛṣṇa within your heart.

5. Essential Prayers for Protection

Praying to be protected from lusty desires

sanat-kumāro 'vatu kāmadevād

SB 6.8.17

sanat-kumāraḥ—the great brahmacārī named Sanat-kumāra; avatu—may he protect;

kāma-devāt—from the hands of Cupid or lusty desire.

May Sanat-Kumāra protect me from lusty desires and save me from the strong

urge of sex. [expanded translation by Śrīla Gaura Govinda Mahārāja:] As I begin

some auspicious activity, O Sanat-Kumāra, topmost brahmacārī, please protect me

from these lusty desires. You have conquered lust, therefore please shower your

mercy and blessings upon me. Then I will be able to conquer this most formidable

enemy in the form of lust and remain brahmacārī).

O my Lord, there is no limit to the unwanted orders of my lusty desires; now,

however, I refuse to obey these thieves and I surrender myself at Your feet

kāmādīnāṁ kati na katidhā pālitā durṇideśās

teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ

utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis

tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣvātma-dāsye

CC Mad 22.16/BRS 3.2.35

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; kati —

how many; na—not; katidhā—in how many ways; pālitāḥ—obeyed; duḥ-nideśāḥ —

undesirable orders; teṣām—of them; jātā—generated; mayi—unto me; na—not;

karuṇā—mercy; na—not; trapā—shame; na—not; upaśāntiḥ—desire to cease;

utsṛjya—giving up; etān—all these; atha—herewith; yadu-pate—O best of the

Yadu dynasty; sāmpratam—now; labdha-buddhiḥ—having awakened intelligence;

tvām—You; āyātaḥ—approached; śaraṇam—who are the shelter; abhayam—fearless;

mām—me; niyuṅkṣva—please engage; ātma-dāsye—in Your personal service.

O my Lord, there is no limit to the unwanted dictates of my lusty desires.

Although I have rendered these desires so much service, they have not shown any

mercy to me. I have not been ashamed to serve them, nor have I even desired to

give them up. O my Lord, O head of the Yadu dynasty, recently, however, my transcendental

intelligence has been awakened (and due to this, I now refuse to obey

the unwanted orders of these desires). I have now come to You to surrender myself

at Your fearless lotus feet. Kindly engage me in Your personal service.

The thought of sex-life causes Yāmunācārya to spit in disgust

yadāvadhi mama cetaḥ kṛṣṇa-padāravinde

nava-nava-rasa-dhāmany udyata rantum āsīt

tadāvadhi bata nāri-saṅgame smaryamāne

bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanaṁ ca

Yamunā-stotram

yadā-avadhi—ever since; mama—my; cetaḥ—mind; kṛṣṇa-pada-āravinde—at the lotus

feet of Kṛṣṇa; nava-nava—newer and newer; rasa-dhāmani—the glories of transcendental

taste; udyata—has arisen; rantum—to enjoy; āsīt—was; tadā-avadhi—since

then; bata—ah!; nārī-saṅgame—the association of women for sense gratification;

smaryamāne—being remembered; bhavati—it becomes; mukha-vikāraḥ—lips or face

contorted in disgust; suṣṭu—exceedingly; niṣṭhīvanam—in the act of spitting; ca—and.

Since my mind have become attracted by the transcendental loving service and

beauty of Rādhā and Kṛṣṇa, relishing ever new pleasure in Their rasa, whenever

there is attraction for a woman or a memory of sex-life, I at once spit at the

thought and my lips curl in disgust.

Remaining undisturbed by the incessant flow of desires, one can attain peace

āpūryamāṇam acala-pratiṣṭhaṁ samudram āpaḥ praviśanti yadvat

tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī

BG 2.70

āpūryamāṇam—always being filled; acala-pratiṣṭham—steadily situated; samudram—

the ocean; āpaḥ—waters; praviśanti—enter; yadvat—as; tadvat—so; kāmāḥ—desires;

yam—unto whom; praviśanti—enter; sarve—all; saḥ—that person; śāntim—peace;

āpnoti—achieves; na—not; kāma-kāmī—one who desires to fulfill desires.

A person who is not disturbed by the incessant flow of desires—that enter like

rivers into the ocean, which is ever being filled but is always still—can alone

achieve peace, and not the man who strives to satisfy such desires.

Steady the mind by bhakti and thus conquer the insatiable enemy of lust

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ

nirmamo nirahaṅkāraḥ sa śāntim adhigacchati

BG 2.71

vihāya—giving up; kāmān—material desires for sense gratification; yaḥ—who;

sarvān—all; pumān—a person; carati—lives; niḥspṛhaḥ—desireless; nirmamaḥ

—

without a sense of proprietorship; nirahaṅkāraḥ—without false ego; saḥ—he; śāntim—

perfect peace; adhigacchati—attains.

A person who has given up all desires for sense gratification, who lives free

from desires, who has given up all sense of proprietorship and is devoid of false

ego—he alone can attain real peace.

One should see one's real self-interest in all circumstances and be detached

jāyāpatya-gṛha-kṣetra-svajana-draviṇādiṣu

udāsīnaḥ samaṁ paśyan sarveṣv artham ivātmanaḥ

SB 11.10.7

jāyā—to wife; apatya—children; gṛha—home; kṣetra—land; svajana—relatives

and friends; draviṇa—bank account; ādiṣu—and so on; udāsīnaḥ—remaining

indifferent; samam—equally; paśyan—seeing; sarveṣu—in all of these; artham—

purpose; iva—like; ātmanaḥ—of oneself.

One should see one's real self-interest in life in all circumstances and should

therefore remain detached from wife, children, home, land, relatives, friends,

wealth and so on.

How can Kāmadeva be stopped?

kāśāyān na ca bhojanādi-niyamān no vā vane vāsato

vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate

kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikrīḍato

govindasya padāravinda-bhajanārambhasya leśād api

Padyāvalī 11 – author unknown

kāśāyāt—from the saffron color; na—not; ca—and; bhojana—of eating; ādi—

etc.; niyamāt—from restraint; na—not; vā—or; vane—in the forest; vāsataḥ—

from the residence; vyākhyānāt—from explanation of the scriptures; athavā—or;

muni-vrata—from the vow of silence; bharāt—great; citta-udbhavaḥ—cupid; kṣīyate—

becomes weakened; kintu—but; sphīta—broad; kalinda—of Mount Kalinda;

śaila—mountain; tanayā—of the daughter (the Yamunā River); tīreṣu—on the

baṅks; vikrīḍataḥ—playing; govindasya—of Lord Govinda; pada—feet;

aravinda—lotus flowers; bhajana—of the devotional service; ārambhasya—of the

beginning; leśāt—from a little particle; api—even.

Not by wearing saffron cloth, not by restricting food and other sense-activities,

not by living in the forest, not by discussing philosophy, and not by observing a

vow of silence, but only by the slightest commencement of devotional service to

the lotus feet of Lord Govinda, who enjoys pastimes on the Yamunā's wide banks,

is the influence of Kāmadeva checked.

Bhakti burns sins to ashes

yathāgniḥ su-samṛddhārciḥ karoty edhāṁsi bhasmasāt

tathā mad-viṣayā bhaktir uddhavaināṁsi kṛtsnaśaḥ

SB 11.14.19

yathā—just as; agniḥ—fire; su-samṛddha—blazing; arciḥ—whose flames; karoti—turns;

edhāṁsi—firewood; bhasma-sāt—into ashes; tathā—similarly; mat-viṣayā—with Me as the

object; bhaktiḥ—devotion; uddhava—O Uddhava; enāṁsi—sins; kṛtsnaśaḥ—completely.

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly,

devotion unto Me completely burns to ashes sins committed by My devotees.

O my dear mind! Abandon prajalpa, give up mukti, even give up the desire

for Vaikuṇṭha; only worship Śrī Rādhā-Kṛṣṇa in Vraja

asad-vārtā-veṣyā visṛja mati-sarvasva-haraṇīḥ

kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇīḥ

api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ

vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manaḥ

Manaḥ-śikṣā 4

asat-vārtā-veṣyā—the prostitute of contemptible mundane talk; visṛja—abandon;

mati—of pure intelligence; sarvasva—the treasure; haraṇīḥ—plundering;

kathā—talk; mukti—of impersonal liberation; vyāghryā—the tigress; na—don't;

śṛṇu—hear; kila—unequivocally; sarva-ātma-gilaṇīḥ—devouring your very soul;

api—also; tyaktvā—reject; lakṣmī-pati—Lord Nārāyaṇa, the husband of Lakṣmi;

ratim—attachment; itaḥ—leading to; vyoma-nayanīm—Vaikuṇṭha; vraje—in

Vraja; rādhā-kṛṣṇau—Śrī Rādhā-Kṛṣṇa; sva-rati—love for Them; maṇi—the

jewel; dau—bestowing; tvam—you; bhaja—worship; manaḥ—O mind.

O my dear brother mind! Please abandon altogether the prostitute of contemptible

mundane talk, which plunders the entire treasure of pure wisdom. You

must unequivocally give up hearing all talk of liberation which, like a tigress, devours

your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī

Nārāyaṇa, which leads to Vaikuṇṭha. You should only live in Vraja and worship Śrī

Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their rati.

O mind! Cry out to the Vaiṣṇavas for help when attacked by lust and anger

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha

prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ

gale baddhvā hanye 'ham iti bakā-bhid vartmapa-gaṇe

kuru tvam phutkārān avati sa yathā tvam mana itaḥ

Śrī Manaḥ-śikṣā 5

asat—wicked; ceṣṭā—deeds; kaṣṭa-prada—tormenting; vikaṭa-pāśālibhiḥ—with

the dreadful ropes; iha— in this material existence; prakāmam— licentiously;

kāmādi— of lust, anger and so on; prakaṭa-pathapāti-vyatikaraiḥ—by the assembled

aggressors on the open road; gale—the neck; baddhvā—binding; hanye—are

killing; aham— me; iti—[speaking] thus; bakābhid—the killer of Baka; vartmapagaṇe—

to the Vaiṣṇavas, our guru-varga; kuru—loudly; tvam—you; phutkārān—

call out; avati—[will] protect; saḥ—those devotees; yathā—as a result; tvam—you;

manaḥ—O mind; itaḥ— from their hands.

Lust, anger and so on are a band of dacoits who assail me suddenly on the open

road of material life. They willfully bind my neck with their dreadful ropes of

wicked deeds are thus slaying me. O mind, cry out loudly to the powerful and merciful

Vaiṣṇavas [guru-varga] who are the protectors of the path of bhakti leading to

Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect

you from such aggressors.

Give up bathing in the donkey urine of deceit and hypocricy

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-kharakṣaran

mūtre snātvā dahasi katham ātmānam api mām

sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasatsudhāmbhodhau

snātvā svam api nitarāṁ māṁ ca sukhaya

Śrī Manaḥ-śikṣā 6/BR 2.22

are—Oh; cetaḥ—mind; prodyat—of flourishing; kapaṭa—deceit; kuṭi-nāṭi—and

hypocrisy; bhara—great; khara—donkey; kṣarat—trickling; mūtre—urine;

snātvā—bathing; dahasi—you burn; katham—why?; ātmānam—yourself; api—

also; mām—me; sadā—always; tvam—you; gāndharvā-giridhara—of Śrī Rādhā-

Giridhari; pada—of the feet; prema—ecstatic transcendental love; vilasat—arising;

sudhā-ambhodhau—in the ocean of nectar; snātvā—bathing; svam—yourself;

api—also; nitarām—thoroughly; mām—me; ca—and; sukhaya—delighting.

(In spite of having subdued the enemies of lust and anger, one may not have conquered

the great enemy of deceit. This śloka instructs us how to gain victory over this

powerful enemy:) "O wicked mind! Although you adopt the path of sādhana, you

imagine yourself purified by bathing in the trickling urine of the great

donkey of full

blown deceit and hypocrisy. By doing so, you are burning yourself and scorching me,

a tiny jīva, simultaneously. Stop this! Delight yourself and me by eternally bathing in

the nectarine ocean of pure love for the lotus feet of Śrī Rādhā-Kṛṣṇa-Yugala.”

Lust, anger, greed and hypocricy are weak enemies compared to pratiṣṭhā,

the desire for prestige which is the root cause of all anarthas

pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet

kathaṁ sādhuḥ-premā spṛśati śucir etan nanu manaḥ

sadā tvaṁ sevasva prabhu-dayita-sāmantam atulaṁ

yathā tāṁ niṣkāśya tvaritam iha taṁ veśayati saḥ

Śrī Manaḥ-śikṣā 7/BR 2.21

pratiṣṭhā—for prestige; aśā—the desire; dhṛṣṭā—an audacious; śvapaca-ramaṇī—

outcaste or dog-eating woman; me—in my; hṛdi—heart; naṭet—if she dances;

katham—(then) how; sādhuḥ-premā—pure love; spṛśati—can touch; śuciḥ—pure;

etat—that heart; nanu—isn’t it so?; manaḥ—O mind; sadā—always; tvam—you;

sevasva—should serve; prabhu—of Prabhu Śrī Kṛṣṇa; dayita—beloved; sāmantam—

commanders (of the army); atulam—peerless; yathā—so that; tām—that

(dog—eater); niṣkāśya—expelling; tvaritam—quickly; iha—in this heart; tam—that (divine love); veśayati—cause to enter; saḥ—that.

(Why is it that deceit still lingers in the heart in spite of one's having given up all material sense-enjoyment? This śloka has been composed in order to answer this question:)

O mind! How can pure divine love appear in my heart as long as the shameless dog-eating outcaste woman of the desire for prestige is audaciously dancing there? Therefore, always remember and serve the incomparably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate vraja-prema in your heart.

Praying to the Six Gosvāmīs

ei chaya gosāira kari caraṇa vandana

jāhā haite vighna-nāśa abhīṣṭa-pūraṇa

Nāma-Saṅkīrtana 5, Śrīla Narottama dāsa Ṭhākura/SGG p. 101

By the causeless mercy of the Six Gosvāmīs, the obstacles to devotion can be removed and my desired Śrī Yugala-sevā can be attained. Thus all my innermost heart-desires will be fulfilled.

1) Śrī Nṛsiṁhadeva Prayers

Śrī Nṛsiṁha Vandanā

śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha

prahlādeśa jaya padmā-mukha-padma-bhṛṅga

CC Madhya 8.5

śrī-nṛsiṁha—Lord Nṛsiṁha with Lakṣmī; jaya nṛsiṁha—all glories to Lord

Nṛsiṁha; jaya jaya—again and again glories; nṛsiṁha—to Nṛsiṁhadeva; prahlāda-

īśa—to the Lord of Prahlāda Mahārāja; jaya—all glories; padmā—of the goddess

of fortune; mukha-padma—of the lotuslike face; bhṛṅga—the bee.

All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of

Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike

face of the goddess of fortune.

vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi

yasyāste hṛdaye saṁvit taṁ nṛsiṁham ahaṁ bhaje

Śrīla Śrīdhara Swāmī, commentary on SB 10.87.1/CC Madhya 8.5 pt

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest

Lakṣmī-devī always sports, and within His heart transcendental knowledge is situated–

I worship that Nṛsiṁhadeva.

prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam

śarad-indu-ruciṁ vande pārīndra-vadanaṁ harim

Śrīla Śrīdhara Swāmī, commentary on SB 1.1.1

Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening

Prahlāda Mahārāja within his heart and who always kills the nescience that

attacks the devotees. His effulgence is like the śarat moonshine, and His face is

like that of a lion. Let me offer my obeisances unto Him again and again.

Śrī Nṛsiṁha-Praṇāma

namas te narasiṁhāya prahlādāhlāda-dāyine

hiraṇyakaśipor vakṣaḥ śilā-ṭaṅka nakhālaye (1)

Nṛsiṁha Purāṇa/CC Antya 16.52

namaḥ—obeisances; te—unto You; nara-siṁhāya—unto Lord Narasiṁha; prahlāda—(

to) Prahlāda Mahārāja; āhlāda—(of) joy; dāyine—the giver; hiraṇyakaśipoḥ—

of Hiraṇyakaśipu; vakṣaḥ—chest; śilā—(on) the stonelike; ṭaṅka—chisels;

nakha-ālaye—whose nails.

I offer praṇāma unto Narasiṁha Bhagavān, who gives joy to Prahlāda Mahārāja

and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.

ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ

bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁham ādiṁ śaraṇaṁ prapadye (2)

itaḥ—from here; nṛsiṁhaḥ—Lord Nṛsiṁha; parataḥ—there; nṛsiṁhaḥ—Lord

Nṛsiṁha; yataḥ yataḥ—wherever; yāmi—I go; tataḥ—there; nṛsiṁhaḥ—Lord

Nṛsiṁha; bahiḥ—externally; nṛsiṁhaḥ—Lord Nṛsiṁha; hṛdaye—in the heart;

nṛsiṁhaḥ—Lord Nṛsiṁha; nṛsiṁham—to Lord Nṛsiṁha; ādim—the origin;

śaraṇam—the supreme refuge; prapadye—I surrender.

Nṛsiṁhadeva is here and also there. Wherever I go Nṛsiṁhadeva is there. He is

in the heart and is outside as well. I surrender unto Nṛsiṁhadeva, the origin of

everything and the supreme refuge.

A Prayer to Lord Nṛsiṁhadeva by Jayadeva Gosvāmī

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ

dalita-hiraṇyakaśipu-tanu-bhṛṅgam

keśava dhṛta-narahari-rūpa jaya jagadīśa hare

Śrī Daśāvatāra-stotram, GG/SGG p. 138

O Keśava! O You who assume the form of half-man, half-lion! O Jagadiśa! O

You who remove Your devotees' suffering! All glories to You, because with one of

the wonderful petal-like nails of Your beautiful lotus hands You rip asunder the

bee-like body of Hiraṇyakaśipu. It is astonishing that ordinarily it is the bee which

rips the petals of the lotus, but here the petal rips apart the bee.

O my Lord! May there be no material desires within the core of my heart

yadi dāsyasi me kāmān varāṁs tvaṁ varadarṣabha

kāmānāṁ hṛdy asaṁrohaṁ bhavatas tu vṛṇe varam

SB 7.10.7

yadi—if; dāsyasi—want to give; me—me; kāmān—anything desirable; varān—as

Your benediction; tvam—You; varada-ṛṣabha—O Supreme Personality of Godhead,

who can give any benediction; kāmānām—of all desires for material happiness;

hṛdi—within the core of my heart; asaṁroham—no growth; bhavataḥ—from You;

tu—then; vṛṇe—I pray for; varam—such a benediction.

[Prahlāda Mahārāja to Lord Nṛsiṁhadeva:] O my Lord, best of the givers of benediction,

if You at all want to bestow a desirable benediction upon me, then I pray

from Your Lordship that within the core of my heart there be no material desires.

ugro 'py anugra evāyaṁ sva-bhaktānāṁ nṛ-keśarī

keśarīva sva-potānām anyeṣāṁ ugra-vikramaḥ

CC Mad 8.6/ Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam 7.9.1

ugraḥ—ferocious; api—although; anugraḥ—not ferocious; eva—certainly;

ayam—this; sva-bhaktānām—to His pure devotees; nṛ-keśarī—having the body of

a human being and a lion; keśarī iva—like a lioness; sva-potānām—to her young

cubs; anyeṣām—to others; ugra—ferocious; vikramaḥ—whose strength.

Although very ferocious, the lioness is very kind to her cubs. Similarly,

although very ferocious to non-devotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is

very, very soft and kind to devotees like Prahlāda Mahārāja.

Śrī Nṛsiṁha-kavaca-stotram (Brahmāṇḍa Purāṇa)

nṛsiṁha-kavacaṁ vakṣye / prahlādenoditaṁ purā

sarva-rakṣa-karaṁ punyaṁ / sarvopadrava-nāśanam (1)

I shall now recite the Nṛsiṁha-kavaca, spoken in ancient times by Prahlāda

Mahārāja. It is most purifying to the heart, vanquishes all kinds of impediments, and

provides one all protection.

sarva-sampat-karaṁ caiva / svarga-mokṣa-pradāyakam

dhyātvā nṛsiṁhaṁ deveśaṁ / hema-siṁhāsana-sthitam (2)

It can bestows upon one all opulence and award elevation to the heavenly planets

or liberation. One should meditate on Śrī Nṛsiṁha, Lord of the thirty-three million

demigods, seated upon a golden throne.

vivṛtāsyaṁ tri-nayanaṁ / śarad-indu-sama-prabham

lakṣmyāliṅgita-vāmāṅgam / vibhūtibhir upāśritam (3)

His mouth is wide open, He has three eyes, and He is as radiant as the autumn

moon. He is embraced by Lakṣmīdevī on his left side, and His form is the shelter

of all opulences, both material and spiritual.

catur-bhujaṁ komalāṅgaṁ / svarṇa-kuṇḍala-śobhitam

saroja-śobhitoraskaṁ / ratna-keyūra-mudritam (4)

The Lord has four arms, and His limbs are very soft. He is decorated with golden

earrings. His chest is resplendent like the lotus flower, and His arms are decorated

with jewel-studded bangles.

tapta-kāñcana-sankāśaṁ / pīta-nirmala-vāsasam

indrādi-sura-mauliṣṭhaḥ / sphuran māṇikya-dīptibhiḥ (5)

He is dressed in a spotless yellow garment, which exactly resembles molten gold. He

is the original cause of existence, beyond the mundane sphere, for the great demigods

headed by Indra. He appears bedecked with rubies which are blazingly effulgent.

virājita-pada-dvandvaṁ / śaṅkha-cakrādi-hetibhiḥ

garutmatā ca vinayāt / stūyamānaṁ mudānvitam (6)

His two feet are very attractive, and He is armed with various weapons such as

the conch, disc, etc. Garuḍa joyfully offers prayers with great reverence.

sva-hṛt-kamala-samvāsaṁ / kṛtvā tu kavacaṁ pathet

nṛsiṁho me śiraḥ pātu / loka-rakṣārtha-sambhavaḥ (7)

Having seated Lord Nṛsiṁhadeva upon the lotus of one's heart, one should

recite the following mantra: May Lord Nṛsiṁha, who protects all the planetary systems,

protect my head.

sarvago 'pi stambha-vāsaḥ / phalaṁ me rakṣatu dhvanim

nṛsiṁho me dṛśau pātu / soma-sūryāgni-locanaḥ (8)

Although the Lord is all-pervading, He hid Himself within a pillar. May He protect

my speech and the results of my activities. May Lord Nṛsiṁha, whose eyes are

the sun, and fire, protect my eyes.

smṛtaṁ me pātu nṛhariḥ / muni-vārya-stuti-priyaḥ

nāsaṁ me siṁha-nāśas tu / mukhaṁ lakṣmī-mukha-priyaḥ (9)

May Lord Nṛhari, who is pleased by the prayers offered by the best of sages, protect

my memory. May He who has the nose of a lion protect my nose, and may He

whose face is very dear to the chief goddess of fortune protect my mouth.

sarva-vidyādhipaḥ pātu / nṛsiṁho rasanaṁ mama

vaktraṁ pātv indu-vadanaṁ / sadā prahlāda-vanditaḥ (10)

May Lord Nṛsiṁha, who is the knower of all sciences, protect my sense of taste.

May He whose face is beautiful as the full moon and who is offered prayers by

Prahlāda Mahārāja protect my face.

nṛsiṁhah pātu me kaṇṭhaṁ / skandhau bhū-bhṛd ananta-kṛt

divyāstra-śobhita-bhujaḥ / nṛsiṁhaḥ pātu me bhujau (11)

May Lord Nṛsiṁhadeva protect my throat. May He who sustains the earth and

is the performer of unlimitedly wonderful activities protect my shoulders. May He

whose arms are resplendent with transcendental weapons protect my arms.

karau me deva-varado / nṛsiṁhaḥ pātu sarvataḥ

hṛdayaṁ yogi-sādhyaś ca / nivāsaṁ pātu me hariḥ (12)

May the Lord, who bestows benedictions upon the demigods, protect my hands,

and may He protect me from all sides. May Lord Hari who is achieved by the perfect

yogīs protect my heart and protect my dwelling place.

madhyaṁ pātu hiraṇyākṣa- / vakṣaḥ-kukṣi-vidāraṇaḥ

nābhiṁ me pātu nṛhariḥ / sva-nābhi-brahma-saṁstutaḥ (13)

May He who ripped apart the chest and abdomen of the great demon

Hiraṇyākṣa protect my waist, and may Lord Nṛhari protect my navel. He is offered

prayers by Lord Brahmā, who has sprung from his own navel.

brahmāṇḍa-koṭayaḥ kaṭyāṁ / yasyāsau pātu me kaṭim

guhyaṁ me pātu guhyānāṁ / mantrānāṁ guhya-rūpa-dṛk (14)

May He on whose hips rest all the universes protect my hips. May the Lord protect

my private parts. He is the knower of all mantras and all mysteries, but He

Himself is not visible.

ūrū manobhavaḥ pātu / jānunī nara-rūpa-dṛk

jaṅghe pātu dharā-bhara- / hartā yo 'sau nṛ-keśarī (15)

May He who is the original Cupid protect my thighs. May He who exhibits a

human-like form protect my knees. May the remover of the burden of the earth,

who appears in a form which is half-man and half-lion, protect my calves.

sura-rājya-pradaḥ pātu / pādau me nṛharīśvaraḥ

sahasra-śīrṣā-puruṣaḥ / pātu me sarvaśas tanum (16)

May the bestower of heavenly opulence protect my feet. He is the Supreme

Controller in the form of a man and lion combined. May the thousand-headed

Supreme Enjoyer protect my body from all sides and in all respects.

manograḥ pūrvataḥ pātu / mahā-vīrāgrajo 'gnitaḥ

mahā-viṣṇur dakṣiṇe tu / mahā-jvalas tu nairṛtaḥ (17)

May that most ferocious personality protect me from the east. May He who is

superior to the greatest heroes protect me from the southeast, which is presided

over by Agni. May the Supreme Viṣṇu protect me from the south, and may that

person of blazing luster protect me from the southwest.

paścime pātu sarveśo / diśi me sarvato-mukhaḥ

nṛsiṁhaḥ pātu vāyavyāṁ / saumyāṁ bhūṣaṇa-vigrahaḥ (18)

May the Lord of everything protect me from the west. His faces are everywhere,

so please may He protect me from this direction. May Lord Nṛsiṁha protect me

from the northwest, which is predominated by Vāyu, and may He whose form is in

itself the supreme ornament protect me from the north, where Soma resides.

īśānyāṁ pātu bhadro me / sarva-maṅgala-dāyakaḥ

saṁsāra-bhayataḥ pātu / mṛtyor mṛtyur nṛ-keśarī (19)

May the all-auspicious Lord, who Himself bestows all-auspiciousness, protect

from the northeast, the direction of the sun-god, and may He who is death personified

protect me from fear of death and rotation in this material world.

idaṁ nṛsiṁha-kavacaṁ / prahlāda-mukha-maṇḍitam

bhaktimān yaḥ pathen nityaṁ / sarva-pāpaiḥ pramucyate (20)

This Nṛsiṁha-kavaca has been ornamented by issuing from the mouth of Prahlāda

Mahārāja. If a person chants this with devotion, he becomes freed from all sins.

putravān dhanavān loke / dīrghāyur upajāyate

yaṁ yaṁ kāmayate kāmaṁ / taṁ taṁ prāpnoty asaṁśayam(21)

One can have wealth, many sons, and a long life. Whatever one desires in this

world one can attain without doubt.

sarvatra jayam āpnoti / sarvatra vijayī bhavet

bhūmy antarīkṣa-divyānāṁ / grahānāṁ vinivāraṇam (22)

He who desires victory becomes victorious, and conquerors all directions. He

wards off the inauspicious influences of all planets, heavenly, earthly, and lower.

vṛścikoraga-sambhūta- / viṣāpaharaṇaṁ param

brahma-rākṣasa-yakṣāṇāṁ / dūrotsāraṇa-kāraṇam (23)

This is the supreme remedy for the poisonous effects of serpents and scorpions,

and Brahma-rākṣasa ghosts and Yakṣas are driven away.

bhuje vā tala-pātre vā / kavacaṁ likhitaṁ śubham

kara-mūle dhṛtaṁ yena / sidhyeyuḥ karma-siddhayaḥ (24)

One may write this most auspicious prayer on his arm, or inscribe it on a palmleaf

and attach it to his wrist, and all his activities will become perfect.

devāsura-manuṣyeṣu / svaṁ svam eva jayaṁ labhet

eka-sandhyaṁ tri-sandhyaṁ vā / yaḥ paṭhen niyato naraḥ (25)

One who regularly chants this prayer, whether once or thrice (daily), he

becomes victorious whether among demigods, demons, or human beings.

sarva-maṅgala-maṅgalyaṁ / bhuktiṁ muktiṁ ca vindati

dvā-triṁśati-sahasrāṇi / pathet śuddhātmanāṁ nṛṇām (26)

One who with purified heart recites this prayer 32,000 times attains the most

auspicious of all auspicious things, and material enjoyment and liberation are

already understood to be available to such a person.

kavacasyāsya mantrasya / mantra-siddhiḥ prajāyate

anena mantra-rājena / kṛtvā bhasmābhir mantrānām (27)

This Kavaca-mantra is the king of all mantras. One attains by it what would be

attained by anointing oneself with ashes and chanting all other mantras.

tilakaṁ vinyased yas tu / tasya graha-bhayaṁ haret

tri-vāraṁ japamānas tu / dattaṁ vāryābhimantrya ca (28)

Having marked ones body with tilaka, taking acamana with water, and reciting this

mantra three times, one will find that the fear of all inauspicious planets is removed.

prasayed yo naro mantraṁ / nṛsiṁha-dhyānam ācaret

tasya rogaḥ praṇaśyanti / ye ca syuḥ kukṣi-sambhavāḥ (29)

One who recites this mantra, meditating upon Lord Nṛsiṁhadeva, has all of his

diseases cured, including those of the abdomen.

garjantaṁ gārjayantaṁ nija-bhuja-patalaṁ sphoṭayantaṁ hatantaṁ

rūpyantaṁ tāpayantaṁ divi bhuvi diti-jaṁ kṣepayantam kṣipantam

krandantaṁ roṣayantaṁ diśi diśi satataṁ saṁharantaṁ bharantaṁ

vīkṣantaṁ pūrṇayantaṁ kara-nikara-śatair divya-siṁhaṁ namāmi (30)

Lord Nṛsiṁha roars loudly and causes others to roar. With His arms He tears

the demons asunder and kills them in this way. He is always seeking out and tormenting

the demoniac descendants of Diti, both on this earth planet and in the

higher planets, and He throws them down and scatters them. He cries with great

anger as He destroys the demons in all directions, yet with His unlimited hands

He sustains, protects, and nourishes the cosmic manifestation. I offer my respectful

obeisances to the Lord, who has assumed the form of a transcendental lion

with hundreds of arms.

iti śrī-brahmāṇḍa-purāṇe prahlādoktaṁ

śrī-nṛsiṁha-kavacaṁ sampūrṇam.

Thus ends the Nṛsiṁha-kavaca as described by Prahlāda Mahārāja in the Brahmāṇḍa Purāṇa.

Thus ends Chapter 12 - Overcoming impediments

Chapter 13 – Śraddhā, Śaranāgati, Humility

1) Śraddhā – The eligibility for bhakti

śraddhā – śabde viśvāsa kahe sudṛḍha niścaya

kṛṣṇe bhakti kaile sarva-karma kṛta haya

CC Mad 22.62/BRSB p. 33

śraddhā-śabde—by the word śraddhā; viśvāsa—confidence; kahe—is said; sudṛḍha—

firm; niścaya—certainty; kṛṣṇe—unto Lord Kṛṣṇa; bhakti—devotional service;

kaile—by executing; sarva-karma—all activities; kṛta—completed; haya—are.

Śraddhā means firm confidence that through performing the limbs of bhakti in

a mood of loving service to Śrī Kṛṣṇa, all other activities are automatically performed,

all desires fulfilled and all necessities attained.

sā ca śaraṇāpatti – lakṣaṇa

Āmnāya-sūtra 58/JD ch.6

sā—that; ca—and; śaraṇāpatti—attainment of Śaraṇāgati; lakṣaṇa—characteristic.

Śraddhā is characterized by its external symptom known as śaraṇāgati,

surrender

to Śrī Hari.

In the Rūpānuga Gauḍīya line the meaning of śraddhā is given as follows:

śraddhā tv anyopāya – varjaṁ bhakty-unmukhī citta-vṛtti-viśeṣaḥ

Āmnāya-sūtra 57/BRSB p. 33/JD ch. 6

śraddhā—faith; tu—indeed; viśeṣaḥ—(is) the specific; citta-vṛtti—propensity of the heart; bhakti-unmukhī—favorable to bhakti; anya-upāya-varjam—free from dependence on any other means.

Śraddhā is the special propensity of the heart that strives towards bhakti alone.

It is totally devoid of karma and jñāna, and desires nothing other than to give

pleasure to Śrī Kṛṣṇa. (The internal symptom of faith is kṛṣṇa-seva-vasana - the

desire to serve Kṛṣṇa favourably)

Śrīla Nārāyaṇa Mahārāja: "Śraddhā is the absence of doubt; it is an atomic particle

of prema; the first ray of prema". "The secret of the qualification to enter bhajana is hidden in the first yāma of Śrī Bhajana-rahasya, niśānta-bhajana. This secret is śraddhā – faith." (BR 1.6, pt)

Śrīla BR Śrīdhara Mahārāja: "Śraddhā is the halo of Śrīmatī Rādhikā."

Laukika (worldly) śraddhā is the faith that by performing bhakti, one will get

some

personal, material benefits. When these expectations are not fulfilled, one commonly

loses faith in bhakti.

Pāramārthika (transcendental) śraddhā is firm faith in that "I will perform bhakti

regardless of external circumstances, because bhakti is the ultimate perfection of the soul

while the external material circumstances are all temporary and illusory and never give

real happiness or eternal spiritual benefit (and therefore have nothing real to offer me)."

Pāramārthika śraddhā is of two kinds: (1) śāstrārtha-avadhāraṇamayī śraddhā–

faith which brings about engagement in the path of bhakti inspired by the governing

principles of scripture (vaidhi-bhakti),(2) bhagaval-līlā-mādhurya-lobhamayī śraddhā

– faith which brings about engagement in bhakti due to intense greed

(rāgānugā-bhakti), arisen out of extreme good fortune by hearing the līlā-mādhurya

of Bhagavān from a pure devotee. (Śikṣāṣṭakam 1, pt)

The development of Bhakti that begins with Śraddhā

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu

veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

SB 11.20.27-28/BR 2.34/ JD ch. 6/ PJ 9.46

jāta—one who has awakened; śraddhaḥ—faith; mat-kathāsu—in the descriptions

of My glories; nirviṇṇaḥ—disgusted; sarva—with all; karmasu—activities; veda —

he knows; duḥkha—misery; ātmakān—constituted of; kāmān—all types of sense

gratification; parityāge—in the process of renouncing; api—although; anīśvaraḥ —

unable; tataḥ—due to such faith; bhajeta—he should worship; mām—Me; prītaḥ —

remaining happy; śraddhāluḥ—being faithful; dṛḍha-niścayaḥ—resolute conviction;

juṣamāṇaḥ—engaging in; ca—also; tān—that; kāmān—sense gratification;

duḥkha—misery; udarkān—leading to; ca—also; garhayan—repenting of.

If a person whose faith in hearing narrations of Me has been awakened, is unable

to give up sense enjoyment and the desire for it, even though he knows it gives misery,

he should, with a sincere heart, condemn his inability to give it up; all the while, he

should continue worshipping Me [doing bhajana] with firm faith, conviction and love.

When the sādhaka constantly worships Me with loving devotion I come and sit

in his heart

proktena bhakti-yogena bhajato māsakṛn muneḥ

kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite

SB 11.20.29/JD ch. 6 /PJ 9.46

proktena—which has been described; bhakti-yogena—by devotional service; bhajataḥ—

who is worshiping; mā—Me; asakṛt—constantly; muneḥ—of the sage;

kāmāḥ—material desires; hṛdayyāḥ—of the heart; naśyanti—are destroyed;

sarve—all of them; mayi—in Me; hṛdi—when the heart; sthite—is firmly situated.

When the sādhaka constantly worships Me by the method of bhakti-yoga that I have

described, I come and sit in his heart. As soon as I am established there, all material desires

and saṁskāras (impressions), on which the material desires are based, are destroyed.

By bringing Me - the Soul of all souls - into one's heart, the hard knot in

the heart will be torn asunder and the flow of one's innate tendency for

divine love will inundate one's entire being

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ

kṣīyante cāsya karmāṇi mayi dṛṣte 'khilātmani

SB 11.20.30 (SB 1.2.21)/JD ch. 6/PJ 9.46

bhidyate—pierced; hṛdaya—heart; granthiḥ—knots; chidyante—cut to pieces;

sarva—all; saṁśayāḥ—misgivings; kṣīyante—terminated; ca—and; asya—his;

karmāṇi—chain of fruitive actions; mayi—when I; dṛṣṭe—am seen; akhilaātmani —

as the Paramātma in everyone's heart.

When the sādhaka directly sees Me as Paramātma situated in the heart of all living

entities, the knot of the false ego in his heart is pierced, all his doubts are cut to

pieces, and his desires for fruitive activities are completely eradicated. (or) By

bringing Me - the Soul of all souls - into one's heart, no evil can remain there.

Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all

mundane action is exhausted for that earnestly aspiring devotee.

Śrīla BR Śrīdhara Mahāraja: "Our inner aspiration for rasa, ecstasy, is buried within

our hearts which are tied down and sealed. But hearing and chanting the glories of

Kṛṣṇa breaks the seal on the heart and allows it to awaken and open to receive Kṛṣṇa,

the reservoir of pleasure, ecstasy Himself. Here, Srimad-Bhāgavatam is saying:

"There is a knot within our hearts, but by bringing Me - the Soul of all souls - into

one's heart through Kṛṣṇa consciousness, the flow of our innate tendency for

divine

love (svarūpa-śakti) will inundate the whole heart. When the knot of the heart is torn apart, then, as the sleeping soul awakens, the Goloka conception within will emerge and inundate our entire being."

2) Śaraṇāgati – the gateway for pure bhakti

The definition of Śaraṇāgati

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam

rakṣiṣyatīti viśvāso goptṛtve varaṇaṁ tathā

ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ

HBV 11.676/CC Mad 22.100/JD ch. 6/Bhakti-sandarbha A 236 /Upad. 9 pt/ BRSB p. 92/BR 3.2

ānukūlyasya—of the favorable; saṅkalpaḥ—acceptance; prātikūlyasya—of the unfavourable; varjanam—devoid of; rakṣiṣyati—He will protect; iti—thus; viśvāsaḥ—conviction; goptṛtve—in being the guardian; varaṇam—acceptance; tathā—as well as; ātma-nikṣepa—full self-surrender; kārpaṇye—and humility; ṣaṭvidhā—

sixfold; śaraṇa-āgatiḥ—process of surrender.

There are six symptoms of self-surrender (śaraṇāgati). The first two are ānukūlyasya saṅkalpa and prātikūlyasya varjanam: "I will only do that which is

favorable for unalloyed bhakti, and I will reject all that is unfavourable." This is

called saṅkalpa or pratijñā, a solemn vow. The third symptom is rakṣiṣyatīti viśvāso,

faith in Bhagavān as one's protector: "Bhagavān is my only protector. I can

derive absolutely no benefit from jñāna, yoga, and other such practices." This is

an expression of trust (viśvāsa). The fourth symptom is goptṛtve varaṇam, deliberate

acceptance of Bhagavān as one's maintainer: "I cannot obtain anything, or

even maintain myself, by my own endeavour. I will serve Bhagavān as far as I am

able, and He will take care of me." This is what is meant by dependence (nirabharatā).

The fifth symptom is ātma-nikṣepa, absence of independent mood. "Who

am I? I am His. My duty is to fulfill His desire." This is submission of the self

(ātma-nivedana). The sixth symptom is kārpaṇye, meekness: "I am wretched,

insignificant, and spiritually destitute." This is what is meant by humility (kārpanya

or dainya).

The only way to gain relief from all adversities, the only way to find the

hidden treasure, is to abandon all considerations of religiosity or irreligiosity

and surrender unto the lotus feet of the Absolute, Reality the Beautiful

Śrī Kṛṣṇacandra, the divine son of King Nanda:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

BG 18.66/CC Madhya 8.63, 22.94/JD ch. 6,17/PJ 9.31/BPKG p. 458

sarva-dharmān—all varieties of religion; parityajya—abandoning; mām—unto Me;

ekam—only; śaraṇam—for surrender; vraja—go; aham—I; tvām—you; sarva—all; pāpebhyaḥ—

from sinful reactions; mokṣayiṣyāmi—will deliver; mā—do not; śucaḥ—worry.

Abandon all varieties of religion or spiritual paths and just surrender unto Me.

I shall deliver you from all sinful reactions. Do not worry or lament.

[An expanded translation:] "To impart knowledge of My all-comprehensive

aspect, Brahman, as well as knowledge of My all-pervading aspect, Paramātma,

whatever teachings I have given, based in general on the duties of varṇāśrama (the

socio-religious ranks of life), the duty of the mendicant, selflessness, internal and

external sense control, meditation, subservience to the dominion of the Almighty

– now I ask you to summarily dismiss every one of those paths and surrender unto

Me, the Personality of Godhead, Bhagavān. Then I shall deliver you from all the

sins (karmic reactions) of this worldly sojourn, as well as any sin incurred by giving

up the aforementioned duties or religiosities. There will be no cause for you to lament that your life's mission is unfulfilled." (Śrīla B.R. Śrīdhara Gosvāmī Mahārāja, PJ)

What fool would take shelter of anyone but You who is the true friend?

kaḥ paṇḍitas tvad aparaṁ śaraṇaṁ samīyād

bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt

sarvān dadāti suhṛdo bhajato 'bhikāmān

ātmānam apy upacayāpacayau na yasya

SB 10.48.26/CC Madhya 22.96/PJ 6.4

kaḥ—what; paṇḍitaḥ—scholar; tvat— than You; aparam—other; śaraṇam—for shelter;

samīyāt—would go; bhakta—to Your devotees; priyāt—affectionate; ṛta—always

true; giraḥ—whose words; suhṛdaḥ—the well-wisher; kṛta-jñāt—grateful; sarvān—

all; dadāti—You give; suhṛdaḥ—to Your well-wishing devotees; bhajataḥ—who are

engaged in worshiping You; abhikāmān—desires; ātmānam—Yourself; api—even;

upacaya—increase; apacayau—or diminution; na—never; yasya—whose.

What learned person would approach anyone but You for shelter, when You are

the affectionate, grateful and truthful well-wisher of Your devotees? To

those who

worship You in sincere friendship You reward everything they desire, even Your

own self, yet You never increase or diminish.

Without Śaraṇāgati there can be no auspiciousness

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ

śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ

tāvan mamety asad-avagraha ārti-mūlaṁ

yāvan na te 'ṅghrim abhayaṁ pravṛṇīta lokaḥ

SB 3.9.6/BR 4.2/PJ 2.21

tāvat—until then; bhayam—fear; draviṇa—wealth; deha—body; suhṛt—relatives;

nimittam—for the matter of; śokaḥ—lamentation; spṛhā—desire; paribhavaḥ—

paraphernalia; vipulaḥ—very great; ca—also; lobhaḥ—avarice; tāvat—up to that

time; mama—mine; iti—thus; asat—perishable; avagrahaḥ—undertaking; ārtimūlam—

full of anxieties; yāvat—as long as; na—do not; te—Your; aṅghrim

abhayam—safe lotus feet; pravṛṇīta—take shelter; lokaḥ—the people of the world.

Dear Lord, unless the people take the safe shelter of Your lotus feet, they will experience

the ultimate origin of all suffering which is accepting the false concept that

the jīva is a proprietor of the persons and paraphernalia in his charge. Until then,

fear will remain, caused by attachment to wealth, one's body and well-wishers,

lamentation, hankering, and greed.

Now I am a soul surrendered unto You; please instruct me

kārpaṇya-doṣopahata-svabhāvaḥ

pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ

yac chreyaḥ syān niścitaṁ brūhi tan me

śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam

BG 2.7

kārpaṇya—of miserliness; doṣa—by the weakness; upahata—being afflicted; svabhāvaḥ—

characteristics; pṛcchāmi—I am asking; tvām—unto You; dharma—religion;

sammūḍha—bewildered; cetāḥ—in heart; yat—what; śreyaḥ—all-good;

syāt—may be; niścitam—with certainty; brūhi—tell; tat—that; me—unto me;

śiṣyaḥ—disciple; te—Your; aham—I am; śādhi—just instruct; mām—me; tvām—

unto You; prapannam—surrendered.

Now I am confused about my duty and have lost all composure because of miserly

weakness. In this condition I am asking You to tell me with certainty what is best

for me. Now I am Your disciple, and a soul surrendered unto You; please instruct me.

Only those surrendered unto Me can become free from māyā

daivī hy eṣā guṇa-mayī mama māyā duratyayā

mām eva ye prapadyante māyām etāṁ taranti te

BG 7.14/CC Madhya 22.23, 24.138/PJ 9.11

daivī—transcendental; hi—certainly; eṣā—this; guṇa-mayī—consisting of the

three modes of material nature; mama—My; māyā—energy; duratyayā—very difficult

to overcome; mām—unto Me; eva—certainly; ye—those who; prapadyante—

surrender; māyām etām—this illusory energy; taranti—overcome; te—they.

This divine energy of Mine (māyā), consisting of the three modes of material nature,

is difficult to overcome. But those who have surrendered unto Me can easily cross

beyond it.

Who but the surrendered devotees of Kṛṣṇa can transcend māyā?

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ

sarvātmanāśrita-pado yadi nirvyalīkam

te dustarām atitaranti ca deva-māyāṁ

naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

SB 2.7.42/CC Madhya 6.235/PJ 2.19

yeṣām—for those; saḥ—He; eṣaḥ—this; bhagavān—the Supreme Personality of Godhead; dayayet—may show mercy; anantaḥ—the unlimited; sarva-ātmanā—fully, without reservation; āśrita-padaḥ—those who have taken shelter of the Lord; yadi—if; nirvyalīkam—without duplicity; te—such persons; dustarām—insurmountable; atitaranti—surpass; ca—also; deva-māyām—the Lord's deluding potency; na—not; eṣām—this; mama aham—"my" and "I"; iti—such; dhīḥ—intelligence; śva-śṛgāla-bhakṣye—in the body, which is food for dogs and jackals.

Anyone who is specifically favoured by the Supreme Lord, Śrī Kṛṣṇa, due to unalloyed surrender unto the service of the Lord, can transcend the insurmountable ocean of material illusion. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

Embracing the Lord as on's maintainer and gaurdian

ananyāś cintayanto māṁ ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

BG 9.22/BPKG p. 87

ananyāḥ—having no other object; cintayantaḥ—concentrating; mām—on Me; ye—those who; janāḥ—persons; paryupāsate—properly worship; teṣām—of them;

nitya—always; abhiyuktānām—fixed in devotion; yoga—requirements; kṣemam —

protection; vahāmi—carry; aham—I.

But those who always worship Me with exclusive devotion, meditating on My

transcendental form—to them I carry what they lack, and I preserve what they have.

The holy feet of Kṛṣṇa are the only shelter for persons tormented by the

miseries of material existence

bhava-jaladhi-gatānāṁ dvandva-vātāhatānāṁ

suta-duhitṛ-kalatra-trāṇa-bhārārditānām

viṣama-viṣaya-toye majjatām aplavānāṁ

bhavati śaraṇam eko viṣṇu-poto narāṇām

Mukunda-mālā-stotra 11, Śrī Kulaśekhar Alvara/PJ 5.6

bhava—of material existence; jaladhi—in the ocean; gatānām—who are present;

dvandva—of material dualities; vāta—by the wind; āhatānām—struck; suta—

sons; duhitṛ—daughters; kalatra—and wives; trāṇa—of protecting; bhāra—by the

burden; arditānām—distressed; viṣama—perilous; viṣaya—of sense gratification;

toye—in the water; majjatām—drowning; aplavānām—having no vessel to carry

them away; bhavati—is; śaraṇam—the shelter; ekaḥ—only; viṣṇu-potaḥ—the boat

that is Lord Viṣṇu; narāṇām—for people in general.

For those persons who, bereft of a vessel, have fallen into the ocean of mundane

existence; who are being lashed by the hurricane of duality based on mundane

attraction and aversion; who are crushed by the burden of protecting wife,

family and so on; who are drowning in the ghastly whirlpool of sensual pleasures—

the only shelter is the lifeboat of the lotus feet of Śrī Viṣṇu.

Genuine self-dedication is deep attachment to one's Master, considering

reward and punishment equally

viracaya mayi daṇḍaṁ dīna-bandho dayāṁ vā

gatir iha na bhavattaḥ kācid anyā mamāsti

nipatatu śata-koṭir nirbharam vā navāmbhas

tad api kila payodaḥ stūyate cātakena

Tri-bhaṅgī-pañcakam (supl. 1), Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt/PJ 7.21

viracaya—please do; mayi—to me; daṇḍam—punishment; dīna-bandho—friend

of the wretched and destitute; dayām—mercy; vā—or; gatiḥ—goal; iha—here;

na—not; bhavattaḥ—than You; kācit—anything; anyā—else; mama—of me;

asti—is; nipatatu—may fall; śata-koṭiḥ—thunderbolt; nirbharam—intense; vā—

or; navāmbhaḥ—fresh water; tad api—nevertheless; kila—indeed; payodaḥ—the

cloud; stūyate—is prayed to; cātakena—by a cataka bird.

O Dīnabandho! Whether the clouds pour down a shower of water upon the thirsting

cātaka birds or hurl lightning bolts at them, the cātaka birds never tire of propitiating

the clouds, for they have no other recourse. Similarly, whether You are merciful to me or

punish me, I have no support in this world other than You. You may do as You like.

The unprecedented fruit of surrender (1)

vināśya sarva-duḥkhāni, nija-mādhurya-varṣaṇām

karoti bhagavān bhakte, śaraṇāgata-pālakaḥ

Śrī Prapanna-Jīvanāmṛtaṁ 1.47, Śrīla B.R. Śrīdhara Gosvāmī Mahārāja

Being most affectionate toward His surrendered souls, Śrī Kṛṣṇa totally dispels

their unhappiness, graciously filling their hearts with His sweet absolute presence.

Editorial note: Please refer to Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja's

'Prapanna-Jīvanāmṛtaṁ' for an extensive and compelling compilation of ślokas

regarding the subject of Śaraṇāgati and Humility.

The unprecedented fruit of surrender (2)

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa

kṛṣṇa tāre kare tat-kāle ātma-sama

CC Madhya 22.102/CB Ādi 4.120

śaraṇa lañā—taking shelter; kare—does; kṛṣṇe—unto Kṛṣṇa; ātma-samarpaṇa—fully surrendering; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; tat-kāle—immediately; ātma-sama—one of His confidential associates.

When a devotee fully surrenders to Kṛṣṇa, offering his very self, at that time Kṛṣṇa accepts him to be as good as Himself (That is, the Lord accepts Him as one of his own personal associates).

Krishna Himself promised His dear associate, Uddhava, that one who surrenders fully will attain immortality and prema in Kṛṣṇa's association

martyo yadā tyakta-samasta-karmā

niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno

mayātma-bhūyāya ca kalpate vai

SB 11.29.34/CC Madhya 22.103, Antya 4.193/PJ 9.52

martyaḥ—a mortal; yadā—when; tyakta—having given up; samasta—all; karmā—his fruitive activities; nivedita-ātmā—having offered his very self; vicikīrṣitaḥ—desirous of doing something special; me—for Me; tadā—at that time; amṛtatvam—

immortality; pratipadyamānaḥ—in the process of attaining; mayā—with Me; ātmabhūyāya—

for equal opulence; ca—also; kalpate—he becomes qualified; vai—indeed.

When the living entity who is subjected to birth and death gives up all his

material acivities and completely surrenders himself to Me, dedicating his life to

the execution of My order and following My instructions, he attains immortality

by My grace, becoming equal to Myself in spiritual quality and eligible to enjoy the

divine rapture of life (prema) in the spiritual world in My association.

The "Crying School" śloka

bhakti-yoga bhakti-yoga bhakti-yoga dhana

bhakti ei kṛṣṇa namera smaraṇa krandana

Mahājana Padyāvāli

bhakti yoga—loving devotional service; dhana—treasure ; bhakti—devotion; ei—

this ; kṛṣṇa namera—Kṛṣṇa's name; smaraṇa—remembering; krandana—crying.

If you want to attain the treasure of bhakti-yoga you have to remember Kṛṣṇa's

name and bitterly weep from the depths of your soul for His mercy.26

Cry out: 'O Kṛṣṇa! I am Yours'

kṛṣṇa, tomāra haṅa - yadi bale eka-bāra

māyā-bandha haite kṛṣṇa tāre kare pāra

CC Mad 22. 33/BPKG p. 378

kṛṣṇa—O Kṛṣṇa!; tomāra haṅa—I am Yours; yadi—if; bale—someone says; ekabāra—

once; māyā-bandha haite—from the bondage of conditioned life; kṛṣṇa—

Śrī Kṛṣṇa; tāre—him; kare pāra—releases.

If any jīva, feeling extreme anguish, prays to Kṛṣṇa from the core of his heart

and calls out, 'O Kṛṣṇa! I am Yours' – then Kṛṣṇa gives him sādhu-saṅga and thus

allows him to cross over the impediments arranged by māyā.

If you surrender completely, your prayers will be heard directly by Kṛṣṇa

ṣaḍ-aṅga śaraṇāgati haibe jāhāra

tāhāra prārthanā śune śrī-nanda-kumāra

Ṣaḍ-Aṅga-Śaraṇāgati (5), Śrīla Bhaktivinoda Ṭhākura/SGG p.81

The prayers of one who submits unconditionally to the sixfold surrender are

heard by Śrī Nanda-kumāra.

"O noble soul! Please throw out everything you have learned and just surrender

at Śrī Gaurāṅga's lotus feet!"

dante nidhāya tṛṇakaṁ padayor nipatya

kṛtvā ca kāku-śatam etad ahaṁ bravīmi

he sādhavaḥ sakalam eva vihāya dūrād

gaurāṅga-candra-caraṇe kurutānurāgam

Śrī Caitanya-candāmṛta 120

Taking a straw in my teeth I fall at your feet hundreds of times and implore you

with sweet words, saying, "O noble souls! Please throw far away all you have

learned and cultivate constant and ever-fresh attachment (anurāga) to the lotus

feet of the moonlike Śrī Gaurāṅga."

3) Humility - The Foundation of Bhakti and the Key to Prema

More humble than a blade of grass, more tolerant than a tree

tṛṇād api sunīcena taror api sahiṣṇunā

amāninā māna-dena kīrtanīyaḥ sadā hariḥ

Śikṣāṣṭaka 3/CC Ādi 17.31/JD ch. 3, 8, 25/BR 3.1

hariḥ—Śrī Hari's names; kīrtanīyaḥ—should be chanted; sadā—always; sunīcena—

by being humbler; api—even; tṛṇāt—than the grass; sahiṣṇunā—by being

more tolerant; api—even; taroḥ—than a tree; amāninā—by being prideless;

māna-dena—by giving respect (to others according to their respective positions).

Thinking oneself to be even lower and more worthless than insignificant grass

which is trampled beneath everyone's feet, being more tolerant than a tree, being

prideless, and offering respect to all others according to their respective positions,

one should continuously chant the holy name of Śrī Hari.

The Premī bhakta is naturally endowed with deep humility

premera svabhāva yāhāṅ premera sambandha

sei māne, 'kṛṣṇe mora nāhi prema-gandha'

CC Antya 20.28

premera svabhāva—the nature of love of Godhead; yāhāṅ—where; premera sambandha—

a relationship of love of Godhead; sei māne—he recognizes; kṛṣṇe—unto Lord

Kṛṣṇa; mora—my; nāhi—there is not; prema-gandha—even a scent of love of God.

Wherever there is a relationship of love of God, its natural symptom is that the

devotee does not think himself a devotee. Instead, he always thinks that he has

not even a trace of love for Kṛṣṇa (This is Śrī Caitanya Mahāprabhu's commentary

on the ‘tṛṇād api’ śloka).

Caitanyadeva Himself has manifested unprecedented humility

na prema-gandho 'sti darāpi me harau

krandāmi saubhāgya-bharaṁ prakāśitum

vaṁśī-vilāsy-ānana-lokanaṁ vinā

bibharmi yat prāṇa-pataṅgakān vṛthā

CC Mad 2.45/PJ 8.31

na—never; prema-gandhaḥ—a scent of love of Godhead; asti—there is; darā api —

even in a slight proportion; me—My; harau—for Śrī Hari; krandāmi—I cry; saubhāgya-

bharam—the extent of My fortune; prakāśitum—to exhibit; vaṁśī-vilāsi—of the

great flute-player; ānana—at the face; lokanam—looking; vinā—without; bibharmi—

I carry; yat—because; prāṇa-pataṅgakān—My insectlike life; vṛthā—with no purpose.

Śrī Caitanya Mahāprabhu said, “My dear friends, I have not the slightest tinge

of love of Godhead within My heart. When you see Me crying in separation, I am

just falsely exhibiting a demonstration of My great fortune. Indeed, not beholding

the beautiful face of that expert flute-player Kṛṣṇa, I continue to live My life like

an insect, without purpose.”

Śrīla Nārāyaṇa Mahārāja: Humility is the foundation of bhakti, and it is by

humility that bhakti increases. Śrīla Sanātana Gosvāmī defines humility as follows:

“When a person has all good qualities but feelings arise in his heart of being

unqualified, wretched and inferior, this is called humility. In other words, humility

is the utmost anxiety to attain Bhagavān. A person with humility is without false

ego even though he possesses all good qualities.” Only humility can attract Kṛṣṇa’s

mercy, and genuine humility only appears when prema is fully ripe. (BR 8.4 pt)

Consider me to be just like a speck of dust at Your lotus feet

ayi nanda-tanuja kiṅkaraṁ

patitaṁ māṁ viṣame bhavāmbudhau

kṛpayā tava pāda-paṅkajasthita-

dhūlī-sadṛśaṁ vicintaya

Śrī Śikṣāṣṭaka 5/CC Antya 20.32/BR 5.1

ayi—O My Lord; nanda-tanuja—the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram—the

servant; patitam—fallen; mām—Me; viṣame—horrible; bhava-ambudhau—in the

ocean of nescience; kṛpayā—by causeless mercy; tava—Your; pāda-paṅkaja—lotus feet;

sthita—situated at; dhūli-sadṛśam—like a particle of dust; vicintaya—kindly consider.

O Nanda-nandana, somehow I have fallen into this fearful ocean of material

existence. Please bestow Your mercy upon this eternal servant of Yours. Consider

me to be just like a speck of dust at Your lotus feet and always accept me as Your

purchased servant.

prema-dhana vinā vyartha daridra jīvana

'dāsa' kari' vetana more deha prema-dhana

CC Antya 20.33

prema-dhana—the wealth of ecstatic love; vinā—without; vyartha—useless;

daridra jīvana—life of poverty; dāsa kari'—accepting as Your eternal servant;

vetana—salary; more—unto Me; deha—give; prema-dhana—the treasure of prema.

Without the wealth of kṛṣṇa-prema, my life is useless, an ocean of unmitigated

poverty. Therefore, accepting me as Your servant, give Me the treasure of kṛṣṇa-prema.

Śrīla Kṛṣṇadāsa Kavirāja's humility

jagāi mādhāi haite muñi se pāpiṣṭha

purīṣera kīṭa haite muñi se laghiṣṭha

emana nirghṛṇā more kebā kṛpā kare

eka nityānanda vinā jagata bhitare

CC Ādi 5.205-206/BR 3.9 pt

jagāi mādhāi—the two brothers Jagāi and Mādhāi; haite—than; muñi—I; se—

that; pāpiṣṭha—more sinful; purīṣera—in stool; kīṭa—the worms; haite—than;

muñi—I am; se—that; laghiṣṭha—lower; emana—such; nirghṛṇa—abominable;

more—unto me; kebā—who; kṛpā—mercy; kare—shows; eka—one; nityānanda —

Lord Nityānanda; vinu—but; jagat—world; bhitare—within.

I am more sinful than Jagāi and Mādhāi and even lower than a worm in stool.

Who in this world but Nityānanda could show His mercy to such an abominable

person as me?

bhakta-gaṇa, śuna mora dainya-vacana

tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari'

CC Ādi 5.207

bhakta-gaṇa—O devotees; śuna—please hear; mora—my; dainya-vacana—humble

submission; tomā-sabāra—of all of you; pada-dhūli—the dust of the feet;

aṅge—on my body; vibhūṣaṇa kari'—taking as ornaments;

With all humility, I submit myself to the lotus feet of all of you devotees,

taking

the dust from your feet as my bodily ornaments.

Sanātana Gosvāmī expresses his humility

nīca jāti, nīca-saṅgī, patita adhama

kuviṣaya-kūpe paḍi' goṅāinu janama!

CC Mad 20.99

nīca jāti—born of a low family; nīca-saṅgī—associated with low men; patita—fallen;

adhama—the lowest; ku-viṣaya-kūpe—in a well of material enjoyment; paḍi'—

having fallen down; goṅāinu—I have passed; janama—my life.

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all

low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed

my whole life fallen in the well of sinful materialism."

One endowed with good qualities is naturally humble

namranti phalinaḥ vṛkṣāḥ namranti guṇino janāḥ

śuṣkañ ca kāṣṭāñ ca bhagnate na ca namrate

Śrī Caitanya Maṅgala

Just as the branches of a fruit-laden tree bend down, a person endowed with good

qualities is naturally humble. Dry wood, on the other hand, may break but never bends.

Śrīla Rūpa Gosvāmī’s humility

hṛdi yasya preraṇayā pravartito ’haṁ varāka-rūpo ’pi

tasya hareḥ pada-kamalaṁ vande caitanya-devasya

BRS 1.1.2/CC Madhya 19.134, Antya 1.212

hṛdi—within the heart; yasya—of whom (Śrī Kṛṣṇa); preraṇayā—by the inspiration;

pravartitaḥ—engaged; aham—I; varāka—lowly and insignificant; rūpaḥ—Rūpa

Gosvāmī; api—although; tasya—of Him; hareḥ—of Hari, who steals away his devotee’s

heart with His sweet words ; pada-kamalam—to the lotus feet; vande—let me offer my

prayers; caitanya-devasya—of Śrī Caitanya Mahāprabhu.

Although I am the lowest of men and have no knowledge, Śrī Hari, who steals

away His devotees’ hearts with his sweet words, has mercifully bestowed upon me

the inspiration to write transcendental literature about devotional service.

Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, who

has given me the chance to write these books.

Śrīla Jīva Gosvāmī explains: Śuddha Sarasvatī could not tolerate to hear Śrīla

Rūpa Gosvāmī described as varāka - lowly and insignificant. Therefore she turned it into a glorification: If the word varāka is broken into two, then vara (bara) means śreṣṭha - the best, topmost, supreme object; ka means kayate, śabdayate - described, expressed. Thereby the meaning changes into, "That person, Śrīla Rūpa Gosvāmī, who can give the supreme object (Śrī Rādhā-Kṛṣṇa) in the form of transcendental words, is the greatest." (BRS 1.1.1 pt)

Only those bewildered by the false ego think they are the doers

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ

ahaṅkāra-vimūḍhātmā kartāham iti manyate

BG 3.27

prakṛteḥ—of material nature; kriyamāṇāni—being done; guṇaiḥ—by the modes; karmāṇi—activities; sarvaśaḥ—all kinds of; ahaṅkāra-vimūḍha—bewildered by false ego; ātmā—the spirit soul; kartā—doer; aham—I; iti—thus; manyate—he thinks.

The jīva bewildered by the influence of false ego thinks himself to be the doer of activities that are in actuality carried out by the three modes of material nature.

Offering obeisances counteracts the false ego of thinking oneself to be the doer

ahaṅkṛtir ma-kāraḥ syān na-kāras tan-niṣedhakaḥ

tasmāt tu namasā kṣetri- svātantryaṁ pratiṣidhyate

bhagavat-paratantro 'sau tad-āyatātma-jīvanaḥ

tasmāt sva-sāmarthya-vidhiṁ tyajet sarvam aśeṣataḥ

Padma Purāṇa /Prapanna Jīvanāmṛtaṁ 2.3

The syllable mameans 'self-asserting ego' (the misconception of considering oneself

to be the doer); the syllable na indicates its negation. Thus the act of offering

obeisances (namaḥ) nullifies the offerer's independence and counteracts the false

ego. The soul is naturally subordinate to Bhagavān, his intrinsic nature and innate

function is to render loving devotional service to the Supreme Lord. Therefore, all

actions performed thinking, 'I am the doer', should be utterly abandoned.

Śrīla Nārāyaṇa Mahārāja: "'Namaḥ' means giving up all kinds of mundane,

worldly relations and offering our everything unto the lotus feet of Śrī Kṛṣṇa."

Srila Bhakti Pramoda Purī Goswāmī: "O master, destroy all vestige of material

ego that pollutes me, and give me a place at your lotus feet, making me the servant

of your servants"; this is the meaning of the word 'namaḥ'.

dṛṣta nahe dṛśya, haya sevākara kārya

Mahājana-vākya/Harmonist 2002, p. 25

dṛṣta—being seen, being the observed; nahe—not; dṛśya—seeing, being the observer;

haya—is; sevākara—of the servant; kārya—attitude.

The attitude of a servant, being the seen not the seer; being the observed, not

the observer. [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: A bhakta should not try to

see Kṛṣṇa but serve in such a way that Kṛṣṇa's heart will melt and He will desire

to see him].

dṛṣṭa nahe draṣṭā

The jīva is the observed, not the observer (the real observer is Bhagavān); the

jīva cannot see, he can only be seen (by Kṛṣṇa). Darśana means to be seen by Him.

Humility is described in the Mukunda-mālā stotram

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam

adyaiva me viśatu mānasa-rāja-haṁsaḥ

prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ

kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

Mukunda-mālā 33/BR 3.7

kṛṣṇa—O Lord Kṛṣṇa; tvadīya—of Your; pada—feet; paṅkaja—lotus flower; pañjara—the network; antam—of the tips; adya—this very day; eva—certainly; me—of my; viśatu—should enter; mānasa—mind; rāja—the royal; haṁsa—swan; prāṇa-prayāṇa—of death; samaye—at the time; kapha-vāta-pittaiḥ—by mucus, air and bile; kaṇṭha-avarodhana-vidhau—when the throat is choked; smaraṇam—remembrance; kutaḥ—how?; te—Your.

O Kṛṣṇa, my request is that the swan of my mind be caught this very day in the network of the lotus flowers of Your feet and dwell there in the ocean of rasa. At the time of death the throat will be choked up with mucus, air and bile. Under such conditions, how will it be possible to remember Your name?

Without humility, one cannot cross over this material existence

amaryādaḥ kṣudraś cala-matir asūyā-prasava-bhūḥ

kṛta-ghno durmānī smara-para-vaśo rakṣaṇa-paraḥ

nṛśaṁsaḥ pāpiṣṭhaḥ katham aham ito duḥkha-jaladher

apārād uttīrṇas tava paricareyaṁ caraṇayoḥ

Śrī Yamunācārya/BR 3.14/ Prapanna Jīvanāmṛtaṁ 8.13

I am disrespectful, vile, fickle-minded, full of envy, ungrateful, dependent on others, cruel and most sinful. In this condition, how can I cross this impassable

ocean of material existence and render service to Your lotus feet?

Yamunācārya expresses his humility

aparādha-sahasra-bhājanaṁ patitaṁ bhīma-bhavārṇavodare

agatiṁ śaraṇāgataṁ hare kṛpayā kevalam ātmasāt-kuru

Yāmuna-stotra/BR 3.12

aparādha-sahasra—of thousnds of offenses; bhājanam—(who am) the abode; patitam—

fallen; bhīma—of the terrible; bhava—of repeated birth and death; arṇava—

ocean; udare—in the belly; agatim—I who have no goal of life; śaraṇa-

āgatam—who have come to take shelter; hare—O Śrī Hari; kṛpayā—being merciful;

kevalam—exclusively; ātmasāt—your own; kuru—make.

O Hari, I am an offender, guilty of thousands of offences and therefore punishable.

I am drowning in this fearsome ocean of material existence. Lost, I take shelter

of Your lotus feet; please make me Your own. (You have promised that You will definitely

deliver anyone who has taken shelter of You. Please therefore deliver me also).

If I take birth again, let it be in the home of a devotee

tava dāsya-sukhaika-saṅgināṁ bhavaneṣv astv api kīṭa-janma me

itarāvasatheṣu mā sma bhūd api janma catur-mukhātmanā

Yāmuna-stotra/BR 3.15

O Bhagavān, if I take birth again due to my past activities, or by Your desire,

please let it be in the home of a devotee, even if that birth is in the body of an insect.

I have no desire to take birth in a household devoid of devotion to You, even if it

has the opulence of Brahmā. O Puruṣottama, this is my earnest prayer unto You.

When shall I feel joyfull to have such a fitting master as You?

bhavantam evānucaran nirantaraḥ

praśānta-niḥśeṣa-mano-rathāntaraḥ

kadāham aikāntika-nitya-kiṅkaraḥ

praharṣayiṣyāmi sanātha-jīvitam

Stotra-ratna 43, Yāmunācārya

bhavantam—You; eva—certainly; anucaran—serving; nirantaraḥ—always; praśānta—

pacified; niḥśeṣa—all; manaḥ-ratha—desires; antaraḥ—other; kadā—when;

aham—I; aikāntika—exclusive; nitya—eternal; kiṅkaraḥ—servant; praharṣayiṣyāmi—

I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

By serving You constantly, one is freed from all material desires and is

completely

pacified. When shall I engage as Your permanent eternal servant and

always feel joyful to have such a fitting master?

Sincere humility is shown in Kṛṣṇa-karṇāmṛta

nibaddha-mūrdhāñjalir eṣa yāce

nīrandhra-dainyonnati-mukta-kaṇṭham

dayā-nidhe deva bhavat-kaṭākṣadākṣiṇya-

leśena sakṛn niṣiñca

Kṛṣṇa-karṇāmṛta 30/BR 3.17

nibaddha—fixed; mūrdha—on the head; añjaliḥ—folded palms; eṣa—this one;

yāce—I prays; nīrandhra—gapless (constant); dainya—pitiable misery (i.e., pain of

separation from Kṛṣṇa); unnati—increasing; mukta—opened; kaṇṭhaḥ—throat;

dayā—of mercy; nidhe—Ocean; deva—O Lord; bhavad—Your; katākṣa—sidelong

glance; dākṣinya—kindness; leśena—a drop; sakṛt—once; niṣiñca—anoint.

O Deva! O Ocean of Mercy! With folded hands raised to my head and with an

open throat I humbly offer this incessant prayer to You: please, just once, shower

me with even a slight grace of Your merciful sidelong glance.

The opposite side of humility is pride

īśvaro 'ham ahaṁ bhogī

siddho 'haṁ balavān sukhī

BG 16.14

īśvaraḥ—the lord and controller; aham—I am; aham—I am; bhogī—the enjoyer;

siddhaḥ—perfect; aham—I am; balavān—powerful; sukhī—happy

I am the controller and the lord of everything I survey. I am the enjoyer. I am

perfect, powerful and happy.

Śrīla Nārāyaṇa Mahārāja explains: Pride, or pratiṣṭha-āśa (the desire for prestige),

is the root cause of all anarthas. If one thinks one is better than others ("I

am a better devotee"), humility gives way to pride and envy, and Bhakti-devī flees

far away from one's heart. One should dig deeply into one's heart and if one finds

any trace of pride, or desire for respect, one should uproot it completely and throw

it far, far away.

Thus ends Chapter 13 - Śraddhā, Śaranāgati, Humility

Chapter 14 - Sādhu-saṅga

The birth-place of bhakti

1)The Glories of Sādhu-saṅga

The definition of Sādhu-saṅga

Who is a sādhu (a saintly, pure devotee)?

sādhanoti sādhayati ca kṛṣṇa-prema iti sādhu

sādhanoti—one who performs sādhana-bhajana; sādhayati—who inspires others to

practice; ca—and; kṛṣṇa-prema—(attain) pure love of God; iti—he is; sādhu—a

saintly, pure devotee.

One who knows the sādhyā (goal) and sādhana (process) and therefore can guide

others in performing sādhana to attain the sādhyā of kṛṣṇa-prema, is a sādhu. 26

What is Saṅga (association with a sādhu)?

samyak rūpeṇa anugamanam

sam—completely; samyak-rūpeṇa—with complete sambandha and surrender;

anugamanam— following strictly in the footsteps.

To follow the sādhu completely, externally and internally, by activities and by mood,

is real saṅga, association with a sādhu.

Even a moment's association with a sādhu can award all perfection

sādhu-saṅga sādhu-saṅga sarva-śāstre kaya

lava-mātra sādhu-saṅge sarva-siddhi haya

CC Mad 22.54/BPKG p. 378/STB p. 29

sādhu-saṅga sādhu-saṅga—repeated association with pure devotees; sarvaśāstre —

all the revealed scriptures; kaya—say; lava-mātra—even for a moment;

sādhu-saṅge—in association with a pure devotee; sarva-siddhi—complete spiritual

perfection; haya—there is.

The verdict of all revealed scriptures is that through even a moment's association

with a sādhu, a pure devotee, one can attain (ultimately) complete spiritual perfection.

Śrīla Nārāyaṇa Mahārāja: The whole point of śāstra is to come to sādhu-saṅga,

or more specifically guru-saṅga. Kṛṣṇa-bhakti cannot be attained without this.

Sādhu-saṅga is the last limit of bhajana. One should cultivate the mood that, "If I

don’t hear hari-kathā in sādhu-saṅga, my heart will dry up, my life will be intolerable.”

(Bṛhad-Bhāgavatāmṛtam lecture, 09.09.91, Keśavajī Gauḍīya Maṭha)

Sādhu-saṅga is the birth-place of bhakti

kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’

kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

CC Mad 22.83/BRSB p. 34

kṛṣṇa-bhakti—of devotional service; janma-mūla—the root cause; haya—is;

sādhu-saṅga—association with advanced devotees; kṛṣṇa-prema—of ecstatic transcendental

love of Kṛṣṇa; janme—upon the awakening; teṅho—that (same association

with saintly devotees); punaḥ—again; mukhya aṅga—the chief principle.

The root cause of kṛṣṇa-bhakti is sādhu-saṅga. Even when one’s dormant kṛṣṇaprema

awakens, sādhu-saṅga is still the most important principle for one’s spiritual life.

Association will gradually lead from sādhana through bhāva into prema

satāṁ prasaṅgān mama vīrya-saṁvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati

SB 3.25.25/CC Ādi 1.60, Madhya 22.86/BRS 1.3.12/BRSB p. 36/JD ch.6, 8, 17/BPKG p. 380

satām—of pure devotees; prasaṅgāt—through the association; mama—My;

vīrya—of the gloriously wonderful activities; saṁvidaḥ—by discussion; bhavanti—

become; hṛt—for the heart; karṇa—for the ear; rasa-ayanāḥ—nectarean elixir;

kathāḥ—narrations; tat—of that; joṣaṇāt—by cultivation; āśu—quickly; apavarga—

liberation from material bondage; vartmani—on the path; śraddhā—transcendental

faith (here indicating sādhana-bhakti); ratiḥ—the stage of bhāva;

bhaktiḥ—pure devotion, prema; anukramiṣyati—will follow in order.

In the association of pure devotees, the recitation and discussions of My glorious

activities and pastimes become a rejuvenating elixir for both the heart and the

ears. By the regular hearing and contemplation of such topics one quickly

becomes liberated and free from ignorance. He then progressively attains śraddhā

(sādhana-bhakti), rati (bhāva bhakti) and bhakti (prema-bhakti) unto Me.

Even a moment's association with a pure devotee is incomparable

tulayāma lavenāpi na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ

SB 1.18.13/SB 4.30.34/CC Mad 22.55/BRS1.2.228/PJ 3.10

tulayāma—we compare; lavena—by a moment; api—even; na—never; svargam—

heavenly planets; na—nor; apunaḥ bhavam—liberation from matter; bhagavatsaṅgi—

devotee of the Lord; saṅgasya—of the association; martyānām—those who

are meant for death; kim—what is there; uta—to speak of; āśiṣaḥ—benediction.

Elevation to the heavenly planets and liberation from material existence cannot be

compared to even a moment's association with a pure devotee of Kṛṣṇa. What then

can be said of material benedictions, which are for those who are destined to die?

Mahat-saṅga is extremely miraculous and beyond logic

mahat-saṅgama-māhātmyam evaitat paramādbhutam

kṛtārtho yena vipro 'sau 'sadyo 'bhūt tat-svarūpavat

Bṛhad Bhagavātāmṛta 2.7.14/Venu Gīta 17, purport

mahat—of the great souls; saṅgama—of the association; māhātmyam—the glory;

eva—indeed; etat—this; paramādbhutam—very wonderful; kṛta-ārthaḥ—successful;

yena—by which; vipraḥ—brāhmaṇa; asau—the; sadyaḥ—at once; abhūt—

became; tat-svarūpavat—in his original form.

The glory of mahat-saṅga, the association of a mahā-bhāgavata, is extremely

miraculous. By the effect of such saṅga, the brāhmaṇa Janaśarma immediately

became perfect like his gurudeva Śrī Svarūpa (Gopa Kumāra).

Sādhu-saṅga is the most valuable treasure for any jīva

ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ

saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām

SB 11.2.30/JD ch. 7

ataḥ—therefore; ātyantikam—supreme; kṣemam—good; pṛcchāmaḥ—I am asking; bhavataḥ—

from you; anaghāḥ—O sinless ones; saṁsāre—in the cycle of birth and death; asmin—this;

kṣaṇa-ardhaḥ—lasting only half of one moment; api—even; sat-saṅgaḥ—the association of a

pure devotee of the Lord; śevadhiḥ—a great treasure; nṛṇām—for human beings.

Therefore, O completely sinless ones, I ask you to kindly tell me what is the

supreme good and the ultimate benefit, for even half a moment's association with

pure devotees in this world of birth and death, is the most valuable treasure for any

human being.

The Śrutis identify the worship of pure devotees and sādhu-saṅga as the

only means to attain divine opulence

tasmād ātma-jñaṁ hy arcayed bhūti-kāmaḥ

Muṇḍaka Upaniṣad 3.1.10

A person wishing to attain divine opulence should worship one who is ātmajña,

self-realised. That is, he should worship a pure devotee of Śrī Hari.

The footdust of the pure devotee is the only means to attain kṛṣṇa-bhakti

naiṣāṁ matis tāvad urukramāṅghriṁ

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat

SB 7.5.32/CC Mad 22.53/JD ch. 17

eṣām—for such (materialists); tāvat—until; na—(there is) not; arthaḥ—the motivation;

yat—by which; apagamaḥ—(there may be) the disappearance; anartha—

of unwanted material desires and misconceptions; na vṛṇīta—(and) not accept;

abhiṣekam—a holy bath; pāda-rajaḥ—in the dust of the feet; mahīyasām—of great

souls; niṣkiñcanānām—who are unattached to this material world; yāvat—for that

long; matiḥ—(their) consciousness; spṛśati—can not touch; urukrama-aṅghrim

—

the lotus feet of Śrī Kṛṣṇa, who is famous for performing uncommon activities.

Persons who are absorbed in bodily identification, who fail to understand the

necessity to free themselves from materialistic habits, and who do not smear them-

selves with the holy footdust of great devotees who are fully detached from mundane

sense objects, for such persons there is no possibility that their consciousness

can touch the glories of Śrī Urukrama-Kṛṣṇa's lotus feet.

Smearing oneself with the footdust of a pure devotee is the only way to attain Bhagavān

rahūgaṇaitat tapasā na yāti

na cejyayā nirvapaṇād gṛhād vā

na cchandasā naiva jalāgni-sūryair

vinā mahat-pāda-rajo-'bhiṣekam

SB 5.12.12/CC Mad 22.52

rahūgaṇa—O King Rahūgaṇa; etat—this (knowledge); na yāti—does not become

revealed; tapasā—by severe austerities; na—nor by; ca—also; ijyayā—by a great

arrangement for worshiping the Deity; na—nor; nirvapaṇāt—by finishing all

material duties and accepting sannyāsa; vā—or; gṛhāt—by ideal householder life;

na eva—nor indeed; chandasā—by observing celibacy or studying Vedic literature;

jala-agni-sūryaiḥ—by severe austerities such as keeping oneself in water, in a burning

fire or in the scorching sun; vinā—without; abhiṣekam—smearing all over the

body; pāda-rajaḥ—the dust of the lotus feet; mahat—of the great devotees.

O Rahūgaṇa, Bhagavān cannot be known by austerities, or by worship, or by

giving up one's home, nor indeed by living in one's home. He cannot be known by

reciting the Vedas nor by worshiping the demigods. As long as one does not smear

oneself with the footdust of the mahat, great saintly devotees, one cannot achieve

any result from all these other activities.

śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla

bhakata-sevā, parama-siddhi, prema-latikāra mūla

Śuddha Bhakata, BVT, Śaraṇāgati (SGG p. 100)

reṇu—the dust; caraṇa—of the feet; śuddha-bhakata—of pure devotees;

anukūla—[is] favourable; bhajana—[for] spiritual practice; bhakata-sevā—serving

the devotees; parama-siddhi—[is] the highest perfection; mūla—[and] the root;

laṭikāra— [of] the creeper; prema—[of] divine love.

The dust of the pure devotee's lotus feet has the most positive effect on one's

devotion for the Lord. Service to the pure devotee is the highest perfection and

the root of the creeper of prema – divine love.

vaiṣṇava-caraṇa-jala, prema-bhakti dite bala, āra keha nahe balavanta

vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa vinu, āra nāhi bhūṣaṇera anta

Ṭhākura Vaiṣṇava-Pada, BVT (SGG p. 30)

The water that has washed the feet of a Vaiṣṇava gives divine strength to attain

prema-bhakti. Nothing is more powerful than this. The footdust of the Vaiṣṇavas

upon my head is the only decoration needed at the time of death.

By the mercy of sādhu-saṅga and Kṛṣṇa one attains pure bhakti

sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya

kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya

CC Madhya 24.97

sādhu-saṅga-kṛpā—by the merciful association of Śrī Guru and Vaiṣṇavas;

kimvā—or; kṛṣṇera kṛpāya—by the mercy of Kṛṣṇa; kāma-ādi—material desires

and so on; duḥsaṅga—bad, unfavourable association; chāḍi'—giving up; śuddhabhakti

pāya—one obtains the platform of pure devotional service.

One is elevated to the platform of bhakti by the mercy of sādhu-saṅga (Śrī Guru and

Vaiṣṇavas), and by the special mercy of Kṛṣṇa. By their mercy one gives up all material

desires and all unfavourable association and is thus elevated to the platform of pure bhakti.

Kṛṣṇa says, “Worshiping My devotees is superior to worshiping Me directly”

mad-bhakta-pūjābhyadhikā mayi sañjāyate bhaktiḥ

SB 11.19.21

mat—My; bhakta—of the devotees; pūjā—worship; abhyadhikā—better; mayi —

to Me; sañjāyate—arises; bhaktiḥ—loving devotion;

[O sinless Uddhava,] Worshipping my devotees is better than worshipping Me.

For by this devotion to Me naturally arises.

Śrīla Vṛndāvana dāsa Ṭhākura rephrased the above line as follows:

mad-bhakta-pūjābhyadhikā sarva-bhuteṣu man-matiḥ

CB Ādi 1.9

mat—My; bhakta—of the devotees; pūjā—worship; abhyadhikā—better; sarvabhūteṣu—

within all living beings; man-matiḥ—consciousness of Me.

The worship of My devotees is better than direct worship of Me. One should also remember that I am present within the hearts of all living beings.

Above the worship of Kṛṣṇa is service to His devotees

ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param

tasmāt parataraṁ devi tadīyānāṁ samarcanam

Padma-Puraṇa/CC Mad 11.31/MS p. 84/GKH (P)

ārādhanānām—of varieties of worship; sarveṣām—of all; viṣṇoh—of Lord Viṣṇu;

ārādhanam—worship; param—the most exalted; tasmāt—and above such worship

of Lord Viṣṇu; parataram—of greater value; devi—O goddess; tadīyānām—

of persons who are dear to Lord Viṣṇu; samarcanam—complete worship.

[Lord Śiva told Pārvatī:] "My dear Devī, although the Vedas recommend worship

of demigods, among all forms of worship the worship of Lord Viṣṇu is topmost.

Still more exalted than the worship of Śrī Viṣṇu is the rendering of service to

tadīya (persons, places and things which have a relation with tat – Śrī Kṛṣṇa) such

as Śrī Guru and Vaiṣṇavas, Śrī Govardhana, Śrī Tulasī, Śrī-Bhāgavata (śāstra),

Śrī-Dhāma, Śrī-Viṣṇu-mandira (temple) and all that is dear to Him." (The topmost

tadīya and the dearest to Kṛṣṇa is Śrīmatī Rādhikā)

One should desire only two things: sādhu-saṅga and kṛṣṇa-nāma

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi

saṁsāra jinite āra kauna vastu nāi

Prema-vivarta/JD ch. 7

Besides sādhu-saṅga and kṛṣṇa-nāma – nothing else is essential in this world.

My sole desire, therefore, is to chant śrī-kṛṣṇa-nāma in the association of sādhus.

There is no other auspicious practice whereby one can become free from the cycle

of saṁsāra, the repetition of birth and death.

Attaining one's real father and mother

janame janame sabe pitāmātā pāya

kṛṣṇe guru jadi mile bhaje hari ei

janame janame—birth after birth; sabe—everybody; pitā—father; mātā—and mother;

pāya—gets; kṛṣṇe—Lord Kṛṣṇa; guru—spiritual master; jadi—if; mile—come in contact

with; bhaje—worships, do bhajana; hari—Śrī Hari; ei—this (prema becomes possible).

Birth after birth one receives a mother and father, but if by Kṛṣṇa's mercy

one comes

in contact with a sad-guru, he can do bhajana to Śrī Hari (and attain kṛṣṇa-prema).

2) The Benefits of Sādhu-saṅga

When the time for a jīva's release from saṁsāra approaches, the jīva

attains sadhu-saṅga

bhavāpavargo bhramato yadā bhavej

janasya tarhy acyuta sat-samāgamaḥ

sat-saṅgamo yarhi tadaiva sad-gatau

parāvareśe tvayi jāyate ratiḥ

SB 10.51.53/CC Madhya 22.46/JD ch. 6,8/BPKG p. 380

bhava—material existence; apavargaḥ—cessation of, liberation from;

bhramataḥ—while wandering; yadā—when; bhavet—it may occur; janasya—for a

person; acyuta—O infallible Lord; tarhi—at that time; sat—of saintly devotees;

samāgamaḥ—the association; sat-saṅgamaḥ—saintly association; yarhi—when;

tadā—then; eva—only; sat—of the saintly; gatau—who is the goal; para-avara—

of superior and inferior energies; īśe—for the Supreme Lord; tvayi—Yourself; jāyate—

is born; ratiḥ—devotion.

He Acyuta! O Infallible one! The jīva has been wandering in the cycle of birth

and death since time without beginning. When the time for his release from this

saṁsāra cycle approaches, he attains sat-saṅga, the association of a sādhu. From

that moment he becomes firmly attached to You, who are the controller of both

spiritiual and material energies, and the supreme objective for the sādhus.

The Jīva's release from māyā

yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ

kadācit sampaśyan tad-anugamane syād ruci-yutaḥ

tadā kṛṣṇāvṛttyā tyajati śanakair māyika-daśāṁ

svarūpaṁ bibhrāṇo vimala-rasa-bhogaṁ sa kurute

Daśa-mūla-tattva 7/Gītāvalī 8.82/JD ch. 23

yadā—when; bhrāmam—wandering; bhrāmam—and wandering; kadācit—sometime;

sampaśyan—seeing; vaiṣṇava-janam—a pure devotee of the Lord; galat—whose

heart is melting; hari-rasa—by tasting the mellows of Śrī Hari; tat-anugamane—while

following him; syāt—it may be; ruci-yutaḥ—one is devlops attraction to Śrī Kṛṣṇa;

tadā—then; kṛṣṇa-āvṛtya—by taking shelter of Kṛṣṇa; tyajatī—he abandons;

śanakaiḥ—gradually; māyika-daśām—the state which dominated by illusion; saḥ—
he; bibhrāṇaḥ—takes up; svarūpam—his original spiritual form; kurute—he experiences;
vimala—pure; rasa—mellows of devotional service; bhogam—enjoyment.

When, in the course of wandering amongst the higher and lower species in the material world, a jīva is able to behold a Vaiṣṇava absorbed in the flowing rasa of śrī-hari-bhakti, taste arises in his heart for following the Vaiṣṇava way of life. By chanting śrī-kṛṣṇa-nāma, he gradually becomes free from his conditioning. Gradually he then gains his intrinsic, cinmaya-svarūpa (transcendental form), and becomes qualified to taste the pure and spiritual rasa of direct service to Śrī Kṛṣṇa.

Śrīla Nārāyaṇa Mahārāja: There is a sign that a person, by good fortune (sukṛti), will soon be released from material existence. This is that he keeps the company of sādhus, and as a result awakens his loving attachment to the lotus feet of Śrī Kṛṣṇa.

That is why the descriptions of the glories of sādhu-saṅga abound in the śāstras. The śāstras state that it is not at all easy to obtain a moment's association with a sādhu.

saṁsāra bhramite kona bhāgye keha tare

nadīra pravāhe yena kāṣṭha lāge tīre

kona bhāgye kāro saṁsāra kṣayonmukha haya

sādhu-saṅge tabe kṛṣṇe rati upajaya.

CC Mad 22.43-4

saṁsāra bhramite—wandering throughout saṁsāra; kona bhāgye—by some good fortune;

keha tare—someone crosses the ocean of nescience; nadīra pravāhe—in the

flow of the river; yena—just as; kāṣṭha—wood; lāge—sticks; tīre—on the bank; kona

bhāgye—by fortune; kāro—of someone; saṁsāra—conditioned life; kṣayaunmukha—

tending towards destruction; haya—is; sādhu-saṅge—by association with

devotees; tabe—then; kṛṣṇe—to Lord Kṛṣṇa; rati—attraction; upajaya—awakens.

When the jīva becomes averse to Kṛṣṇa, he is swept away in the current of birth

and death in material existence. He wanders aimlessly throughout the 8,400,000

species of life, being burnt by the threefold miseries. It is extremely difficult to

attain deliverance from this current of saṁsāra. However, just as a piece of wood

flowing in the forceful current of a river may by fortune be washed up on the

bank, similarly, a jīva may by extremely good fortune attain the shelter of sādhusaṅga,

gain release from the current of material existence, and again become

established in his own constitutional position as the servant of Kṛṣṇa.

Cry out: 'O Kṛṣṇa! I am Yours' and Kṛṣṇa will surely send you Śrī Guru

kṛṣṇa, tomāra haṅa - yadi bale eka-bāra

māyā-bandha haite kṛṣṇa tāre kare pāra

CC Mad 22. 33/BPKG p. 378

kṛṣṇa—O my Lord Kṛṣṇa; tomāra haṅa—I am Yours; yadi—if; bale—someone

says; eka-bāra—once; māyā-bandha haite—from the bondage of conditioned life;

kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare pāra—releases.

If any jīva, feeling extreme anguish, prays to Kṛṣṇa from the core of his heart

and calls out, 'O Kṛṣṇa! I am Yours' – then Kṛṣṇa gives him sādhu-saṅga and thus

allows him to become free from material bondage.

bhaktyā sañjātayā bhaktyā

Mādhurya-Kādambinī ch. 1 (SB 11.3.31)

Bhakti arises from bhakti (not from any other cause). From the heart of a pure

devotee, a living sad-guru, it is inspired into the heart of a surrendered sādhaka.

Bhakti is awakened by Sādhu-saṅga; Sādhu-saṅga is attained by special sukṛti -

unknowingly associating with and serving sādhus

bhaktis tu bhagavad-bhakta-saṅgena parijāyate

sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ

Bṛhan-Nāradīya-Purāṇa 4.33/HBV 10.279/JD ch. 3,6/BPKG p. 379/BRSB p. 32

bhakti—devotional service; tu—indeed; bhagavat-bhakta—devotees of Bhagavan; saṅgena—

by association; parijāyate—awakened; sat-saṅgaḥ—sādhu-sanga; prāpyate—

attained; puṁbhiḥ—by persons; sukṛtaiḥ—through transcendental pious activities;

pūrva-sañcitaiḥ—by previous accumulation over many lifetimes.

Bhakti is awakened when one associates with bhaktas of Śrī Bhagavān.

Association with śuddha-bhaktas is attained only by the accumulation of transcendental

pious activities (bhakty-unmukhī sukṛti, unknowingly associating with

and rendering service to sādhus) performed over many lifetimes.

Śrīla Bhaktivinoda Ṭhākura: The potency or śakti of pure devotion (śuddhasattva)

is a blend of hlādinī (Kṛṣṇa's pleasure-giving potency) and samvit (Kṛṣṇa's

knowledge-giving potency). Bhakti reposes in the heart of the mahā-bhāgavata

pure devotee and uses him as a vehicle for further movement. When a jīva becomes free from envy and inclined to devotional service, the bhakti potency (śuddha-sattva) is transferred from the pure devotee's heart into that jīva's heart, whereupon it takes shelter of his soul and ultimately awards him perfection. This is a great mystery. (Harināma-cintāmaṇi ch. 4, footnote 1)

By sukṛti one attains faith in bhakti and by bhakti prema is awakened

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ

SB 11.20.8/BRS 1.2.15/CC Madhya 22.50/Bhakti-sandarbha 171/MK ch. 1

yadṛcchayā—somehow or other by unknowing association with a sādhu; matkathā-

ādau—in the narrations of My glories; jāta—awakened; śraddhaḥ—faith;

tu—indeed; yaḥ—one who; pumān—a person; na—not; nirviṇṇaḥ—disgusted;

na—not; ati-saktaḥ—very attached; bhakti-yogaḥ—the path of loving devotion;

asya—his; siddhi-daḥ—will award perfection.

By virtue of sukṛti attained in their previous births, those who are neither repelled

nor overly attached materially, and in whom śraddhā is awakened towards My līlākathā

are eligible to take up bhakti. Bhakti-devī then confers perfection upon them.

Śrīla Jīva Gosvāmī's comment on the word 'yadṛcchayā' used above

kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kṛpā-jāta-paramamaṅgalodayena

It is by the association of the Lord's supremely independent devotees and as a consequence of the mercy obtained from them that one obtains the great fortune (saubhāgya) of the eligibility for bhakti. [bhakti comes from bhakti, from one who has bhakti, not from any mundane pious acts, only from bhakty-unmukhī sukṛtī]

By sukṛti the jīva obtains the mercy of Kṛṣṇa or His pure devotee

samāne vṛkṣe puruṣo nimagno 'nīśāya śocati muhyamānaḥ

juṣṭaṁ yadā paśyati anyam īśam asya mahimānam iti vīta-śokaḥ

Muṇḍaka Upaniṣad (3.1.2), Śvetāśvatara Upaniṣad (4.7) /JD ch. 6, 17

samāne—on the same; vrkṣe—tree; puruṣaḥ—the conditioned living entity; nimagnaḥ—drowned; anīśayā—by the illusory potency; śocati—laments; muhyamānaḥ—bewildered; juṣṭam—blissful; yadā—when; paśyati—sees; anyam—the other; īśam—the Supreme Lord; asya—of Him; mahimānam—the glories; eti—thus (he becomes); vita-śokaḥ—free from lamentation.

The jīva and the indwelling Paramātmā both reside in the same tree, namely the material body. The jīva is attached to material sense enjoyment and is therefore sunk in the bodily conception of life. Bewildered by māyā, he cannot find any

means of deliverance, and thus he laments. However, by the influence of (bhaktyunmukhī)

sukṛti acquired over many lifetimes, he can obtain the mercy of Īśvara

(the Lord) or His pure devotees. At that time, he will see in his heart that there is

a second individual within the tree of his body. This is Īśvara, who is served eternally

by His unalloyed bhaktas. When the jīva witnesses the uncommon glories of

Śrī Kṛṣṇa, he becomes free from all lamentation.

Those who have no pious credit cannot attain the association of a sādhu

durāpā hy alpa-tapasaḥ sevā vaikuṇṭha-vartmasu

yatropagīyate nityaṁ deva-devo janārdanaḥ

SB 3.7.20

durāpā—rarely obtainable; hi—certainly; alpa-tapasaḥ—of one whose austerity is

meager; sevā—service; vaikuṇṭha—the transcendental kingdom of God; vartmasu—

on the path of; yatra—wherein; upagīyate—is glorified; nityam—always; deva—of

the demigods; devaḥ—the Lord; jana-ardanaḥ—the controller of the living entities.

Persons whose austerity is meager can hardly obtain the service of the pure

devotees who are progressing on the path to the kingdom of Godhead, Vaikuṇṭha.

Pure devotees engage one hundred percent in glorifying the Supreme Lord, who

is the Lord of the demigods and the controller of all living entities.

Those lacking sukṛti will have no faith in mahā-prasādam, Śrī Govinda,

the holy name, or the Vaiṣṇavas

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave

svalpa-puṇyavatāṁ rājan viśvāso naiva jayate

Skanda-Purāṇa/JD Ch. 6/CC Antya 16.96 pt

Those who do not possess sufficient pious credit (sukṛti) will not have faith in

mahā-prasādam, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas.

By associating with sādhus, one's love for Śrī Kṛṣṇa is awakened

sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya

bhakti-phala 'prema' haya, saṁsāra yāya kṣaya

CC Madhya 22.49/BRSB p. 35

sādhu-saṅge—by the association of devotees; kṛṣṇa-bhaktye—in discharging devotional

service to Kṛṣṇa; śraddhā—faith; yadi—if; haya—there is; bhakti-phala—the result of

devotional service to Kṛṣṇa; prema—ecstatic transcendental love of God; haya—awakens;

saṁsāra—the conditioned life in material existence; yāya kṣaya—becomes vanquished.

When a sādhaka-bhakta obtains (paramārthika) faith in the association of rasika

Vaiṣṇavas (who are more advanced than himself), he very quickly obtains

prema-bhakti and his material entanglement is easily dissipated.

Anyone can attain perfection simply by associating with exalted devotees

tasmān naro 'saṅga-susaṅga-jātajñānāsinehaiva

vivṛkṇa-mohaḥ

hariṁ tad-īhā-kathana-śrutābhyāṁ

labdha-smṛtir yāty atipāram adhvanaḥ

SB 5.12.16

tasmāt—for this reason; naraḥ—every person; asaṅga—by detachment from the association of worldly people; su-saṅga—by the association of devotees; jāta—produced; jñāna-asinā—by the sword of knowledge; iha—in this material world; eva—even; vivṛkṇa-mohaḥ—whose illusion is completely cut to pieces; harim—the Supreme Lord or His representative, Śrī Guru; tad-īhā—of His activities; kathana-śrutābhyām—by the two processes of hearing and chanting; labdhasmṛtiḥ—the lost consciousness is regained; yāti—achieves; atipāram—the ultimate end; adhvanaḥ—of the path to spiritual perfection, kṛṣṇa-bhakti.

A man's worldly illusion is destroyed by the sword of knowledge. This sword is

attained through association with very exalted sādhus while simultaneously giving

up the association of materialists. Then through the practices of hearing and

reciting the pastimes of Śrī Hari he attains remembrance of His eternal relationship

with Him and reaches to the highest limit of the spiritual path.

One's heart is like a crystal and takes on the qualities of those he associates with

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ

sva-kula-rddhyai tato dhīmān sva-yūthān eva saṁśrayet

Hari-bhakti-sudhodaya 8.51/ BRS 1.2.229/BRSB p. 98/MS 5 pt/BR 2.41

maṇivat—as a jewel; yat-saṅgatiḥ—on account of whatever association; yasya—whose;

puṁsaḥ—of a person; saḥ—a person; syāt—may; tad-guṇaḥ—its qualities; sva-kulaṛddhyai—

for the wellbeing of one's family; tataḥ—then; dhīmān—a thoughtful person;

sva-yūthān—own family lineage; eva—certainly; saṁśrayet—should take shelter.

As the qualities of a nearby object are reflected in a crystal, one similarly takes

on the qualities of a person with whom he associates. Therefore, a wise person

should take shelter of those sādhus who are more advanced, affectionate,

and have

the same mood for which one aspires.

Śrīla Nārāyaṇa Mahārāja: The purport of this verse is that the contamination of the

heart cannot be eradicated by jñāna, vairāgya, yoga or tapasyā. It is only by the influence

of association with Vaiṣṇavas who are free from all pride and upon receiving their

mercy that the heart very easily becomes cleansed of all misgivings (anarthas).

Bhakti is obtained only by the mercy of the mahat

mahat-kṛpā vinā kona karme 'bhakti' naya

kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

CC Mad 22.51/BRSB p. 35

mahat-kṛpā—the mercy of great (pure) devotees; vina—without; kona karme—in

any activity; bhakti naya—there is no bhakti; kṛṣṇa-bhakti—loving devotional

service to Kṛṣṇa; dūre rahu—leaving aside; saṁsāra—material bondage or the

endless cycle of birth and death; nahe—there is not; kṣaya—destruction.

Without the mercy of a high-class devotee, one's activities cannot become

endowed with bhakti. To say nothing of kṛṣṇa-bhakti, one cannot even obtain freedom

from material attachments and repeated birth and death.

Śrīla Nārāyaṇa Mahārāja: The purport is that even anarthas cannot be cleared without

the mercy of Śrī Guru, what to speak of attaining guru-niṣṭha, ruci, āsakti or bhāva.

Thus ends section 2) The Benefits of Sādhu-saṅga

3) How to associate with a Sādhu

How to associate with a pure devotee (the six kinds of loving exchanges)

dadāti pratigṛṇāti guhyam ākhyāti pṛcchati

bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam

Śrī Upadeśāmṛta 4/BR 2.18/STB p. 4

dadāti—offering pure devotees objects in accordance with their requirements;

pratigṛhnāti— accepting remnant items given by pure devotees; guhyam ākhyāti —

revealing to devotees one's confidential realisations concerning bhajana; pṛcchati —

inquiring from devotees about their confidential realisations; bhuṅkte—eating with

great love the prasāda remnants given by devotees; ca—and; bhojayate—lovingly

serving prasāda to devotees; ca—and; ṣaḍ-vidham eva—are specifically of these six

kinds; prīti-lakṣaṇam—the symptoms of loving association with pure devotees.

Offering pure devotees items in accordance with their requirements, accepting

remnant items given by pure devotees, revealing to pure devotees one's confidential

realisations concerning bhajana, inquiring from more advanced devotees

about their confidential realisations, eating with great love the prasāda remnants

tasted by śuddha-bhaktas and lovingly feeding them prasādam – these are the six

symptoms of loving association with pure devotees.

One should seek association with rasika, sajātīyāśaya and snigdha sādhus

śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha

sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare

CC Mad 22.131/STB, Preface/GKH (P)

śrīmad-bhāgavata—of the Śrīmad-Bhāgavatam; arthānām—of the meanings; āsvādaḥ—

relishing; rasikaiḥ saha—with rasika devotees; sa-jātīya—similar; āśaye—

endowed with a desire or mood; snigdhe—advanced in devotional affection; sādhau—

with a devotee; saṅgaḥ—association; svataḥ—for one's self; vare—better.

One should taste the meaning of Śrīmad-Bhāgavatam in the association of rasika

Vaiṣṇavas. One should associate with rasika devotees who are more advanced

than oneself, who are endowed with a similar type of mood (sajātīya aśaye) and

who are affectionate toward oneself (snigdha).

Association is the cause of both bondage and liberation

saṅgo yaḥ saṁsṛter hetur asatsu vihito 'dhiyā

sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate

SB 3.25.55/Upad 2 pt/JD ch. 17

saṅgaḥ—association; yaḥ—which; vihitaḥ—done; adhiyā—through ignorance;

asatsu—amongst those engaged in sense gratification; hetuḥ—(is) the cause;

saṁsṛteḥ—of the cycle of birth and death; eva—certainly; saḥ—the same thing;

kṛtaḥ—performed; sādhuṣu—amongst saintly persons; kalpate—leads niḥsaṅgatvāya—

to liberation.

O deva! Association is the cause of both material bondage and liberation from material

existence. When due to ignorance one keeps association with worldly-minded persons who

are averted to the path of bhakti, this association brings about one's material entanglement.

When, however, one keeps company with pure devotees of the Lord, that

association liberates one from material existence and causes one to obtain

the

lotus feet of the Lord.

Material attachments must be replaced with attachment for Śrī Guru

prasaṅgam ajaraṁ pāśam ātmanaḥ kavayo viduḥ

sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam

SB 3.25.20

prasaṅgam—attachment; ajaram—strong; pāśam—entanglement; ātmanaḥ—of the

soul; kavayaḥ—learned men; viduḥ—know; saḥ eva—that same; sādhuṣu—to the saintly

devotees; kṛtaḥ—applied; mokṣa-dvāram—the door of liberation; apāvṛtam—opened.

Every learned transcendentalist knows very well that attachment for the material,

bodily concept of life is the greatest entanglement of the spirit soul. But that

same attachment, when reposed unto the saintly devotee, Śrī Guru, opens the

door of liberation.

One should cultivate the mood that 'Let no material attachments come

between me and Śrī Guru (or sādhu, or Kṛṣṇa)'

āmi to' tomāra, tumi to' āmāra, ki kāja apara dhane

Ātma-Nivedana (5), BVT/ SGG p. 83

I am yours, and you are mine. What else is of any value? Let nothing else and

no one else, no material attachments, come between us.

4) **Rejecting Unfavourable Association**

Therefore one should kick out bad company and take up saintly association

tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān

santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ

SB 11.26.26/CC Ādi 1.59

tataḥ—therefore; duḥsaṅgam—bad association; utsṛjya—throwing away; satsu—to

saintly devotees; sajjeta—he should become attached; buddhimān—one who is

intelligent; santaḥ—saintly persons; eva—only; asya—his; chindanti—cut off;

manaḥ—of the mind; vyāsaṅgam—excessive attachment; uktibhiḥ—by their words.

Therefore an intelligent person should reject all bad association and instead

take up the association of saintly devotees, whose words cut off one's attachment

to material existence.

Giving up bad association is an essential aspect of Vaiṣṇava conduct

asat-saṅga-tyāga, ei vaiṣṇava-ācāra

'strī-saṅgī' eka asādhu, 'kṛṣṇābhakta' āra

CC Mad 22.87/BPKG p. 264

asat-saṅga-tyāga—rejection of the association of nondevotees; ei—this; vaiṣṇavaācāra—

the behavior of a Vaiṣṇava; strī-saṅgī—who associates with women for

sense gratification; eka—one; asādhu—unsaintly person; kṛṣṇa-abhakta—who is

not a devotee of Kṛṣṇa; āra—another.

(Śrī Caitanya Mahāprabhu said:) "Giving up bad association is a primary aspect

of Vaiṣṇava conduct. Bad association is of two types; a) people who have illicit

association with women or persons who associate with such people and have

attachment in worldly matters, or b) association of non-devotees who are intent

on nirviśeṣa-jñāna [impersonalists]. Sādhakas who desire to attain bhakti should

carefully reject these two types of bad association."

The different kinds of bad association that destroys bhakti

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi

sahajiyā, sakhībhekī, smārta, jāta-gosāñi

ativādī, cūḍādhārī, gaurāṅga-nāgarī

tato kahe, ei terara saṅga nāhi kari

GKH 13.111

The names of sahajiyā saṁpradāyas are as follows: Āula (a mendicant sect following

a very easy course of worship); Bāula (a sect of mendicants who wander about

singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in

abominable practices); Karttābhajā (a sect of "followers" of Śrī Gaurāṇga in Bengal);

Neḍā (Literally, "shaven-headed", used to sarcastically refer to devotees whose greatest

religious principle is their shaven heads. The word also means bald or barren and

connotes someone who represents himself as a devotee while his so-called religious

life is barren of genuine realisation); Daraveśa (A Muslim mendicant; this word has

also been used by Śrīla Prabhupada to mean "hippie"); Sāñi (literally means "religious

instructor"); Sahajiyā (derived from the word saha-ja, natural, and means one

who thinks the transcendental pastimes of Śrī Rādhā-Kṛṣṇa and the gopīs can be

entered into from one’s platform of material, conditioned nature, without

giving up

anarthas. It also means "easy-ist", imitationist, indicates one who takes the pastimes

of Rādhā and Kṛṣṇa cheaply); Sakhībhekī (One who imagines himself a gopī, and

adopts the dress of a woman); Smārta, (formalistic and materialistic brāhmaṇas);

Jāta-gosāṇi (caste gosvāmīs); Ativāḍī (proud devotees); Cūḍādhārī (Those whose

only religious principle consists in shaving the head and maintaining a cūḍa, or tuft

of hair, pretending to be Vaiṣṇavas); and Gaurāṇga-nāgarī (Those who consider

that it is the position of Śrī Caitanya to be the enjoyer of women, when in fact as a

sannyāsi in His ācārya-līlā Śrī Caitanya avoided all association with women). One

should avoid associating with these different classes of imitation devotees.

Sādhu-saṅga and Kṛṣṇa-kṛpā

sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva

e tine saba chāḍāya, kare kṛṣṇe 'bhāva'

CC Madhya 24.104

sādhu-saṅga—the association of devotees; kṛṣṇa-kṛpā—the mercy of Lord Kṛṣṇa;

bhaktira—of devotional service; svabhāva—nature; e tine—these three; saba

chāḍāya—cause one to give up everything else; kare—do; kṛṣṇe—unto Śrī Kṛṣṇa;

bhāva—the loving affairs.

Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional

service help one to give up all undesirable association and gradually attain elevation

to the platform of love of Godhead.

Better to embrace a snake or a tiger than associate with materialists

āliṅganaṁ varaṁ manye vyāla-vyāghra-jalaukasām

na saṅgaḥ śalya-yuktānāṁ nānā-devaika-sevinām

BRS 1.2.112/Viṣṇu-rahasya/BR 1.9

āliṅganam—the embracing; varam—better; manye—I consider; vyāla-vyāghrajalaukasām—

of snakes, tigers or crocodiles; na saṅgaḥ—I do not (desire) associa-

tion; śalya-yuktānām—those whose hearts are pierced with the arrows of lusty

desires; nānā-devaika—the many demigods; sevinām—and those who serve.

It is better to live with or embrace a snake, a tiger or an crocodile than to associate

with those whose hearts are filled with varieties of material desires and who worship

various demigods.

Better to reside in a cage of burning fire than associate with non-devotees

varaṁ huta-vaha-jvālā pañjarāntar-vyavasthitiḥ

na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam

Kātyāyana-saṁhitā/BRS 1.2.51/CC Madhya 22.91/PJ 4.8

varam—better; vyavasthitiḥ—situation; huta-vaha-jvālā—of burning fire; pañjaraantar—

within a cage; na—rather than; vaiśasam—the calamity; saṁvāsa—of association;

vimukha-jana —with persons inimical; śauri-cintā—to meditating on Śrī Kṛṣṇa.

It is better to reside in a cage of burning fire than experience the calamity of

association with persons averse to Kṛṣṇa.

Associating with those who cheat is called duḥsaṅga, bad association

duḥsaṅga kahiye kaitava ātma-vañcanā

kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā

CC Madhya 24.99

duḥsaṅga—bad, unwanted association; kahiye—I say; kaitava—cheating; ātmavañcanā—

cheating oneself; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-bhakti—devotional service

to Kṛṣṇa; vinu—without; anya—other; kāmanā—desires.

Cheating oneself and cheating others is called kaitava. Associating with those

who cheat in this way is called duḥsaṅga, bad association. Kṛṣṇa-bhakti must be

performed without any other desire than Kṛṣṇa's pleasure.

Thus enda section 4) Rejecting Unfavourable Association

5) Further Glorification of Sādhu-saṅga

The material world has one saving grace - the opportunity for sādhu-saṅga

aho mahātman bahu-doṣa-duṣṭo

'py ekena bhāty eṣa bhavo guṇena

sat-saṅgamākhyena sukhā-vahena

kṛtādya no yena kṛśā mumukṣā

Hari-bhakti-sudhodaya/CC Madhya 24.125

aho mahā-ātman—O great devotee; bahu-doṣa-duṣṭaḥ—infected with varieties of

material disease or attachment; api—although; ekena—with one; bhāti—shines;

eṣaḥ—this; bhavaḥ—birth in this material world; guṇena—with a good quality;

sat-saṅgama-ākhyena—known as association with devotees; sukha-āvahena—

which brings about happiness; kṛtā—made; adya—now; naḥ—our; yena—by

which; kṛśā—insignificant; mumukṣā—the desire for liberation.

O great learned devotee, although there are many faults in this material

world,

there is one good opportunity—the association with devotees. Such association

brings about great happiness. Due to this good quality, our strong desire to achieve

liberation by merging into the Brahman effulgence has become insignificant.

The rope of sādhu-saṅga is the cause of universal protection

manasija-phaṇi-juṣṭe labdha-pāto 'smi duṣṭe

timira-gahana-rūpe hanta saṁsāra-kūpe

ajita nikhila-rakṣā-hetum uddhāra-dakṣāṁ

upanaya mama haste bhakti-rajjuṁ namas te

Stava-mālā, Śrīla Rūpa Gosvāmī

hanta—alas!; asmi—I am; labdha-pātaḥ—fallen; saṁsāra-kūpe—in the well of

material existence; duṣṭe—evil; timira-gahana-rūpe—deep dark; manasija-phaṇijuṣṭe—

eqipped with the snakes of lust; ajita—O infallible one; upanaya—bring;

bhakti-rajjum—the rope of devotion; haste—in my hand; nikhila-rakṣā-hetum—

for the purpose of protecting all; uddhāra-dakṣām—it is very expert at deliverance;

mama—my; namaḥ—obeisances; te—unto You.

Alas, I have fallen into the deep, dark, filthy well of saṁsāra, in which the viper

of sex desire dwells. O invincible Lord, the rope of sādhu-saṅga is the cause of universal

protection and is expert at delivering the fallen souls. Please place that rope

in my hand. I offer my respectful obeisances unto You.

One who does not seek sādhu-saṅga is no better than an ass

yasyātma-buddhiḥ kuṇape tri-dhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij

janeṣv abhijñeṣu sa eva go-kharaḥ

SB 10.84.13/JD ch. 8, 11

yasya—whose; ātma—as his self; buddhiḥ—idea; kuṇape—in a baglike body; tridhātuke—

made of three basic elements; sva—as his own; dhīḥ—idea; kalatraādiṣu—

in wife and so on; bhaume—in earth; ijya—as worshipable; dhīḥ—idea;

yat—whose; tīrtha—as a place of pilgrimage; buddhiḥ—idea; salile—in water; na

karhicit—never; janeṣu—in men; abhijñeṣu—wise; saḥ—he; eva—indeed; gaḥ—a

cow; kharaḥ—or an ass [a symbol of ignorance and stupidity].

One who considers this corpse-like body, comprised of the three elements vata,

pitta, and kapha, to be his real self; who regards his wife, children, and others as his

very own; who considers mundane forms made of material elements to be worshipable;

and who considers that merely by bathing in the water of a holy river he has completed

his pilgrimage – but who does not consider the bhagavad-bhaktas to be more dear

than his very self, to be his very own, to be worshipable, and to be places of pilgrimage

personifies - such a person, though human, is no better than an ass among animals.

Sādhu-saṅga is the best activity for the jīva

śreyo-madhye kona śreyaḥ jīvera haya sāra?

kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra

CC Mad 8.251

śreyaḥ-madhye—among beneficial activities; kona—which; śreyaḥ—beneficial

function; jīvera—of the jīva; haya—is; sāra—the essence; kṛṣṇa-bhakta-saṅga—

for associating with the devotees of Lord Kṛṣṇa; vinā—except; śreyaḥ—beneficial

activity; nāhi—there is not; āra—another.

Then Śrī Caitanya Mahāprabhu asked, "Out of all auspicious and beneficial

activities, which is best for the living entity?" Śrī Rāmānanda Rāya replied, "The

only auspicious activity is association with the pure devotees of Kṛṣṇa."

Śrīla Nārāyaṇa Mahārāja: “If you think Kṛṣṇa is mahat-saṅga, exalted association,

then Śrīmatī Rādhikā is mahīyasī-saṅga, the most exalted association. Her

association is even more elevated and desirable than Śrī Kṛṣṇa’s” (Harmonist 14)

Thus ends Chapter 14 - Sādhu-saṅga

Chapter 15 - Types of Bhakti

1) Āropa-siddha, Saṅga-siddha, and Svarūpa-siddha bhakti

sā bhaktis trividhā | āropa-siddhā, saṅga-siddhā, svarūpa-siddhā ca | tatrāropa-siddhā

svato bhaktitvābhāve'pi bhagavad-arpaṇādinā bhaktitvaṁ prāptā karmādi-rūpā |

saṅga-siddhā svato bhaktitvābhāve'pi tat-parikaratayā saṁsthāpanena (SB 11.3.22)

tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ (SB 11.3.24) ity ādiprakaraṇeṣu

sarvato manaso'saṅgam ity ādinā labdha-tad-antaḥ-pātā jñāna-karmatad-

aṅga-rūpā | svarūpa-siddhā cājñānādināpi tat-prādurbhāve bhakti tvāvyabhicāriṇī

sākṣāt tad-anugatyātmā tadīya-śravaṇa-kīrtanādi-rūpā (SB 7.5.23) |

śravaṇaṁ kīrtanaṁ viṣṇoḥ ity ādau viṣṇoḥ śravaṇaṁ viṣṇoḥ kīrtanam iti

viśiṣṭasyaiva vivakṣitatvat teṣām api nāropa-siddhatvaṁ praty uta mūḍha-pronmmattādiṣu

tad-anukartṛṣv api kathañcit sambandhena phala-prāpakatvāt svarūpasiddhatvaṁ,

yathā śrī-prahlādasya pūrva-janmani śrī-nṛsiṁha-caturdaśy-upavāsaḥ

| yathā kukkura-mukha-gatasya śyenasya bhagavan-mandira-parikramaḥ | evam

anya-dṛṣṭyādinā mūḍhādibhiḥ kṛtasya vandanasyāpi jñeyam |

Bhakti-sandarbha, Anuccheda 217, Śrīla Jīva Gosvāmī/KGH (P)

Devotional service is of three kinds: 1) āropa-siddhā; 2) saṅga-siddhā; and 3)

svarūpa-siddhā. Amongst these three, those who, by their nature are not attracted to

the practice of śravaṇam kīrtanam; who do not have a favorable inclination to perform kṛṣṇānuśīlanam, but somehow, in order to fulfill some material objective, make

an offering of their work to Bhagavān, that activity becomes attributed with bhakti

and is thus named āropa-siddhā bhakti, or karma that is attributed with devotion.

Saṅga-siddhā bhakti: Although by its intrinsic nature it is also not embued

with the quality of bhakti, it is siddhā (established) as bhakti because it involves

the cultivation of qualities which are known as saṅgī – associates or assistants of

bhakti. These qualities (such as peacefulness, kindness, cleanliness, etc.) are naturally

seen in the personality of a devotee but are not intrinsically bhakti in themselves.

This is described in the following śloka:

tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ

amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ

SB 11.3.22/GKH (P)

tatra—there (in the association of the spiritual master); bhāgavatān dharmān—

the science of devotional service; śikṣet—should learn; guru-ātma-daivataḥ—from

whom the spiritual master who is his very life and worshipable deity; amāyayā—

without deceit; anuvṛttyā—by faithful service; yaiḥ—by which (devotional science);

tuṣyet—can be satisfied; ātmā—the Supreme Soul; ātma-daḥ—who

bestows His own self; hariḥ—Lord Hari.

Accepting the bona fide spiritual master as one's life and soul and worshipable

deity, the disciple should learn from him the process of pure devotional service. The

Supreme Personality of Godhead, Śrī Hari, the soul of all souls, is inclined to give

Himself to His pure devotees. Therefore, the disciple should learn from the spiritual

master to serve the Lord without duplicity and in such a faithful and favourable

way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

Saṅga-siddha bhakti is also described in the following śloka:

sarvato manaso 'saṅgam ādau saṅgaṁ ca sādhuṣu

dayāṁ maitrīṁ praśrayaṁ ca bhūteṣv addhā yathocitam

SB 11.3.23/GKH (P)

sarvataḥ—everywhere; manasaḥ—of the mind; asaṅgam—detachment; ādau—in the beginning; saṅgam—association; ca—and; sādhuṣu—with saintly persons; dayām—mercy; maitrīm—friendship; praśrayam—reverence; ca—and; bhūteṣu—for all living beings; addhā—thus; yathā ucitam—as is suitable.

A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly take shelter and serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

(translation of Jīva Gosvāmī's Bhakti-sandarbha commentary continued:) In this way one attains devotional service, which is sometimes attained by the help of jñāna and karma. Svarūpa-siddhā (established as bhakti by its contitutional nature) is manifested when devotional service is no longer mixed with jñāna or karma, when the Lord directly appears before the devotee, and when the devotee has pure and unwavering devotion for the Lord. This kind of devotional service is characterised by the various devotional activities that begin with hearing and chanting the glories of the Lord. These activities are described in the following śloka: śravaṇaṁ kīrtanaṁ viṣṇoḥ (SB 7.5.23 - see ch. 16). This means hearing

about

Lord Viṣṇu and chanting the glories of Lord Viṣṇu. These activities are different

from the activities of āropa-siddhā bhakti. Even if one is bewildered, foolish or has a

host of shortcomings, and even if one merely imitates the activities of devotional

service, by performing these activities he comes into contact with svarūpa-siddhā

bhakti and attains the result of that service. Examples of this are Śrī Prahlāda, who

in his previous birth fasted on Śrī Nṛsiṁha-caturdaśī, the hawk who circumambulated

the temple of the Lord following a dog, and many fools who even though they

cannot see the truth, still may sometimes bow down before the Supreme Lord.

(For a definition of svarūpa-siddhā-bhakti refer to the śloka 'anyābhilāṣita śūnyam')

Thus ends section 1) Three types of Siddha Bhakti

2) Mixed, Impure Bhakti (Karma-miśra, Jñāna-miśra, etc.)

The four kinds of mixed bhakti - four types of materially motivated bhakti

catur-vidhā bhajante māṁ janāḥ sukṛtino'rjuna

ārtto jijñāsur arthārthī jñānī ca bharatarṣabha

SBG 7.16

arjuna—O Arjuna; bharata-ṛṣabha—best of the Bharata dynasty; catur-vidhāḥ—

four kinds; sukṛtinaḥ—of pious, possessing sukṛti; janāḥ—persons; bhajante—

worship; mām—Me; ārtta—the distressed; jijñāsuḥ— the inquisitive; arthaarthī —

the seeker of wealth; ca—and; jñānī—the man in knowledge.

O best of the Bharata dynasty, there are four types of pious men who come to

Me and perform My bhajana; the distressed (ārtta), the inquisitive (jijñāsu), the

seeker of wealth (arthārthī) and the man of wisdom (jñānī).

Śrīla Nārāyaṇa Mahārāja explains: We come to Kṛṣṇa initially with a motive,

not with a desire to serve Him. We desire something for ourselves, we are self-serving.

The gopīs are completely free from self-interest. In order to get pure bhakti we

have to follow their mood, give up our agendas and cultivate the desire to do only

what He wants, to act solely for His pleasure.

Worshiping the Lord through the performance of prescribed duties - karma

varṇāśramācāravatā puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

Viṣṇu-Purāṇa 3.8.9/CC Mad 8.58/JD ch. 7

varṇa-āśrama-ācāravatā—by behaving according to the system of four divisions of

social order and four divisions of spiritual life; puruṣeṇa—by a man; paraḥ—the

supreme; pumān—person; viṣṇuḥ—Lord Viṣṇu; ārādhyate—is worshiped; panthā—

way; na—not; anyat—another; tat-toṣa-kāraṇam—cause of satisfying the Lord.

The Supreme Person, Lord Viṣṇu, is worshiped by the proper execution of prescribed

duties in the system of varṇa and āśrama. There is no other way to satisfy

the Lord. One must be situated in the institution of the varṇāśrama dharma.

One's work must be done as an offering to Kṛṣṇa, otherwise it causes bondage

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ

tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

BG 3.9

yajña-arthāt—done only for the sake of Yajña, or Viṣṇu; karmaṇaḥ—than work;

anyatra—otherwise; lokaḥ—world; ayam—this; karma-bandhanaḥ—bondage by

karmic reaction; tat—of Him; artham—for the sake; karma—work; kaunteya—O

son of Kuntī; mukta-saṅgaḥ—liberated from association; samācara—do perfectly.

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes

bondage in this material world. Therefore, O son of Kuntī, perform your prescribed

duties for His satisfaction, and in that way you will always remain free from the influence

of mundane contamination.

Karma-miśra-bhakti (bhakti mixed with fruitive activities/desires) - karmārpana

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam

BG 9.27

yat—whatever; karoṣi—you do; yat—whatever; aśnāsi—you eat; yat—whatever;

juhoṣi—you offer; dadāsi—you give away; yat—whatever; yat—whatever;

tapasyasi—austerities you perform; kaunteya—O son of Kuntī; tat—that; kuruṣva—

do; mat—unto Me; arpaṇam—as an offering.

Whatever you do, whatever you eat, whatever you offer or give away, and whatever

austerities you perform—do that, O son of Kuntī, as an offering to Me.

Jñāna-miśra-bhakti (bhakti mixed with a desire for knowledge/liberation)

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

SBG 18.54

brahma-bhūtaḥ— one who is spiritually realised; (is) prasanna-ātmā—a fully joyful

soul; na śocati—he never laments; na—nor; kāṅkṣati—hankers; samaḥ—he is

equal; sarveṣu—to all; bhūteṣu—beings; labhate—he attains; mad-bhaktim—My

bhakti; parām—which is blessed with the symptoms of prema.

Being situated in the transcendental position beyond the contamination of the

three modes of nature (brahma-bhūta), one is fully joyful and satisfied in the self,

neither lamenting nor hankering for anything, and is equally disposed towards all

living beings. Thereafter one can attain parā bhakti unto Me.

Thus ends section 2) Mixed, Impure Bhakti

3) Vaidhī-Bhakti (Motivated by Śāstric Injunctions)

yatra rāgānavāptatvāt pravṛttir upajāyate

śāsanenaiva śāstrasya sā vaidhā bhaktir ucyate

BRS 1.2.6/BRSB p. 118/MS p. 42/BPKG p. 392

yatra—when; anavāptatvāt—on account of not having attained; rāga—intense

attachment (for śravaṇam, kīrtanam etc.); pravṛttiḥ—the strong tendency (for devotional practice); eva—certainly; upajāyate—becomes manifest; śāsanena—on account of the injunction; śāstrasya—of the śāstra; sā bhakti—that bhakti; ucyate—is called; vaidhā—regulated.

When there is no attachment or spontaneous loving service to the Lord, and one

is engaged in the service of the Lord simply out of obedience to the order of the Guru

or in pursuance of the scriptures, such obligatory service is called vaidhī-bhakti.

Editorial note: Mukhya-lakṣaṇa (primary aspect) – absence of spontaneous attraction; gauna-lakṣaṇa (secondary characteristic) – motivated by śāstra.

Rules and regulations for those not on the spontaneous platform

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

SB 11.20.9/CC Madhya 22.61/JD ch. 10

tāvat—up to that time; karmāṇi—fruitive activities; kurvīta—one should execute;

na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of discourses about

Me; śravaṇa-ādau—in the matter of śravaṇam, kīrtanam and so on; vā—or; śraddhā—

faith; yāvat—as long as; na—not; jāyate—is awakened.

As long as one is not disgusted by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one must act according to the regulative principles of the Vedic injunctions.

śāstroktayā prabalayā tat-tan-maryādayānvitā

vaidhī bhaktir iyaṁ kaiścin maryādā-mārga ucyate

BRS 1.2.269

Devotional service governed by the rules and regulations of the scriptures is also called maryāda-mārga, or the reverential path of devotion, the path of serving the Lord in opulence (aiśvarya), by different scholars [such as Vallabhācārya].

vaidha-bhakty-adhikārī tu bhāvāvirbhāvanāvadhi

atra śāstraṁ tathā tarkaṁ anukūlam apekṣate

BRS 1.2.293

tu—however; adhikārī—one who has eligibility; vaidha-bhakti—for the practice of devotion under regulations; apekṣate—depends; anukūlam—on favorable; śāstram—scripture; tathā—and; tarkam—logic; atra avadhi—until when (there is); avirbhāvana—the appearance; bhāva—of spiritual ecstacy.

Those who are eligible only for vaidhi-bhakti should remain dependent on

scriptural

injunctions and favorable reasoning until bhagavat-rati (bhāva) manifests in their hearts.

Śrīla Nārāyaṇa Mahārāja explains:: Therefore, in the beginning, everyone should

strictly follow the regulative principles of devotional service, according to the

injunctions of the scriptures and the spiritual master. Only after the stage of liberation

from material contamination (past anartha-nivṛtti or ruci) can one actually begin to

follow in the footsteps of the Vrajavāsīs.

Aiśvarya and vaidhī will not attain Vrajendra-nandana Kṛṣṇa

sakala jagate more kare vidhi-bhakti

vidhi-bhaktye vraja-bhāva pāite nāhi śakti

CC Ādi 3.15

sakala—all; jagate—in the universe; more—to Me; kare—they do; vidhi-bhakti—regulative

devotional service; vidhi-bhaktye—by regulative devotional service; vrajabhāva—

the feelings of those in Vraja; pāite—to obtain; nāhi—not; śakti—the power.

Everywhere in the world people worship Me according to scriptural injunctions.

But simply by following such regulative principles (vaidhī bhakti) one cannot

attain the loving sentiments of the devotees in Vraja.

One cannot obtain Kṛṣṇacandra in Vraja merely by following vaidhī-bhakti

aṅghri-padma-sudhā 'ya kahe 'kṛṣṇa-saṅgānanda

vidhi-mārge nā pāiye vraje kṛṣṇa-candra

CC Mad 8.226

ya—who; aṅghri-padma-sudhā—by the nectar derived from the lotus feet of

Kṛṣṇa; kahe—it says; kṛṣṇa-saṅga-ānanda—transcendental bliss by the association

of Kṛṣṇa; vidhi-mārge—on the path of regulative principles; nā pāiye—one

does not get; vraje—in Goloka Vṛndāvana; kṛṣṇa-candra—Lord Kṛṣṇa.

The phrase 'aṅghri-padma-sudhā' indicates 'associating intimately with Kṛṣṇa.'

One can attain such perfection only by spontaneous love of God (rāgānuga-bhakti).

One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by following the path

of vaidhī-bhakti, serving the Lord according to regulative principles.

nānopacāra-kṛta-pūjanam ārta-bandhoḥ

premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt

yāvat kṣud asti jaṭhare jaraṭhā pipāsā

tāvat sukhāya bhavato nanu bhakṣya-peye

CC Mad 8.69

nānā-upacāra—by varieties of offerings; kṛta—performed; pūjanam—worshiping;

ārta-bandhoḥ—of the Supreme Personality of Godhead, who is the friend of all

distressed persons; premṇā—by ecstatic love; eva—indeed; bhakta-hṛdayam—the

heart of a devotee; sukha-vidrutam—melted in transcendental bliss; syāt—

becomes; yāvat—as long as; kṣut—appetite; asti—there is; jaṭhare—in the stomach;

jaraṭhā—strong; pipāsā—thirst; tāvat—so long; sukhāya—for happiness;

bhavataḥ—are; nanu—indeed; bhakṣya—eatables; peye—and drinkables.

Rāmānanda Rāya continued, "As long as there is hunger and thirst within the

stomach, varieties of food and drink make one feel very happy. Similarly, when the

Lord is worshiped with pure love, the various activities performed in the course of

that worship make the heart of the devotee melt in transcendental bliss."

Thus ends section 3) Vaidhī-bhakti

4.1) Rāgātmika-bhakti (of The Eternal Associates in Vraja)

The definition śloka of Rāgātmika-bhakti

iṣṭe svā-rasikī rāgaḥ paramāviṣṭatā bhavet

tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā

BRS 1.2.272/CC Madhya 22.150/JD Ch. 21/ MS p. 43/UP 8, pt

bhavet—if there is; rāga—deep attachment for the object of one's affection; parama-

āviṣṭatā—which is characterized by intense absorption; svā-rasikī—appropriate

for one's own original aptitude of love (specific rasa); iṣṭe—unto one's worshipable

deity; sā—that; bhaktiḥ—devotional service; yā—which; tanmayī—(is)

absorbed in identical mood with one's iṣṭa-deva; bhavet—is; atra—here; rāgātmikā-

uditā—called rāgātmikā, or spontaneous and intense absorption, with an

unquenchable loving thirst for serving Kṛṣṇa.

[Śrīla Rūpa Gosvāmī has given the following definition:] Rāga is a spontaneous

and profound attachment for one's iṣṭa-deva (worshipable deity - Śrī Rādhā-

Kṛṣṇa) while being completely absorbed in thoughts of Him/Her/Them, with an

intense desire to love and serve Them. That bhakti which is permeated with such

intense feelings of spontaneous love is called rāgātmika-bhakti (This refers exclusively

to the eternal residents of Vraja, who are attached to Śrī Kṛṣṇa in a mood

of intimate love, free from any conception of the Lord's opulence or majesty).

sā kāma-rūpā sambandha-rūpā ceti bhaved dvidhā

BRS 1.2.273/MS p. 43

Devotional service under the heading of rāgātmika-bhakti can be further divided

into two categories. The first is called kāma-rūpa or kāmānuga-bhakti, devotion in

the form of divine lust (mādhurya-rasa, i.e. transcendental conjugal attraction to

Kṛṣṇa). This refers to either the sakhīs who serve Kṛṣṇa through offering their

transcendental bodies for Śrī Kṛṣṇa's pleasure in amorous love, or to the mañjarīs

who assist such relationships but have no conjugal relationship with Śrī Kṛṣṇa.

The other is called sambandha-rūpa, devotion in the form of parental (vātsalyarasa)

or friendly (sakhya-rasa) relationships.

Kāmānuga-bhakti has two forms, 'sambhoga-icchāmayī' (the desire to enjoy

directly with Śrī Kṛṣṇa) and 'tat-tad bhāva icchāmayī' (the desire to assist

the amorous pastimes of Śrī Rādhā-Kṛṣṇa and thereby experience the bhāva

or moods of Śrīmatī Rādhika, but not to enjoy directly with Śrī Kṛṣṇa)

tat-tad-bhāva-icchāmayī

Ujjvala-nīlamaṇi /JD ch. 21

The desire (of the mañjarī gopīs) is to unmotivatedly render service to Śrīmatī Rādhikā

in Her dalliances with Śrī Kṛṣṇa. In the same way that the leaves and flowers of a creeper

experience the happiness and distress of the creeper, the mañjarīs naturally taste tat-tadbhāva

(each and every one of Her sweet bhāvas). They do not desire direct union with

Kṛṣṇa even in their dreams [This is the essence of Rādhā-dāsyam].

rāgamayī-bhaktira haya 'rāgātmikā' nāma

tāhā śuni' lubdha haya kona bhāgyavān

CC Mad 22.152

rāga-mayī—consisting of attachment; bhaktira—of devotional service; haya—is;

rāgātmikā—spontaneous love; nāma—the name; tāhā śuni'—hearing this; lubdha—

covetous; haya—becomes; kona bhāgyavān—some fortunate person.

Bhakti which consists of rāga [deep attachment and love] is called rāgātmikabhakti

[the spontaneous loving service of the Vrajavāsīs]. If, upon hearing of this,

a devotee becomes intensely anxious to obtain such devotion, he is

considered to

be most fortunate.

loka-dharma, veda-dharma, deha-dharma, karma

lajjā, dhairya, deha-sukha, ātma-sukha-marma

dustyaja ārya-patha, nija parijana

sva-jane karaye yata tāḍana-bhartsana

sarva-tyāga kari' kare kṛṣṇera bhajana

kṛṣṇa-sukha-hetu kare prema-sevana

CC Ādi 4.167-169

loka-dharma—customs of the people; veda-dharma—Vedic injunctions; dehadharma—

necessities of the body; karma—fruitive work; lajjā—bashfulness;

dhairya—patience; deha-sukha—the happiness of the body; ātma-sukha—the

happiness of the self; marma—the essence; dustyaja—difficult to give up; āryapatha—

the path of varṇāśrama; nija—own; parijana—family members; svajane—

one's own family; karaye—do; yata—all; tāḍana—punishment;

bhartsana—scolding; sarva-tyāga kari'—giving up everything; kare—do;

kṛṣṇera—of Śrī Kṛṣṇa; bhajana—worship; kṛṣṇa-sukha-hetu—for the purpose of

Śrī Kṛṣṇa's happiness; kare—do; prema—out of love; sevana—service.

Social customs, scriptural injunctions, bodily demands, fruitive action,

shyness,

patience, bodily pleasures, self-gratification and the path of varṇāśrama-dharma,

which is difficult to give up—the gopīs have forsaken all these, along with their families,

and suffered their relatives' punishment and scolding, all for the sake of serving

Śrī Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

ihāke kahiye kṛṣṇe dṛḍha anurāga

svaccha dhauta-vastre yaiche nāhi kona dāga

ataeva kāma-preme bahuta antara

kāma andha-tamaḥ, prema nirmala bhāskara

ataeva gopī-gaṇera nāhi kāma-gandha

kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha

ātma-sukha-duḥkhe gopīra nāhika vicāra

kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

kṛṣṇa lāgi' āra saba kare parityāga

kṛṣṇa-sukha-hetu kare śuddha anurāga

CC Ādi 170-172,174-175

ihāke—concerning this; kahiye—I say; kṛṣṇe—in Lord Kṛṣṇa; dṛḍha—strong;

anurāga—love; svaccha—pure; dhauta—clean; vastre—in cloth; yaiche—just as;

nāhi—not; kona—some; dāga—mark; ataeva—therefore; kāma-preme—in lust and love; bahuta—much; antara—space between; kāma—lust; andha-tamaḥ—blind darkness; prema—love; nirmala—pure; bhāskara—sun; ataeva—therefore; gopī-gaṇera—of the gopīs; nāhi—not; kāma-gandha—the slightest bit of lust; kṛṣṇa-sukha—the happiness of Lord Kṛṣṇa; lāgi—for; mātra—only; kṛṣṇa—Lord Kṛṣṇa; se—that; sambandha—the relationship; ātma-sukha-duḥkhe—in personal happiness or distress; gopīra—of the gopīs; nāhika—not; vicāra—consideration; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; ceṣṭā—activity; manaḥ—of the mind; vyavahāra—the business; kṛṣṇa lāgi'—for Lord Kṛṣṇa; āra—other; saba—all; kare—do; parityāga—give up; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; kare—do; śuddha—pure; anurāga—attachments.

That is called firm attachment to Śrī Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain. Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun. Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment. The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Śrī Kṛṣṇa. They have renounced

everything for

Kṛṣṇa and they have pure attachment (anurāga) to giving Kṛṣṇa pleasure.

Śrī Manaḥ-śikṣā

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe

sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe

sadā dambhaṁ hitvā kuru ratim apūrvām atitarāṁ

aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ

Śrī Manaḥ-śikṣā 1, Raghunātha dāsa Gosvāmī

gurau—in Śrī Gurudeva; goṣṭhe—for Śrī Vraja-dhāma; goṣṭha-ālayiṣu—for the

Vrajavāsīs; sujane—for the Vaiṣṇavas; bhūsura-gaṇe—for the brāhmaṇas; svamantre—

for one's own dīkṣā-mantras; śrī-nāmni—in Śrī Harināma; vraja—of

Vraja; nava—ever-new; yuva—youthful; dvandva— couple; śaraṇe—in the shelter;

sadā—always; dambham—pride; hitvā—giving up; kuru—adopt; ratim—

attachment; apūrvām—unprecedented; atitarām—exceedingly; aye—O;

svāntar—mind; bhrātaḥ—brother; caṭubhiḥ—with sweet words; abhiyāce—I am

praying; dhṛta-padaḥ—holding tightly to your feet.

"O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray

to you with sweet words. Please give up all pride and develop sublime and incessant

rati for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Viṣṇavas,

the brāhmaṇas, your dīkṣā-mantras, the holy name, and the shelter of Kiśora-

Kiśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja."

mad-īśā-nāthatve vraja-vipina-candraṁ vraja-vane

śvarīṁ tan-nāthatve tad-atula-sakhītve tu lalitām

viśākhāṁ śikṣālī-vitaraṇa-gurutve priya-sarogirindrau

tat-prekṣā-lalita-rati-datve smara manaḥ

Śrī Manaḥ Śikṣā 9/GKH (P)

mat—my; īśā—controller (Śrīmatī Rādhārāṇī); nāthatve—as the Lord or life-and-soul;

vraja—of Vraja; vipina—of the forests; candram—the moon (Śrī Kṛṣṇa); vraja—of

Vraja; vana—of the forest; īśvarīm—the empress (Śrīmatī Rādhārāṇī); tat—of Him;

nāthatve—the mistress; tat—Her; atula—incomparable; sakhītve—in the friendship;

tu—and; lalitām—Lalitā; viśākhām—Viśākhā; śikṣā—of instruction; ālī—the

gopīs; vitaraṇa—disseminating; gurutve—as the guru; priya-saraḥ—the dearmost

Rādhā-kunda; giri—of mountains; indrau—the monarch (Govardhana Hill); tat—

of them; prekṣā—by seeing; lalita—charming; rati—pure love of the divine

couple;

datve—in the state of giving; smara—please remember; manaḥ—O mind.

(What should be the mutual relationship between rāgānuga-bhajana and mādhuryarasa:)

O mind! Always remember Vṛndāvana-candra Śrī Kṛṣṇa as the prāṇa-nātha of

my Svāminī Śrī Rādhikā, Vṛndāvaneśvarī Śrīmatī Rādhikā as His mistress (or my

svāminī), Śrī Lalitā as the peerless friend of my svāminī, Śrī Viśākhā as the śikṣā-guru in

instructing all the gopīs in making arrangements of Śrī Yugala sevā, and Rādhā-kuṇḍa

and Girirāja Govardhana as those who grant darśana of Śrī Rādhā-Kṛṣṇa and bestow

sublime rati for Their lotus feet.

4.2) Rūpānuga-Bhakti (Those Who Follow Śrīla Rūpa Gosvāmī)

bhaktiḥ pūrvaiḥ śritā tān tu rasaṁ paśyed yad-ātta-dhiḥ

taṁ naumi satataṁ rūpa-nāma-priya-janaṁ hareḥ

Mādhurya Kādambinī 1.2

Though previous mahājanas (Prahlada, Dhruva, Kumāras, etc.) have taken up

the path of bhakti, I constantly pay my obeisances to Śrīla Rūpa Goswāmī,

the

Lord's dearmost associate, by whose mercy one now attains the intelligence to

understand and relish bhakti in its complete rasa form.

Śrīla Nārāyaṇa Mahārāja: All Rūpānugas are Rāgānugas, but not all Rāgānugas

are Rūpānugas (only those who are in the ānugatya of Śrīla Rūpa Gosvāmī).

Hankering for the remnants of Rūpa-mañjarī's service

śrī-rūpa-mañjari-karārcita-pāda-padmagoṣṭhendra-

nandana-bhujārpita-mastakāyāḥ

hā modataḥ kanaka-gauri-padāravindasamvāhanāni

śanakais tava kiṁ kariṣye

Vilāpa-Kusumāñjali 72/MS p. 15/STB p. 97

śrī-rūpa-mañjari—of Śrī Rūpa-mañjarī; kara—by the hand; arcita—worshiped;

pāda—feet; padma—lotus; goṣṭhendra—of the king of Vraja; nandana—of the

son; bhuja—arm; arpita—placed; mastakāyāḥ—on the head; hā—O!; modataḥ—

out of joy; kanaka—gold; gauri—fair; padāravinda—lotus feet; samvāhanāni—

massage; śanakaiḥ—gently; tava—of You; kim—whether?; kariṣye—I will perform.

O Devī as fair as gold, Your lotus feet are worshiped by Śrī Rūpa-mañjarī's

hands as You rest Your head against Kṛṣṇa's arm. When will I receive the remnants

of Rūpa-mañjarī's service and happily and gently massage Your lotus feet?

One who follows the line of Śrīla Rūpa Gosvāmī will attain the matchless

gem of service to Śrī Rādhā-Kṛṣṇa

manaḥ-śikṣā-daikādaśaka-varam etan madhurayā

girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ

sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane

jano rādhā-kṛṣṇātula-bhajana-ratnaṁ sa labhate (12)

manaḥ—to the mind; śikṣā—instructions; da—giving; ekādaśaka—eight verses;

varam—excellent; etan—these; madhurayā—with a sweet; girā—voice; gāyati—sings;

uccaiḥ—aloud; samadhigata—having thoroughly understood; sarva—all; artha-tati—

the many meanings; yaḥ—who; sa-yūthaḥ—with associates; śrī-rūpa-anugaḥ—follower

of Śrīla Rupa Gosvami; iha—here; bhavan—becomes; gokula-vane—in this Gokula

Forest; janaḥ—person; rādhā-kṛṣṇa—unto Rādhā-Kṛṣṇa; atula—incomparable; bhajana—

worship, devotional service; ratnam—jewel; saḥ—he; labhate—attains.

(While instructing his own mind, Śrī Raghunātha Dāsa Gosvāmī offers the following

benediction in order to inspire other devotees to study and recite this stotra

known as Manaḥ-śikṣā) Anyone who, adopting the line of Śrī Rūpa

Gosvāmī

and his followers, takes up residence in Gokula-vana (in Śrī Vraja-maṇḍala near

Śrī Govardhana) and loudly sings these eleven excellent instructions to the mind

in a melodious voice with full understanding of their various meanings, will certainly

obtain the matchless gem of devotional service Śrī Śrī Rādhā-Kṛṣṇa.

Thus ends section 4.2) Rūpānuga-Bhakti

Additional quotes on Rūpānuga-bhakti from the writings of Śrīla Bhaktivedānta Swāmī Prabhupāda

The essence of all instructions

(1) In the mādhurya-rasa, characterized by conjugal love, one can become like

Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (mañjarīs)

like Rūpa and Rati. This is the essence of all instruction in the matter of

devotional service. (Śrīla Rūpa Gosvāmī's Nectar of Instructin, śloka 8, purport)

The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī

(2) The Kṛṣṇa consciousness movement is conducted under the supervision of

Śrīla Rūpa Gosvāmī. The Gauḍīya Vaiṣṇavas, or Bengali Vaiṣṇavas, are mostly followers of Śrī Caitanya Mahāprabhu, of whom the six Gosvāmīs of Vṛndāvana are direct disciples. Therefore Śrīla Narottama dāsa Ṭhākura has sung:

rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti

"When I am eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental loving affairs of Rādhā and Kṛṣṇa."

Śrī Caitanya Mahāprabhu appeared in order to bestow upon human society the benediction of the science of Kṛṣṇa. The most exalted of all the activities of Lord Kṛṣṇa are His pastimes of conjugal love with the gopīs. Śrī Caitanya Mahāprabhu appeared in the mood of Śrīmatī Rādhārāṇī, the best of the gopīs. Therefore, to understand the mission of Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six Gosvāmīs. (The Nectar of Instruction, Preface)

"We Gauḍīya-Vaiṣṇavas, we are known as Rūpānuga"

(3) "We Gauḍīya Vaiṣṇava, we are known as rūpānuga. Rūpānuga means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because śrī-caitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhū-tale. He wanted to establish

the mission of Śrī Caitanya Mahāprabhu.” (SB 5.5.2 lecture, Hyderabad, April 13, 1975)

Those who follow Rūpa-Sanātana - are Rūpānuga

(4) “Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpānuga devotees.” (CC Madhya-līlā 8.246, purport)

6) Rāgānuga-bhakti (Motivated by Spontaneous Attraction)

The definition śloka of Kṛṣṇa Consciousness

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ

krīyatāṁ yadi kuto ’pi labhyate

tatra laulyam api mūlyam ekalaṁ

janma-koṭi-sukṛtair na labhyate

Padyavali 14/CC Mad 8.70/ /MS 4, p.55/Veṇu-gīta, intro

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing spontaneous devotional service to Kṛṣṇa or absorbed in the mood of the gopīs’ love for Śrī Kṛṣṇa;

matiḥ—intelligence, consciousness, mood; krīyatām—let it be purchased (immediately);

yadi—if; kutaḥ api—anywhere; labhyate—is available; tatra—there;

laulyam—greed; api—indeed; mūlyam—price; ekalam—only; janma-koṭi—of millions

of births; sukṛtaiḥ—by bhakty-unmukhī sukṛti, pious activities that are related

unknowingly to bhakti and thus lead to bhakti; na—not; labhyate—is obtained.

O men of virtue! If consciousness which is infused with the mood of the gopīs'

love for Śrī Kṛṣṇa is available anywhere, then buy it at once, without delay. The

only price to get it is laulyam, an intense longing (transcendental greed) to obtain

vraja-bhāva. Without this divine greed, it cannot be obtained even by performing

pious activities (karma-miśra-bhakti or vaidhi-bhakti) for millions of births.27

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda derived the term 'Kṛṣṇa

Consciousness' from the first line of this śloka.

The definition śloka of Rāgānuga-bhakti (1)

virājantīm abhivyaktāṁ vraja-vāsi-janādiṣu

rāgātmikām anusṛtā yā sa rāgānugocyate

BRS 1.2.270/CC Mad 22.154/MS p. 43

virājantīm—the brilliant; abhivyaktām—fully expressed; rāga-ātmikām—whose

intrinsic nature is profound and spontaneous love; vraja-vāsi-jana-ādiṣu; —

among the eternal residents of Vṛndāvana; anusṛtā—follows; yā—which; sā—that; rāga-anugā—devotional service following in the wake of rāgātmika-bhakti; ucyate—is said.

Devotional service imbued with spontaneous, profound love and attachment (rāgātmika-bhakti), is vividly expressed and manifested by the eternal residents of Vṛndāvana (Vrajavāsīs). Devotional service that follows their devotional mood is called rāgānuga-bhakti, or devotional service following in the wake of the ragātmika associates of Śrī Rādhā-Kṛṣṇa in Vraja.

Śrīla Nārārayṇa Mahārāja explains: It is essential to clearly understand the difference between rāgātmika and rāgānuga. Rāga means 'profound attachment for the object of one's love' or 'that towards which the heart goes spontaneously without any effort or deliberation'; ātmika means 'imbued with'; Anuga means 'following in the footsteps'. Therefore the term rāgātmika refers exclusively to perfected souls, the eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja, while rāgānuga refers to conditioned souls who practice bhakti in this world with an intense greed to attain the rāgātmika-bhāva of the Vrajavāsīs.

The definition śloka of Rāgānuga-bhakti (2)

rāgātmika-bhakti 'mukhyā' vraja-vāsi-jane

tāra anugata bhaktira 'rāgānugā'-nāme

CC Mad 22.149/Upadeśāmṛta 8, pt

rāgātmika-bhakti—spontaneous devotional service; mukhyā—preeminent; vrajavāsi-

jane—in the inhabitants of Vraja, or Vṛndāvana; tāra—that; anugata—following;

bhaktira—of devotional service; rāgānugā-nāme—named rāgānugā or following

after spontaneous devotional service.

That devotion whose very essence is constituted of eternal spontaneous attachment

(rāga) is known as rāgātmika-bhakti. That devotion is topmost amongst all forms of

bhakti and manifests only in the Vrajavāsīs. Devotion which follows in the wake of

this rāgātmika-bhakti is known as rāgānuga-bhakti.28

Transcendental greed (lobha)

lobhe vraja-vāsīra bhāve kare anugati

śāstra-yukti nāhi māne rāgānugāra prakṛti

CC Mad 22.153/Upadeśāmṛta 8, p. 82

lobhe—with such greed for; vraja-vāsīra bhāve—in the moods of the inhabitants of

Vraja; kare anugati—follows; śāstra-yukti—injunctions or reasonings of the śāstras;

nāhi māne—does not consider; rāgānugāra—of spontaneous love; prakṛti—the nature.

When one follows in the footsteps of the residents of Vraja by cultivating their devotional

moods with intense greed, he does not consider the injunctions of the scriptures

or their reasoning. This is the nature of spontaneous devotion (rāgānuga-bhakti).

The Eligibility for Rāgānuga-bhakti - Greed

rāgātmikaika-niṣṭhā ye vrajavāsi-janādayaḥ

teṣāṁ bhāvāptaye lubdho bhaved atrādhikāravān

BRS 1.2.291/MS p. 44

ye—those (persons); rāgātmika-eka-niṣṭhāḥ—who have exclusive attachment for

the rāgātmika persons such as Nanda, Subala etc.; vrajavāsi-jana—are residing in

Vraja; ādayaḥ—performing nava-vidhi-bhakti in sādhu-saṅga; atra—then;

teṣām—their; lubdhaḥ—greed; bhāva-āptaye—to attain the rāgātmika-jana's

mood; bhavet—can award; adhikāravān—the eligibility to be a rāgānuga-bhakta.

The greed of those devotees who, while residing in Vraja, cultivate exclusive and

fixed determination to attain the bhāva of the rāgātmika-jana (the eternal associates

of Śrī Rādhā-Kṛṣṇa inVraja), establishes their qualification as rāgānuga-jana.

The symptoms of divine greed awakening

tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate

nātra śāstraṁ na yuktiṁ ca tal lobhotpatti-lakṣaṇam

BRS 1.2.292/CC Madhya 22.155/BPKG p. 393

tat-tat—respective; bhāva-ādi-mādhurye—for the sweetness of the loving moods

(namely śānta-rasa, dāsya-rasa, sakhya-rasa, vātsalya-rasa and mādhurya-rasa) of the

eternal residents of Vṛndāvana; śrute—when heard; dhīḥ—the intelligence; yat—

which; apekṣate—depends on; na—not; atra—then; śāstram—revealed scriptures;

na—not; yuktim—logic and argument; ca—also; tat—that; lobha—divine greed;

utpatti-lakṣaṇam—the symptom of awakening.

Upon hearing of the affairs of the Vrajavāsī parikāra (eternal associates of Śrī Rādhā-

Kṛṣṇa inVraja) in their various rasas, a devotee's heart becomes inspired by intense

attraction to follow the particular devotion of one of them. Thereafter he is no longer

dependent on the injunctions of śāstra to engage in the practices of bhakti. This is

the symptom of the awakening of divine greed.

The method of Rāgānuga-bhakti (definition 1)

kṛṣṇaṁ smaran janaṁ cāsya preṣṭhaṁ nija-samīhitam

tat-tat-kathā-rataś cāsau kuryād vāsaṁ vraje sadā

BRS 1.2.294 /BRSB p. 121/CC Mad 22.160/JD ch. 40/MS p. 45/Upad 8 pt/ BPKG p.

393,462, 474/PP p. 86/GKH (P)

kṛṣṇam—Lord Kṛṣṇa; smaran—remembering, thinking of; janam—a devotee;

ca—and; asya—of His; preṣṭham—very dear; nija-samīhitam—chosen by oneself;

tat-tat-kathā—of those respective topics; rataḥ—attached; ca—and; asau—that

person; kuryād—should do; vāsam—residing; vraje—in Vraja; sadā—always.

One should constantly remember one's dearest nava-kiśora Śrī Nanda-nandana

and the beloved associate(s) of Kṛṣṇa who is possessed of sajātīya-bhāva or the

identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma

with great attachment for hearing topics regarding Kṛṣṇa and His devotees. (If one

is physically unable to live in Vraja, one should do so mentally). This is the

method of rāgānuga-bhakti-sādhana.

The process of Rāgānuga-bhakti (definition 2)

sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi

tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ

BRS 1.2.295/BRSB p. 121/MS p.45/CC Mad 22.158/JD ch. 40/BR 6.7/Upad. 8 pt/BPKG p.

392/PP p. 86/KGH (P)

sevā—service; sādhaka-rūpeṇa—with the external body as a devotee practicing regulative

devotional service; siddha-rūpeṇa—with a perfected spiritual body suitable for

nitya sevā; ca—also; atra—in this connection; hi—certainly; tat—of the dear devotee

of Kṛṣṇa; bhāva—the mood; lipsunā—desiring to obtain; kāryā—to be executed;

vraja-loka—of a particular servant of Kṛṣṇa in Vṛndāvana; anusārataḥ—by following

in the footsteps.

A sādhaka who has lobha for rāgānuga-bhakti should serve Śrī Kṛṣṇa both in

the sādhaka-rūpa and the siddha-rūpa in accordance with the bhāva of the

Vrajavāsīs who possess the same mood for which he aspires.

The external and internal processes of Rāgānuga-bhakti

bāhya, antara ihāra dui ta' sādhana

'bāhye' sādhaka-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana

rātri-dine kare vraje kṛṣṇera sevana

CC Mad 22.156-157/BRSB p. 128/Upad 8, pt/PP p. 86/BPKG p. 475

bāhya—externally; antara—internally; ihāra—of this spontaneous love of Godhead;

dui—two; ta'—indeed; sādhana—such processes of execution; bāhye—externally;

sādhaka-dehe—in the body of a sādhaka (a practicing devotee); kare—does; śravaṇakīrtana—

hearing and chanting; mane—the mind; nija—own; siddha-deha—eternal

spiritual body or self-realised position; kariyā bhāvana—thinking of; rātri-dine—

night and day; kare—executes; vraje—in Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa;

sevana—service.

There are two parallel processes by which one performs rāgānugā bhakti—

external and internal. When self-realised, the advanced devotee externally

remains like a sādhaka and executes all the śāstric injunctions, especially those

concerning hearing and chanting. But within the mind, in his svarūpa (internally

conceived, perfected spiritual body), he serves Śrī Kṛṣṇa in Vraja by his particular

sevā, day and night, twenty-four hours.

Serving in the Sādhaka-rūpa and the Siddha-rūpa

nijābhīṣṭa-kṛṣṇa-preṣṭha pācheta' lāgiyā

nirantara sevā kare antarmanā hañā

CC Mad 22.159/BRSB p. 128

nija-abhīṣṭa—one's own choice; kṛṣṇa-preṣṭha—the servitor of Kṛṣṇa; pācheta'

lāgiyā—following; nirantara—twenty-four hours a day; sevā—service; kare—executes;

antarmanā—within the mind; hañā—being.

The eternal residents of Vraja are known as kṛṣṇa-preṣṭha, very dear to Śrī

Kṛṣṇa. Among Kṛṣṇa's various devotees, those who possess the mood of service

towards Him for which one intensely hankers are known as nijābhīṣṭa-kṛṣṇapreṣṭha.

Following in the footsteps of those beloved associates of Śrī Kṛṣṇa, for

whose mood of service one hankers, one should constantly serve Rādhā-Kṛṣṇa

within the mind through one's internally conceived, eternal spiritual form.

The method of rāgānuga-bhakti further described

dāsa-sakhā-pitrādi-preyasīra gaṇa rāga-mārge nija-nija-bhāvera gaṇana

ei mata kare yebā rāgānuga-bhakti kṛṣṇera caraṇe tāṅra upajaya 'prīti'

CC Mad 22.161,164/Upad 8, p. 84/BRSB p. 128

dāsa—servants; sakhā—friends; pitṛ-ādi—parents and so forth; preyasīra gaṇa—

conjugal lovers; rāga-mārge—on the path of rāga, deep spontaneous attachment;

nija-nija—of one's own choice; bhāvera—of the bhāva (spiritual mood);

gaṇana—counting; ei mata—in this way; kare—executes; yebā—anyone who;

rāgānuga-bhakti—spontaneous devotional service to Kṛṣṇa; kṛṣṇera caraṇe—for

the lotus feet of Kṛṣṇa; tāṅra—his; upajaya—awakens; prīti—affection.

By following the mood and sentiment (bhāva) of one of Kṛṣṇa's associates among the

servants, friends, parents, or lovers, corresponding to one's own disposition, the sādhaka

attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the

eternal associate whom he follows. This is the method of rāgānuga-bhakti.

The aṅgas of Vaidhī-bhakti are also necessary in Rāgānuga-bhakti

śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu

yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ

BRS 1.2.296/JD ch. 40/PP p. 86/BPKG pp. 462,474/GKH (P)

The aṅgas of bhakti such as śravaṇa, kīrtana, śrī-guru-padāśraya, and others,

which have already been described in regard to vaidhī-bhakti, are recognised to be

also useful and necessary in rāgānuga-bhakti by intelligent persons.

Śrī Guru's divine greed for mādhurya-rasa

śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām

prati-kṣaṇāsvādana-lolupasya vande guroḥ śrī-caraṇāravindam

Śrī Gurvaṣṭakam (5), Śrīla Viśvanātha Cakravartī Ṭhākura

śrī-rādhikā—of Śrīmatī Rādhikā; mādhavayoḥ—of Mādhava (Kṛṣṇa); apāra—

unlimited; mādhurya—conjugal; līlā—pastimes; guṇa—qualities; rūpa—forms;

nāmnām—of Their holy names; pratikṣaṇa—at every moment; āsvādana—relishing;

lolupasya—hankering, transcendentally greedy for; vande—I offer obeisances;

guroḥ—Guru; śrī—endowed with śrī, the beauty of Rādhikā's prema and

the mood of confidential service to Her; caraṇa-aravindam—unto the lotus feet.

Śrī Guru (who is the confidential servitor of Śrī, Śrīmatī Rādhikā) is always

intensely eager to hear and chant about the unlimited, divine amorous pastimes

of Śrīmatī Rādhikā and Her beloved Mādhava, and about Their qualities, names

and forms. Śrī Guru relishes these sweet mellows (mādhurya-rasa) at every

moment. I offer my respectful obeisances unto His lotus feet.

Nārada's lobha (transcendental greed) for Kṛṣṇa's association

govinda-bhuja-guptāyāṁ dvāravatyāṁ kurūdvaha

avātsīn nārado 'bhīkṣṇaṁ kṛṣṇopāsana-lālasaḥ

SB 11.2.1

śrī-śukaḥ uvāca—Śrī Śuka said; govinda—of Lord Govinda; bhuja—by the arms;

guptāyām—protected; dvāravatyām—in the capital Dvāravatī; —O best of the

Kurus; avātsīt—dwelled; nāradaḥ—Nārada Muni; abhīkṣṇam—constantly; kṛṣṇaupāsana—

to engage in the worship of Kṛṣṇa; lālasaḥ—who had great eagerness.

Śrī Śukadeva Gosvāmī said, "Being extremely greedy to engage in the worship

of Lord Kṛṣṇa, O best of the Kurus, Nārada Muni stayed for some time in Dvārakā,

which was always protected by the arms of Govinda."

Śrīla Nārāyaṇa Mahārāja: Greed is essential. When greed comes for Rādhā-

Kṛṣṇa's pastimes, then you can hear and read. Greed must be one-pointed, it cannot

be (reposed) in two places. It is either for viṣayā (sense enjoyment) - for wife,

family, wealth, fame and so forth - or for Rādhā-Kṛṣṇa. When such greed comes

one is qualified for sannyāsa, otherwise he will fall down. This greed comes at (the

stage of) ruci. Then there will be no fear whatsoever, no question of attachment

to worldly things. (Govardhana, 1st October 06)

Let my mind become attracted to You in the same spontaneous way

yuvatīnāṁ yathā yuni yunāṁ ca yuvatau yathā

mano 'bhiramate tadvan mano me ramatāṁ tvayi

Padma Purāṇa/BRS 1.2.153/HBV 8.437

yuvatīnām—of young girls; yathā—as; yuni—for a young boy; yunām—of young boys; ca—and; yuvatau—for a young girl; yathā—as; manaḥ—mind; abhiramate—takes pleasure; tadvan—so; manaḥ—mind; me—of me; ramatām—may take pleasure; tvayi—in You.

O my Lord, I know that young girls have natural affection for young boys, and that young boys have natural affection for young girls. I am praying at Your lotus feet that my mind may become attracted unto You in the same spontaneous way.

Thus ends section 4) Rāgānuga-bhakti

Thus ends Chapter 15 – Types of Bhakti

Chapter 16 - Sādhana-bhakti-tattva

Engaging oneself in the process to awaken love for Śrī Kṛṣṇa

1) **Sādhana-bhakti**

Pure bhakti perfectly defined by Śrīla Rūpa Gosvāmī

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā

BRS 1.1.11/CC Madhya 19.167/MS p. 32 /JD ch. 8/BRSB p. 3/BPKG p. 364

anya-abhilāṣitā-śūnyam—devoid of desires other than those for the service of Śrī Kṛṣṇa; jñāna—speculative knowledge aimed at impersonal liberation; karma—fruitive activities; ādi—artificial renunciation, yoga for mystic powers, and so on;

anāvṛtam—not covered by; ānukūlyena—with a favourable mood; kṛṣṇaanuśīlanaṁ—

cultivation of service to Kṛṣṇa; bhaktiḥ uttamā—first-class devotional service. (The prefix ānu indicates ānugatya – 'under guidance' and 'continuous, uninterrupted, like an unbroken stream of honey').

Uttamā bhakti, pure devotional service, is the cultivation of activities that are

meant exclusively for the pleasure of Śrī Kṛṣṇa. In other words, it is the uninterrupted

flow of service to Śrī Kṛṣṇa, performed through all endeavors of body,

mind and speech, well as through expression of various spiritual sentiments (bhāvas).

It is not covered by jñāna (speculative knowledge aimed at impersonal liberation),

karma (reward-seeking activity), yoga or austerities; and it is completely

free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Śrīla Nārāyaṇa Mahārāja: "Although many definitions of bhakti have been given in

śāstra, Svayaṁ Bhagavān Śrī Caitanya Mahāprabhu's dear associate Śrīla Rūpa Gosvāmī

has combined all previous definitions of bhakti, and has given in his Śrī Bhakti-rasāmṛta-

sindhu this beautiful, new definition which is the life and treasured aspiration of the

Gauḍīya Vaiṣṇavas." (Śrīla Bhakti Prajñāna Keśava Gosvāmī's Biography p. 389).

Bhakti purifies the senses and mind, and frees one from all designations

sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate

BRS 1.1.12/Nārada-Pañcarātra/CC Mad 19.170/BPKG p. 388

sarva-upādhi-vinirmuktam—free from all kinds of material designations, or free from

all desires (except the desire to render service to Śrī Rādhā-Kṛṣṇa); tat-paratvena—

by the sole purpose of pleasing the Divine Couple; nirmalam—uncontaminated by

the effects of speculative knowledge or fruitive activity; hṛṣīkeṇa—by purified, spiritualized

senses; hṛṣīka-īśa—of the master of the senses, Śrī Kṛṣṇa; sevanam—the

service to satisfy Him; bhaktiḥ—pure devotional service; ucyate—is called.

Bhakti, or pure devotional service, means engaging all of one's senses and mind

in the service of Śrī Kṛṣṇa with the sole purpose of pleasing Him. It is uncontaminated

by speculative knowledge or fruitive activities. When the spirit soul (jīva) renders

service unto Hṛṣīkeśa, the master of the senses, one's senses become spiritualized

and one is freed from all material designations.

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya

CC Mad 22.107/BRSB p. 27

kṛṣṇa-prema—ecstatic transcendental love of Kṛṣṇa; nitya-siddha—(is) eternally

established; naya—not; sādhya—attained; kabhu—at any time; citte—in the

heart;

śuddha—purified; śravaṇa-ādi—by hearing, etc.; karaye udaya—it is aroused.

Kṛṣṇa-prema is an eternally established reality; it is not brought about by sādhana.

It manifests itself (by the mercy of sad-guru) in the heart purified by sādhana - the

performance of the various limbs of bhakti such as śravaṇa and kīrtana.

The definition of Sādhana-bhakti

kṛti-sādhyā bhavet sādhya-bhāvā sā sādhanābhidhā

nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā

BRS 1.2.2/CC Mad 22.105/BRSB p. 23/JD ch. 19/BPKG p. 391/GKH (P)

sā—that (practice); sādhana-abhidhā—called sādhana-bhakti, or devotional service

in practice; kṛti-sādhyā—which is to be executed by the senses; bhavet—it

should be (understood as); sādhya-bhāva—by which bhāva-bhakti is acquired; sādhyatā—(

its) potentiality; prākaṭyam—(is) the awakening; hṛdi—in the heart;

bhāvasya—of the sthāyī-bhāva (one of the primary rasas - sānta, dāsya, sakhya, vātsalya,

mādhurya); nitya-siddhasya—which is eternally present.

Sādhana-bhakti is the engagement of the mind and senses in the aṅgas of bhakti for

the purpose of attaining bhāva-bhakti. This bhāva is a potentiality which

eternally

exists in the heart of the jīva and is manifested in the heart purified by sādhana

(through the mercy of a nitya-siddha, a living sad-guru).

Śrīla Nārāyaṇa Mahārāja: As verified in Śrī Caitanya-caritāmṛta, bhāva is an eternally

accomplished phenomenon (nitya-siddha) which always exists in the eternal

associates of Bhagavān. This nitya-siddha-bhāva manifests itself by the mercy of the

Lord's eternal associates in the heart of the purified jīva. The jīva has the 'seedadaptability'

(inherent potential) to receive it, just as a female parrot has the 'seedadaptability'

to learn to speak. (BRSB p. 27)

Real liberation means attaining one's eternal svarūpa and sevā

muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ

SB 2.10.6/JD ch. 17/BPKG p. 430

muktiḥ—liberation; hitvā—giving up; anyathā—otherwise; rūpam—form; svarūpeṇa—

in one's spiritual, constitutional form; vyavasthitiḥ—eternal position.

Real liberation means realising one's svarūpa and one's nitya-sevā. In other

words, one is not liberated upon leaving this body if he takes another body, nor if

he simply doesn't take another form. Real liberation is when one enters into

the

spiritual world by transcendental loving devotional service.

Śuddha-bhakti - other definitions

sādhanaṁ śuddha-bhaktiṁ sādhyaṁ tat-prītim

Daśa-mūla-tattva, Invocation

Pure devotional service (sādhana) is the only means of attaining the ultimate spiritual perfection (sādhya) - kṛṣṇa-prema.

sā parānuraktir īśvare

Śāṇḍilya-bhakti-sūtra 1.2/BPKG p. 388

Transcendental attachment to Īśvara, the Supreme Lord, is called bhakti; (or)

pure devotional service means intense love for Śrī Kṛṣṇa.

One can achieve real happiness only by pleasing Śrī Kṛṣṇa

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje

ahaituky apratihatā yayātmā suprasīdati

SB 1.2.6/MK 1.4/RVC p. 111/BPKG pp. 85,198,454/STB p. 25

saḥ—that; vai—certainly; puṁsām—for mankind; paraḥ—sublime; dharmaḥ—the

essence of one's spiritual nature and function; yataḥ—by which; bhaktiḥ—devotional

service; adhaḥ-akṣaje—unto Him who is beyond sense perception, the transcendent

Lord; ahaitukī—causeless; apratihatā—unbroken; yayā—by which; ātmā—the self;

suprasīdati—completely satisfied.

The topmost dharma of human life is kṛṣṇa-bhakti. This bhakti should be without

any kind of selfish desires, regular and uninterrupted. By performing bhakti in

this manner, one's heart feels contented, perceiving the blissful form of Kṛṣṇa.

Unmotivated and unimpeded natural affection for Kṛṣṇa

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye

mano-gatir avicchinna yathā gaṅgāmbhaso 'mbudhau

lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam

ahaituky avyavahitā yā bhaktiḥ puruṣottame

SB 3.29.11-12/CC Ādi 4.205-206/BPKG p. 388

mat—of Me; guṇa—qualities; śruti—by hearing; mātreṇa—just; mayi—towards

Me; sarva-guhā-āśaye—residing in everyone's heart; manaḥ-gatiḥ—the heart's

course; avicchinnā—continuous; yathā—as; gaṅgā—of the Ganges; ambhasaḥ—

waters; ambudhau—towards the ocean; lakṣaṇam—the manifestation; bhaktiyogasya—

of devotional service; nirguṇasya—unadulterated; hi—indeed; udāhṛtam—

exhibited; ahaitukī—causeless; avyavahitā—not separated; yā—which;

bhaktiḥ—devotional service; puruṣa-uttame—towards the Supreme Enjoyer.

I am the Supreme Enjoyer (Puruṣottama), the Lord who dwells within the hearts

of all. When there is unmotivated, natural affection for Me, and when, simply on

hearing My qualities, one's mind automatically flows towards Me, just as Śrī

Gaṅgā forever flows unimpeded and uninterrupted towards the ocean, this is

called nirguṇa-bhakti-yoga, transcendental devotional service.

Actions in relation to Hari prescribed in śāstra constitute Bhakti and give the fruit of Prema

surarṣe vihitā śāstre harim uddiśya yā kriyā

saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet

Bhakti-rasāmṛta-sindhu 1.2.13/Nārada Pañcarātra/GKH (P)

O sage amongst the demigods, Nārada, those activities prescribed in the

revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari,

are called the regulative principles of bhakti (sādhana-bhakti), by practicing which

one may attain the parā bhakti, which leads to kṛṣṇa-prema.

The stages of the gradual development of bhakti

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā

tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas tataḥ premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ

BRS 1.4.15-16/CC Mad 23.14-15/BRSB p. 29/MK ch. 8/BR 1.7/BPKG pp. 394,471

ādau—in the beginning; śraddhā—firm confidence in the process of bhakti;

tataḥ—thereafter; sādhu-saṅgaḥ—association with pure devotees; atha—then;

bhajana-kriyā—performance of the activities of devotion (the ninefold bhakti

beginning with śravaṇa, kīrtana etc., so that initiation takes place); tataḥ—thereafter;

anartha-nivṛttiḥ—the diminishing of all unwanted habits; syāt—there should

be; tataḥ—thereafter; niṣṭhā—firm faith; ruciḥ—taste; tataḥ—thereafter; atha—

then; āsaktiḥ—deep attachment; tataḥ—then; bhāvaḥ—the stage of bhāva;

tataḥ—thereafter; prema—ecstatic transcendental love of God; abhyudañcati—

arises; sādhakānām—of the devotees practicing Kṛṣṇa consciousness; ayam—this;

premṇaḥ—of love of Godhead; prādurbhāve—in the appearance; bhavet—is; kramaḥ—

in that sequence.

In the beginning there is śraddhā (born from past contact with devotees) in the

form of faith in the words of sādhu and śāstra. Upon its appearance, one acquires eligibility for sādhu-saṅga, and then bhajana-kriyā (activities of devotion which begin with taking shelter of Guru, receiving initiation from him, etc.). Anartha-nivṛtti (eradication of contamination in the form of unwanted desires in the heart) also begins at this time, and thereafter niṣṭhā (steadiness) arises in bhajana. This is followed by ruci (taste for Rādhā-Kṛṣṇa nāma, guṇa, rūpa, līlā), and then āsakti (deep attachment) arises for both the process of bhajana and the object of bhajana, Śrī Kṛṣṇa. When this stage ripens it is transformed into the state of bhāva, and thereafter prema arises. This is how prema gradually manifests in the heart of the sādhaka.

Śrīla Nārāyaṇa Mahārāja explains: Initially, contact with devotees and with acts of devotion award special sukṛti (called nitya-sukṛti or ajñāta-sukṛti or bhaktyunmukī-sukṛti - unknowingly rendering service to devotees or acts such as taking prasāda or hearing the holy name, etc.). This gives rise to transcendental faith (paramārthika-śraddhā), which is the first stage mentioned above. Therefore, contact with devotees (sādhu-saṅga) precedes the first stage of sraddhā.

One who, with faith, practices these nine limbs certainly achieves pure bhakti

śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāḥ

tathā dāsyaṁ sakhyaṁ paricaraṇam apy ātma-dadanam

navāṅgāny etānīha vidha-gata-bhakter anudinaṁ

bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate

Daśa-mūla-tattva 9/JD ch. 19

śrutiḥ–hearing of the spiritual name, form, attributes and pastimes; kṛṣṇa–of Śṛī

Kṛṣṇa; ākhyānam–describing and singing the glories; smaraṇa–remembrance;

nati–bowing down; pūjā-vidhi–offering worship; gaṇāḥ–multitudes; tathā–also;

dāsyam–service; sākhyam–becoming a friend; paricaraṇam–personal service;

api–and; ātma-dadanam–offering one's very self; nava-aṅgāni–nine limbs;

etāni–these; iha–in this world; vidhi-gata-bhakteḥ–of devotion; anudinam–daily;

bhajan–worshipping; śrāddhā-yuktaḥ–with faith; suvimala–very pure; ratim–love of

God in the stage of bhāva; under regulation; vai–certainly; saḥ–he; labhate–obtains.

One should perform bhajana in the form of the nine limbs of vaidhī-bhakti,

namely, śravaṇam (hearing), kīrtanam (chanting), smaraṇam (remembering), vandanam

(offering prayers), arcanam (worshiping), pāda-sevanam (serving Kṛṣṇa's

lotus feet), dāsyam (acting as Kṛṣṇa's servant), sakhyam (becoming Kṛṣṇa's

friend), and ātma-nivedanam (surrendering oneself fully to Śrī Kṛṣṇa). One who

with faith daily practices bhajana in this way certainly achieves pure kṛṣṇa-rati.

Navadhā bhakti – The ninefold process of bhakti

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā tan manye 'dhītam uttamam

SB 7.5.23-24/BPKG p. 392/ JD ch. 4, 19

[śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said]; śravaṇam—hearing; kīrtanam—

chanting; viṣṇoḥ—of Lord Viṣṇu (not anyone else); smaraṇam—remembering;

pāda-sevanam—serving the lotus feet of the Lord; arcanam—offering worship;

vandanam—offering prayers; dāsyam—becoming the servant; sakhyam—becoming

the best friend; ātma-nivedanam—surrendering one's life amd soul; iti—thus; puṁsā

arpitā—offered by the devotee; viṣṇau—unto Lord Viṣṇu (not to anyone else);

bhaktiḥ—devotional service; cet—if; nava-lakṣaṇā—possessing nine different

processes; kriyeta—one should perform; bhagavati—unto Bhagavān; addhā—directly

or completely; tat—that; manye—I consider; adhītam—learning; uttamam—topmost.

[Prahlāda Mahārāja said:] Hearing and chanting about the transcendental holy

name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering

them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering

prayers to the Lord, becoming His servant, considering the Lord one's best

friend, and surrendering everything unto Him (in other words, serving Him with

body, mind and words). One who has dedicated his life and soul to the service of

Guru and Kṛṣṇa through these nine limbs of bhakti should be understood to be the

topmost devotee and the most learned, for he has acquired perfect knowledge.

Śrīla Nārāyaṇa Mahārāja: (a) śravanaṁ kīrtanam viṣṇoḥ – "Those who tell us

only the general meaning of this śloka should go to the Rāmānuja or Madhvācārya

sampradāya, for they only know general principles. We should add the mood of Śrī

Caitanya Mahāprabhu to these principles. For example, in the first line of this

śloka, "Viṣnoḥ" means Kṛṣṇa with Rādhikā and the gopīs. This is the line of Śrīla

Rūpa Gosvāmī. Try to understand this. If you never remember, realise, and

explain this to those who are qualified, you are derailed from our Guru Paramparā.

You must come in the proper line". (The Origin of Ratha-Yātrā, p. 231)

(b) iti puṁsārpitā viṣṇau – "Viṣṇu" here refers to both viṣaya and āśraya-bhagavān,

Kṛṣṇa and Guru. Śrīla Nārāyaṇa Mahārāja: "The nine limbs of bhakti are

not bhakti if they are not offered first to a bona fide Guru. Kṛṣṇa will not accept it

unless one first takes shelter of sad-guru (guru-padāśraya)". (Murwillambha 7.2.04)

Of all spiritual practices, the nine limbs of bhakti are the best

bhajanera madhye śreṣṭha nava-vidhā bhakti

'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

CC Antya 4.70/BRSB p. 81/JD ch. 2/MS p. 11

bhajanera madhye—in executing devotional service; śreṣṭha—the best; nava-vidhā

bhakti—the nine prescribed methods of devotional service; kṛṣṇa-prema—ecstatic

transcendental love of Kṛṣṇa; kṛṣṇa—and Kṛṣṇa; dite—to deliver; dhare—possess;

mahā-śakti—great potency.

Among the ways of executing devotional service, these nine prescribed methods

are the best, for these processes have great potency to deliver Kṛṣṇa and kṛṣṇa-prema.

Of the nine limbs, Śravaṇa, Kīrtaṇa and Smaraṇa are the best

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā

śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām

SB 2.2.36

tasmāt—therefore; sarva-ātmanā—with one's whole soul; rājan—O King; hariḥ—

the Lord; sarvatra—everywhere; sarvadā—always; śrotavyaḥ—must be heard; kīrtitavyaḥ—

glorified by kīrtana; ca—also; smartavyaḥ—be remembered;

bhagavān—Śrī Kṛṣṇa; nṛṇām—by the human being.

O King, it is therefore essential that every human being hears about, glorifies

by kīrtana and remembers Śrī Kṛṣṇa Bhagavān, always and everywhere.

Of the nine limbs, Nāma-Saṅkīrtana is the best ('nāma bhajana sarvottama')

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana

niraparādhe nāma laile pāya prema-dhana

CC Antya 4.71/JD ch. 2/BPKG p. 535

tāra madhye—of the nine different types of devotional service; sarva-śreṣṭha—the

most important of all; nāma-saṅkīrtana—chanting of the holy names; niraparādhe—

without offenses; nāma laile—if one chants the holy names; pāya—he gets;

prema-dhana—the most valuable treasure of ecstatic love of Kṛṣṇa.

Of the nine processes of devotional service, the most important is to always

chant the holy names of Śrī Rādhā-Kṛṣṇa (the Hare Kṛṣṇa mahā-mantra). If one

does so without offences, one obtains the most valuable treasure of prema.

The five essential limbs of bhakti delineated by Śrī Caitanya Mahāprabhu

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa,

mathurā-vāsa, śrī-mūrtira śraddhāya sevana

CC Mad 22.128/MS p. 11

sādhu-saṅga—association with pure devotees; nāma-kīrtana—chanting the holy name;

bhāgavata-śravaṇa—hearing Śrīmad-Bhāgavatam; mathurā-vāsa—living in Mathurāmaṇdala

(Vraja); śrī-mūrtira śraddhāya sevana—worshiping the Deity with faith.

[Mahāprabhu said:] "Sādhu-saṅga, chanting the holy name, hearing Śrīmad-

Bhāgavatam, residing in Vraja maṇḍala and worshiping the Deity with faith."

Even a slight performance of these five awakens pure love for Kṛṣṇa

sakala-sādhana-śreṣṭha ei pañca aṅga

kṛṣṇa-prema janmāya ei pāṅcera alpa-saṅga

CC Mad 22.129

sakala-sādhana—of all items for executing devotional service; śreṣṭha—the best; ei

pañca aṅga—these five limbs; kṛṣṇa-prema—love of Kṛṣṇa; janmāya—awakens; ei—

these; pāṅcera—of the five; alpa-saṅga—slight association with or performance.

[Mahāprabhu continued:] "These five limbs of devotional service are the best of

all. Even a slight performance of these five awakens love for Kṛṣṇa."

Guru-pādāśraya is the foremost limb of bhakti

guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-śikṣaṇam

viśrambheṇa guroḥ sevā sādhu-vartmānu-vartanam

BRS 1.2.74

guru-pāda-āśrayaḥ—taking shelter of Śrī Guru; tasmāt—after that; kṛṣṇa-dīkṣāādi—

initiation into nāma, mantra etc.; śikṣaṇam—accepting instruction; sevā—

service; guroḥ—of Śrī Guru; viśrambheṇa—with intimacy; anu-vartanam—following;

vartma—the path; sādhu—of the saintly devotees.

[The first and foremost limbs of sādhana-bhakti are:] Taking shelter of Śrī Guru,

accepting dīkṣā (divine knowledge coupled with removal of anarthas), receiving

śikṣā (instructions on the process of service/bhajana to Śrī Kṛṣṇa), serving Śrī

Guru with intimacy and affection, and following the path of the previous ācāryas

under his guidance. (Of the 64 limbs of bhakti given by Śrīla Rūpa Gosvāmī in

BRS, the first five are related to Śrī Guru; only then can sādhana-bhakti begin)

Six vows favorable for the performance of bhakti

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt

saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

Śrī Upadeśāmṛta 3

utsāhāt—enthusiasm; niścayāt— confident, firm faith in the statements of śāstra

and Guru; dhairyāt—patience or fortitude in the practice of bhakti; tat-tatkarma-

pravartanāt —following the limbs of bhakti such as hearing and chanting,

and giving up one's material sense enjoyment for the pleasure of Kṛṣṇa; saṅgatyāgāt—

giving up bad association; sataḥ-vṛtteḥ —adopting the good behaviour

and character of pure devotees; ṣaḍbhiḥ—by these six types of practice; bhaktiḥ —

pure devotion; prasidhyati—advances or becomes perfect.

Progress in bhakti may be obtained by the following six practices: (1) enthusiasm

to carry out the rules which enhance bhakti, (2) firm faith in the statements

of the śāstra and the Guru whose words are fully in line with the śāstra, (3) fortitude

in the practice of bhakti, even in the midst of obstacles, or patience during

the practice stage of bhakti, even when there is delay in attaining one's desired

goal, (4) following the limbs of bhakti such as hearing (śravaṇa) and chanting (kīrtana)

and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa,

(5) giving up illicit connection with women, the association of those who are

overly attached to women and the association of māyāvādīs, atheists and pseudoreligionists,

and (6) adopting the good behavior and character of pure devotees.

The process of bhakti for the ajāta-rati sādhaka

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā

pittopatapta-rasanasya na rocikā nu

kintv ādarād anudinaṁ khalu saiva juṣṭā

svādvī kramād bhavati tad-gada-mūla-hantrī

Śrī Upadeśāmṛta 7

syāt—is; kṛṣṇa—of Lord Kṛṣṇa; nāma—the holy name; carita-ādi—character, pastimes

and so forth; sitā—sugar candy; api—although; avidyā—of ignorance; pitta—by

the bile; upatapta—afflicted; rasanasya—of the tongue; na—not; rocikā—palatable;

nu—oh, how wonderful it is; kintu—but; ādarāt—carefully; anudinam—every day, or

twenty-four hours daily; khalu—naturally; sā—that (sugar candy of the holy name);

eva—certainly; juṣṭā—taken or chanted; svādvī—relishable; kramāt—gradually; bhavati—

becomes; tat-gada—of that disease; mūla—of the root; hantrī—the destroyer.

Aho! Those whose tongues are afflicted by the jaundice of avidyā , ignorance

(born of being indifferent to Śrī Kṛṣṇa from a time without beginning) cannot relish

the nectarean names, form, qualities and pastimes of Śrī Kṛṣṇa, which are compared

to the sweetest sugar candy. Instead, these attributes taste bitter to them. But

if with great respect one daily takes this sugar candy, it gradually becomes relishable

to him and destroys at the root his disease, the jaundice of avidyā or indifference to

Śrī Kṛṣṇa. [In other words, he becomes spontaneously attached to Śrī Kṛṣṇa]

The essence of all instructions: The process for the jāta-rati sādhaka - tadanurāgi

janānugāmī — following the anurāgī Vaiṣṇavas (the real Vrajavāsīs)

tan-nāma-rūpa-caritādi-sukīrtanānusmṛtyoḥ

krameṇa rasanā-manasī niyojya

tiṣṭhan vraje tad-anurāgi-janānugāmī

kālaṁ nayed akhilam ity upadeśa-sāram

Śrī Upadeśāmṛta 8/BR 8.6/MS p. 14/BPKG p. 477/STB p. 65/GKH (P)

tiṣṭhan vraje—living in Vraja; anugāmī—as a follower; anurāgi-jana—of the eternal

residents of Vraja who possess rāgātmika, inherent spontaneous love (especially Śrī

Rūpa-Raghunātha); tad—for Śrī Rādhā-Kṛṣṇa; kālam nayet—one should utilise all

his time; niyojya—by engaging; rasanā—the tongue; manasā—and the mind;

krameṇa—sequentially; sukīrtana-anu-smṛtyoḥ—in meticulous chanting and

remembring; nāma-rūpa-carita ādi—of the names, form, qualities and pastimes;

tad—of Śrī Rādhā-Kṛṣṇa (Vṛṣabhānu-nandinī Rādhikā and Vrajendra-nandana

Kṛṣṇa); iti—this only; sāram—is the essence; akhilam—of all; upadeśa—instruction.

While living in Vraja as a follower of the eternal residents of Vraja (Śrī Guru

and the six Gosvāmīs) who possess inherent spontaneous love for Śrī Kṛṣṇa, one

should utilize all his time by sequentially engaging the tongue and the mind in

meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities and pastimes.

This is the essence of all instructions.

Śrīla Nārāyaṇa Mahārāja explains: The word "anu" (ānugatya - being under guidance) appears three times in this śloka to emphasize that bhakti must be performed while being continueously under guidance.

Bhakta, Bhakti and Bhagavān are not of the material world

māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate

sa guṇān samatītyaitān brahma-bhūyāya kalpate

BG 14.26

mām—unto Me; ca—also; yaḥ—a person who; avyabhicāreṇa—without fail;

bhakti-yogena—by devotional service; sevate—renders service; saḥ—he; guṇān —

the modes of material nature; samatītya—transcending; etān—all these; brahmabhūyāya—

elevated to the Brahman platform; kalpate—becomes.

One who engages with one-pointedness in the spiritual activities of pure bhakti

immediately transcends the modes of material nature and is elevated to the spiritual

platform.

Bhakti is not the activity of one's senses, mind and body - but an activity of the soul

nijendriya-manaḥ-kāya-ceṣṭā-rūpāṁ na viddhi tām

nitya-satya-ghanānanda-rūpā sā hi guṇātigā

Bṛhad-bhāgavatāmṛtam 2.3.133

nija—own; indriya—senses; manaḥ—mind; kāya—body; ceṣṭa—activities;

rūpam—form; na—not; vidhi—know; tam—that; nitya—eternal; satya—reality;

ghana—intense; ānanda—of bliss; rūpa—form; sa—that; hi—indeed; guṇa—the

modes of nature; atigā—beyond.

You should know that the activities of bhakti beginning with śravaṇa, kīrtana,

smaraṇa, vandana etc are not the activity of your ears, tongue and mind. You should

understand that this bhakti is constituted of eternity, cognizance and condensed bliss

and is not within the scope of the senses. It is transcendental to the binding influence

of the three modes of material nature (sattva, rajas and tamas).

Only by exclusive bhakti can one know Me and see My eternal svarūpa

bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna

jñātuṁ draṣṭuñ ca tattvena praveṣṭuñ ca parantapa

SBG 11.54

parantapa—O chastiser of the foe; arjuna—Arjuna; tu—however; ananyayā—by

exclusive; bhaktyā—devotional service; aham—I; śakyaḥ—can; jñātum—be

known; ca—and; draṣṭum—seen; evaṁ-vidhaḥ—in this way (in this human-like form); ca—and; tattvena—truly; praveṣṭum—enter (into association with Me.)

O Parantapa, Arjuna! Only by ananya-bhakti can one actually know and see My eternal, beautiful human form and truly enter into association with Me in My abode.

I can be attained and controlled only through exclusive bhakti

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām

bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt

SB 11.14.21/BPKG pp. 85,378,381,450/Brahma-Saṁhitā 33, pt

bhaktyā—by devotional service; aham—I; ekayā—unalloyed; grāhyaḥ—am to be obtained; śraddhayā—by faith; ātmā—the Supreme Soul; priyaḥ—the object of love; satām—of the devotees; bhaktiḥ—pure devotional service; punāti—purifies; mat-niṣṭhā—fixing Me as the only goal; śva-pākān—dog-eaters; api—even; sambhavāt—from the contamination of low birth.

O Uddhava, I who am the Supreme Soul and the beloved of the saintly devotees, can only be attained through devotion and faith. Through bhakti I purify anyone who is firmly attached to Me even if he is born in a low (dog-eating) family.

[An expanded translation by Śrīla Nārāyaṇa Mahārāja:] O Uddhava, bhakti is

the powerful method of attaining me. I am completely controlled by that devotion,

but I am never controlled by yoga, philosophical deliberation, adherence to religious

principles, meticulous study of the Vedas, austerities, giving in charity, or by any

other method. I am the Supersoul in everyone's heart, and I am easily attained by

the sādhus alone, not by anyone else. This is because they have unadulterated and

undivided devotion, which is born of their unflinching faith in Me. This type of

exclusive devotion has the power to purify even a member of the cast of dog-eaters.

However, all qualities such as truthfulness, mercy, observing silence, following scriptural

injunctions, austerities and the cultivation of knowledge definitely cannot

purify the heart of a human being who is devoid of bhakti unto me.

Without bhakti one cannot see Me

nāhaṁ vedair na tapasā na dānena na cejyayā

śakya evaṁ-vidho draṣṭuṁ dṛṣṭavān asi yan mama

BG 11.53

aham—I; na śakyaḥ—can not; draṣṭum—be seen; evam-vidhaḥ—in this way;

yathā—as; dṛṣṭavān asi—you have seen; mām—Me; vedaiḥ—by study of the

Vedas; na—nor; tapasā—by austerities; na—not; dānena—by charitable acts;

ca—and; na—nor; ījyayā— by sacrifice.

It is not possible to see Me in this form as you see Me now merely by studying

the Vedas, practicing austerities, giving in charity or performing sacrifices.

I am controlled only by the bhakti of My pure devotees

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava

na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā

SB 11.14.20/BPKG p. 457

na—not; sādhayati—brings under control; mām—Me; yogaḥ—the yoga system;

na—nor; sāṅkhyam—the system of Sāṅkhya philosophy; dharmaḥ—pious activities

within the varṇāśrama system; uddhava—My dear Uddhava; na—not; svādhyāyaḥ—

Vedic study; tapaḥ—austerity; tyāgaḥ—renunciation; yathā—as; bhaktiḥ—

devotional service; mama—unto Me; ūrjitā—powerful.

My dear Uddhava, I cannot be controlled by those who study Sankhya philosophy

or śāstra, or who perform mystic yoga, pious acts, austerity or renunciation. I

am controlled only by the bhakti rendered to Me by My pure-hearted devotees.

Devotion is the only process by which Kṛṣṇa can be controlled

bhaktir evainaṁ nayati bhaktir evainaṁ darśayati

bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī

Māthara-śruti/BPKG pp. 381,429,458

bhaktiḥ—devotional service; eva—certainly; enam—Him; nayati—leads to;

bhaktiḥ—devotional service; eva—certainly; enam—Him; darśayati—reveals;

bhakti-vaśaḥ—controlled by bhakti; puruṣaḥ—the Lord; bhaktiḥ—devotion; eva
—

indeed; bhūyasī—most powerful.

It is only unalloyed bhagavad-bhakti that carries the jīvas close to Bhagavān,

brings about an audience with Him, and eternal engagement in His sevā. Bhagavān

is only controlled by pure bhakti. Certainly such bhakti is most powerful.

The beautiful and exalted nature of Bhakti is that she makes the infinite

Lord becomes submissive to the infinitesimal living entity

premā haite kṛṣṇa haya nija bhakta-vaśa

premā haite pāya kṛṣṇera sevā-sukha-rasa

CC Ādi 7.145

premā—love of Kṛṣṇa; haite—from; kṛṣṇa—Śrī Kṛṣṇa; haya—becomes; nija—His

own; bhakta-vaśa—submissive to devotees; premā—love of God; haite—from;

pāya—he gets; kṛṣṇera—of Lord Kṛṣṇa's; sevā-sukha-rasa—the mellow of service.

The Supreme Lord, who is greater than the greatest, becomes submissive to even

a very insignificant devotee because of his devotional service. It is the beautiful and

exalted nature of devotional service that the infinite Lord becomes submissive to

the infinitesimal living entity because of it. In reciprocal devotional activities with

the Lord, the devotee actually enjoys the transcendental ecstasy of His service.

Only that which is offered with love and devotion can attract and control Kṛṣṇa

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ

BG 9.26/SB 10.81.4/VG p. 60

patram—a (Tulasī) leaf; puṣpam—a flower; phalam—a fruit; toyam—water; yaḥ—

whoever; me—unto Me; bhaktyā—with devotion; prayacchati—offers; tat—that;

aham—I; bhakti-upahṛtam—offered in devotion; aśnāmi—accept; prayataātmanaḥ—

from one in pure consciousness.

Whatever the devotee lovingly offers Me, such as Tulasī leaf, flower, fruit, and

water, I accept with heartfelt affection.

Kṛṣṇa is equally disposed towards all, but is bound by the love of His devotees

samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham

SBG 9.26/JD ch. 3

samaḥ—equally disposed; aham—I; sarva-bhūteṣu—to all living entities; na—no one;

me—to Me; dveṣyaḥ—hated; na asti—there is no-one; priyaḥ—or dear; ye—who; bhajanti—

render transcendental service; tu—however; mām—unto Me; bhaktyā—with

devotion; mayi—in Me; te—they; teṣu—in them; ca—also; api—certainly; aham—I.

I am equal to all living beings and am neither inimical nor partial to anyone. However

those who serve Me with love and devotion are in My heart and I am in their hearts.

Only by bhakti can one actually know Me and enter into My pastimes

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tad-anantaram

SBG 18.55

bhaktyā—through bhakti; abhijānāti—one can fully know; mām—Me; tattvataḥ—

in truth; yāvān—how great My opulence is; ca yaḥ asmi—and what My svarūpa

(original form) is; tataḥ—then; jñātvā—having understood; tattvataḥ—in truth;

tat-anantaram—after that; viśate—one can enter; mām—Me (My nitya-līlā).

It is only through bhakti that one can know the tattva of My glories and svarūpa. One

then enters My eternal pastimes through that tattva on the strength of prema-bhakti.

oṁ amṛta-rūpā ca

Nārada-bhakti-sūtra 1.3 –

I meditate on Bhakti-devī who has a nectarean form.

oṁ yal labdhā pumān siddho bhavatyamṛtī-bhavati tṛpto bhavati

Nārada-bhakti-sūtra 1.4

I meditate upon that sublime Bhakti-devī whose darśana bestows perfection,

immortality, and complete satisfaction.

oṁ yat prāpya na kiñcit vāñchati na śocati na dveṣṭi na ramate notsāhī bhavati

Nārada-bhakti-sūtra 1.5

I meditate on the sublime form of Bhakti-devī whose darśana liberates one from

worldly attachments, hankering, lamentation and dependence on material

things.

Brahmā is praying to attain pure, Vraja bhakti

tad astu me nātha sa bhūri-bhāgo

bhave 'tra vānyatra tu vā tiraścām

yenāham eko 'pi bhavaj-janānāṁ

bhūtvā niṣeve tava pāda-pallavam

SB 10.14.30/BR 4.13/JD Intro

tat—therefore; astu—may it be; me—my; nātha—O master; saḥ—that; bhūri-bhāgaḥ—

greatest good fortune; bhave—in the birth; atra—this; vā—or; anyatra—in some other

birth; tu—indeed; vā—or; tiraścām—among the animals; yena—by which; aham—I;

ekaḥ—one; api—even; bhavat—or Your; janānām—devotees; bhūtvā—becoming;

niṣeve—I may fully engage in serving; tava—Your; pāda-pallavam—lotus feet.

O Bhagavān, may I be so fortunate as to attain the association of Your devotees

and, under their guidance, obtain service to Your lotus feet; be it in this life as

Brahmā or any other human birth, or even in a birth among the animal species.

Whether free from desires or full of desires, one should worship Kṛṣṇa

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena yajeta puruṣaṁ param

SB 2.3.10/CC Madhya 22.36, 24.197

akāmaḥ—one who has transcended all material desires; sarva-kāmaḥ—one who

has the sum total of material desires; vā—either; mokṣa-kāmaḥ—one who desires

liberation; udāra-dhīḥ—with broader intelligence; tīvreṇa—with great force;

bhakti-yogena—by devotional service to the Lord; yajeta—should worship;

puruṣam—Person, enjoyer; param—the Supreme.

Whether one is desireless, full of desires for sense enjoyment or desires liberation

from material bondage, if he is intelligent he should worship the Supreme

Person through intense and unalloyed cultivation of bhakti-yoga.

Kṛṣṇa fufills material desires in such a way that the desire to enjoy is removed

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

SB 5.19.27/CC Mad 24.103

satyam—certainly; diśati—He offers; arthitam—the object prayed for; arthitaḥ—

being

prayed to; nṛṇām—by the human beings; na—not; eva—indeed; artha-daḥ—the

bestower of benedictions; yat—which; punaḥ—again; arthitā—a demand for a benediction;

yataḥ—from which; svayam—personally; vidhatte—He gives; bhajatām—unto

those engaged in His service; anicchatām—although not desiring it; icchā-pidhānam—

which covers all desirable things; nija-pāda-pallavam—His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires of a devotee who

approaches Him with such motives, but He does not bestow benedictions upon the devotee

that will cause him to demand more benedictions again. However, the Lord willingly gives

the devotee shelter at His own lotus feet, even though such a person does not aspire for it,

and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

Śrī Govinda is attained by spontaneous devotion of the soul

advaitam acyutam anādim ananta-rūpam

ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

vedeṣu durlabham adurlabham ātma-bhaktau

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma-Saṁhitā, 33

aham bhajāmi—I render service; tam ādi-puruṣam govindam—to that primeval

Person, Śrī Govinda; advaitam—who has no second; acyutam—who is infallible;

anādim—beginningless; ananta-rūpam—who possesses limitless forms; ādyam—

who is the origin; purāṇa-puruṣam—who is the primeval person; nava-yauvanam

ca—yet is ever-youthful; vedeṣu durlabham—whose tattva is difficult to determine

through a study of the Vedas; adurlabham—but is understood without difficulty;

ātma-bhaktau—by His own devotee.

Although He is non-dual, infallible, beginningless, possessed of unlimited

forms and the oldest of all, nevertheless, He is a beautiful person with everlasting,

fresh youthfulness. Although He is incomprehensible to the Vedas, He is easily

attained by śuddha-prema, spontaneous devotion of the soul. I render service to

that ādi-puruṣa, Śrī Govinda.

Your name, form and attributes can be ascertained only through bhakti

na nāma-rūpe guṇa-janma-karmabhir

nirūpitavye tava tasya sākṣiṇaḥ

mano-vacobhyām anumeya-vartmano

deva kriyāyāṁ pratiyanty athāpi hi

SB 10.2.36

na—not; nāma-rūpe—the name and form; guṇa—with attributes; janma—

appearance; karmabhiḥ—activities or pastimes; nirūpitavye—cannot be ascertained;

tava—Your; tasya—of Him; sākṣiṇaḥ—who is the direct observer;

manaḥ—of the mind; vacobhyām—words; anumeya—hypothesis; vartmanaḥ—

the path; deva—O Lord; kriyāyām—in devotional activities; pratiyanti—they

realise; atha api—still; hi—indeed.

O Lord, Your transcendental name and form are not ascertained by those who

merely speculate on the path of hypothesis. Your name, form and attributes can be

ascertained only through devotional service.

Kṛṣṇa is not accessible to mental speculators or yogīs

nāyaṁ sukhāpo bhagavān dehināṁ gopikā-sutaḥ

jñāninā̃ṁ cātma-bhūtānāṁ yathā bhaktimatām iha

SB 10.9.21/CC Madhya 8.227, 9.132, 24.86, Antya 7.27

na—not; ayam—this; sukha-āpaḥ—very easily obtainable, or an object of happiness;

bhagavān—the Supreme Personality of Godhead; dehinām—of persons in

the bodily concept of life, especially the karmīs; gopikā-sutaḥ—Kṛṣṇa, the son

of

mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son

of mother Yaśodā He is known as Kṛṣṇa); jñāninām ca—and of the jñānīs, who try

to be free from material contamination; ātma-bhūtānām—of self-realised yogīs;

yathā—as; bhakti-matām—of the devotees; iha—in this world.

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is

accessible to devotees engaged in spontaneous loving service, but He is not as easily

accessible to mental speculators, to those striving for self-realisation by severe

austerities and penances, or to those who consider the body the same as the self.

By the power of bhakti Vyāsadeva saw Kṛṣṇa in His most complete aspect

bhakti-yogena manasi samyak praṇihite ’male

apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam

SB 1.7.4

bhakti—devotional service; yogena—by the process of linking up; manasi—upon

the mind; samyak—perfectly; praṇihite—engaged in and fixed upon; amale—without

any matter; apaśyat—saw; puruṣam—the Personality of Godhead; pūrṇam—

complete; māyām—energy; ca—also; tat—His; apāśrayam—under full control.

By the power of bhakti-yoga, Śrīla Vyāsadeva, being firmly concentrated in meditation with a purified mind, saw Śrī Kṛṣṇa fully endowed with spiritual effulgence, with His plenary portions, and with His internal potency of svarūpa-śakti (Śrīmatī Rādhikā). His external potency māyā, being of an inferior nature, was seen in the background under His full control.

Śrīla Nārāyaṇa Mahārāja: In this śloka the words 'apaśyat puruṣaṁ pūrṇaṁ' indicate Kṛṣṇa in His fullest aspect, which can only mean that He is accompanied by Śrīmatī Rādhikā. This is the inner meaning. How did Vyāsa see this? By the practice of bhakti-yoga. What kind of bhakti-yoga? Was it by vaidhī-bhakti-yoga? No. By bhakti-yoga which is full of the mood of Vraja. Will one be able to see Kṛṣṇa as 'apaśyat puruṣaṁ pūrṇaṁ', in His complete form, by vātsalya-bhāva? No. Kṛṣṇa is only complete when He is with Śrīmatī Rādhikā. Vyāsa is none other than Bhagavān Himself, so certainly he was able to see this. (Śrī Hari-kathāmṛta vol 1)

Lord Brahmā concluded that rati for Śrī Kṛṣṇa is the highest perfection

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā

tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet

SB 2.2.34

bhagavān—the great personality Brahmā; brahma—the Vedas; kārtsnyena—by summarization;

triḥ—three times; anvīkṣya—scrutinizingly examined; manīṣayā—with his intelligence;

tat—that; adhyavasyat—ascertained it; kūṭa-sthaḥ—with concentration of the

mind; ratiḥ—attraction; ātmani—unto Śrī Kṛṣṇa; ataḥ—then; bhavet—it may happen.

The great personality Brahmā, with great attention and concentration of the

mind, studied the Vedas three times, and then ascertained that attaiment of bhāva

for Śrī Kṛṣṇa is the highest spiritual perfection.

Kṛṣṇa's ultimate instruction in the Bhagavad-Gītā

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru

mām evaiṣyasi satyaṁ te pratijāne priyo 'si me

BG 18.65/CC Madhya 22.58/'The Essence of Bhagavad-Gīta'

mat-manāḥ—absorb your mind in Me; bhava—just become; mat-bhaktaḥ—My

devotee; mat-yājī—My worshiper; mām—unto Me; namaskuru—offer your obeisances;

mām—unto Me; eva—certainly; eṣyasi—you will come; satyam—truly;

te—to you; pratijāne—I promise; priyaḥ—dear; asi—you are; me—to Me.

Absorb your mind and heart in Me, become My devotee, worship Me, offer your

obeisances to Me, and certainly you will come to Me. I make this promise to you

because you are very dear to Me.

Śrīla Nārāyaṇa Mahārāja explains: The meaning of 'Absorb your mind and heart

in Me' is 'Perform bhajana in the mood of the gopīs." If you cannot do this, then

"become My devotee (in spontaneous devotion - rāga-marga)"; if you cannot do this,

then "worship Me (in awe and reverence - vaidhi-mārga)"; and if you cannot do this,

at least come to the temple and offer your obeisances to Me (in My Deity form).

Kṛṣṇa promises: "If you do this with a little love and affection, I assure you that you

will come to Me without fail". See Śrīla Nārāyaṇa Mahārāja's book 'The essence of

the Gītā' for further discussion of this śloka.

Mahāprabhu declares: Vaiṣṇava-sevā and nāma-saṅkīrtana bestow Śrī Kṛṣṇa caraṇa

prabhu kahe vaiṣṇava-sevā, nāma-saṅkīrtana

dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa

CC Mad 16.70

prabhu kahe—the Lord replied; vaiṣṇava-sevā—service to the Vaiṣṇavas; nāmasaṅkīrtana—

chanting the holy name of the Lord; dui kara—you perform these

two things; śīghra—very soon; pābe—you will get; śrī-kṛṣṇa-caraṇa—shelter at

the lotus feet of the Lord, Śrī Kṛṣṇa.

Śrī Caitanya Mahāprabhu replied, "You should engage yourself in the service of

the servants of Kṛṣṇa and always chant the holy name of Śrī Kṛṣṇa. If you do these

two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

Thus ends section 1) Sādhana-bhakti

2) The Benefits of Bhakti

The three results of worshiping Kṛṣṇa's lotus feet

ity acyutāṅghriṁ bhajato 'nuvṛttyā

bhaktir viraktir bhagavat-prabodhaḥ

bhavanti vai bhāgavatasya rājaṁs

tataḥ parāṁ śāntim upaiti sākṣāt

SB 11.2.43

iti—thus; acyuta—of the infallible Supreme Lord; aṅghrim—the feet; bhajataḥ—

for one who is worshiping; anuvṛttyā—by constant practice; bhaktiḥ—devotion;

viraktiḥ—detachment; bhagavat-prabodhaḥ—knowledge of Bhagavān; bhavanti

—

they manifest; vai—indeed; bhāgavatasya—for the devotee; rājan—O King Nimi;

tataḥ—then; parām śāntim—supreme peace; upaiti—he attains; sākṣāt—directly.

My dear King, the devotee who worships the lotus feet of the infallible Supreme

Lord with constant endeavor thus achieves unflinching devotion, detachment

and realised knowledge of Śrī Kṛṣṇa. Thereafter the successful devotee of the

Lord achieves supreme spiritual peace.

Editorial note: When bhakti manifests in the heart, it is characterised by three

symptoms: Jñāna (all tattva-siddhānta), vairāgya (detachment from any worldly

desires) and vijñāna (realised knowledge – all of Śrī Kṛṣṇa's pastimes will manifest

in one's heart).

The symptoms of bhakti in Śrīmad-Bhagavātam

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

SB 11.2.42

bhaktiḥ—devotion; para-īśa—of the Supreme Personality of Godhead; anubhavaḥ—

direct perception; viraktiḥ—detachment; anyatra—from everything else;

ca—and; eṣaḥ—this; trikaḥ—group of three; eka-kālaḥ—simultaneously; prapadyamānasya—

for one in the process of taking shelter of the Supreme Lord;

yathā—in the same way as; aśnataḥ—for one engaged in eating; syuḥ—they

occur; tuṣṭiḥ—satisfaction; puṣṭiḥ—nourishment; kṣut-apāyaḥ—eradication of

hunger; anu-ghāsam—increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other

things—these three occur simultaneously for one who has taken shelter of the

Supreme Personality of Godhead, in the same way that pleasure, nourishment and

relief from hunger come simultaneously and increasingly, with each bite, for a person

engaged in eating.

Devotion to Kṛṣṇa is likened to watering the root of a tree– it satisfies everyone

yathā taror mūla-niṣecanena

tṛpyanti tat-skandha-bhujopaśākhāḥ

prāṇopahārāc ca yathendriyāṇāṁ

tathaiva sarvārhaṇam acyutejyā

SB 4.31.14/CC Madhya 22.63/BR 4.3

yathā—as; taroḥ—of a tree; mūla—the root; niṣecanena—by watering; tṛpyanti—

are satisfied; tat—its; skandha—trunk; bhuja—branches; upaśākhāḥ—and twigs;

prāṇa—the life air; upahārāt—by feeding; ca—and; yathā—as; indriyāṇām—of

the senses; tathā eva—similarly; sarva—of all demigods, forefathers etc.;

arhaṇam—worship; acyuta—of the infallible Lord; ijyā—worship.

By watering the root of a tree, all its parts, such as the trunk, branches, leaves

and flowers are nourished, and by satisfying the life-airs through eating, all of the

senses are nourished. Similarly, simply by worshipping Śrī Kṛṣṇa all the demigods,

forefathers and everyone else is worshipped and satisfied.

One who has taken full shelter of Mukunda is not indebted to anyone

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ

gato mukundaṁ parihṛtya kartam

SB 11.5.41/CC Madya 22.141/BR 2.25/JD ch. 10,19

deva—of the demigods; ṛṣi—of the sages; bhūta—of ordinary living entities; āpta—

of friends and relatives; nṛṇām—of ordinary men; pitṝṇām—of the forefathers;

na—not; kiṅkaraḥ—the servant; na—nor; ayam—this one; ṛṇī—debtor; ca—also;

rājan—O King; sarva-ātmanā—with his whole being; yaḥ—a person who;

śaraṇam—shelter; śaraṇyam—the Supreme Personality of Godhead, who affords

shelter to all; gataḥ—approached; mukundam—Mukunda; parihṛtya—giving up;

kartam—duties.

One who has given up all other duties complete shelter of Bhagavān Mukunda,

who is affectionate towards the surrendered, is not indebted to the demigods, to

his forefathers, to ordinary living entities, or to relatives and guests. He is not subordinate

to anyone other than Mukunda, nor is he their servant.

Editorial note: These last two ślokas constitute pramaṇa that one should do only

Bhāgavat-bhajana (Kṛṣṇa worship) and not deva-bhajana (demigod worship).

Devotion saturated with love

evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām

mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

SB 11.19.24/Upad 3, pt

evam—thus; dharmaiḥ—by such dharmik principles; manuṣyānām—of human

beings; uddhava—Mv dear Uddhava; ātma-nivedinām—who are surrendered

souls; mayi—to Me; sañjāyate—arises; bhaktiḥ—loving devotion; kaḥ—what;

anyaḥ—other; arthaḥ—purpose; asya—of My devotee; avaśiṣyate—remains.

Devotion which is saturated with love for Me arises in the hearts of those who

offer their very souls unto Me and who follow dharmic principles which are

favourable for bhakti. What other object remains to be obtained for those who

have attained My bhakti?

For those who have accepted the boat of the lotus feet of the Lord, the ocean

of the material world is like the water contained in a calf's hoof-print

samāśritā ye pada-pallava-plavaṁ

mahat-padaṁ puṇya-yaśo murāreḥ

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ

padaṁ padaṁ yad vipadāṁ na teṣām

SB 10.14.58

samāśritāḥ—having taken shelter; ye—those who; pada—of the feet; pallava—

like flower buds; plavam—which are a boat; mahat—of the total material creation,

or of the great souls; padam—the shelter; puṇya—supremely pious; yaśaḥ—

whose fame; mura-areḥ—of the enemy of the demon Mura; bhava—of the material

existence; ambudhiḥ—the ocean; vatsa-padam—the hoof-print of a calf;

param padam—the supreme abode; padam padam—at every step; yat—where;

vipadām—of material miseries; na—none; teṣām—for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the

shelter of the cosmic manifestation and is famous as Murāri, the enemy of the

Mura demon, the ocean of the material world becomes reduced to the water contained

in a calf's hoof-print. Since they have achieved the shelter of paraṁ padam,

the supreme destination of Goloka Vṛndāvana, they are undisturbed by the dualities

of this world where there is danger at every step.

Thus ends section 2) The Benefits of Bhakti

3) The Six Results of Pure Bhakti

The six symptoms of pure bhakti as explained by Rūpa Gosvāmī in BRS

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā

sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā

BRS 1.1.17/JD ch. 19/BPKG p. 390/GKH (P)

1. kleśa-ghnī – Śrīmatī Bhakti-devī destroys all kinds of distress.

2. śubhadā – She awards all kinds of good fortune.

3. mokṣa-laghutā-kṛt – She makes the pleasure of impersonal liberation appear laghutā – insignificant.

4. sudurlabhā – She is rarely achieved.

5. sāndrānanda-viśeṣātmā – Her nature is imbued with the most intense and superlative bliss.

6. śrī-kṛṣṇa-ākarṣiṇī – She is the sole means to attract Śrī Kṛṣṇa.

Editorial note: The first two items appear in the stage of sādhana-bhakti, the third and fourth in bhāva-bhakti, and the last two in the stage of prema-bhakti.

1. Kleśa-ghnī - Bhakti destroys all Kleśa (material miseries/karmic reactions)

Kleśa are of three types: pāpa or sin, pāpa-bīja or sins in their seed form and avidyā or ignorance. Prārabdha sins are those whereby the jīva is already tasting the fruits or results of seeds that are fructifying (i.e. suffering the reactions of sin in his present life span); aprārabdha sins refers to sins which are coming towards fructification (i.e. whose reactions will be suffered in one's next life).

Only pure bhakti completely uproots the weeds of sinful desires

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ

aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ

SB 6.1.15/ CC Mad 22.31

kecit—some people; kevalayā bhaktyā—by executing unalloyed devotional service; vāsudeva—to Lord Kṛṣṇa; parāyaṇāḥ—completely attached (only to

such service, without dependence on austerity, penance, cultivation of knowledge

or pious activities); agham—all kinds of sinful reactions; dhunvanti—

destroy; kārtsnyena—completely (with no possibility that sinful desires will

revive); nīhāram—fog; iva—like; bhāskaraḥ—the sun.

Only those rare persons who have adopted complete, unalloyed devotional

service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that

they will revive. He can do this simply by discharging devotional service, just as

the sun can immediately dissipate fog by its rays.

Bhakti destroys prārabdha-karma (reactions to sins experienced in this life)

yan-nāmadheya-śravaṇānukīrttanād

yat-prahvaṇād yat smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt

SB 3.33.6/BTV ch. 3

yat—of whom (the Supreme Lord); nāmadheya—the name; śravaṇa—hearing;

anukīrtanāt—by chanting unser the guidance of our ācāryas; yat—to whom; prahvaṇāt—

by offering obeisances; yat—whom; smaraṇāt—by remembering; api—

even; kvacit—at any time; śva-adaḥ—a dog-eater; api—even; sadyaḥ—

immediately;

savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutaḥ—what

to speak of; punaḥ—again; te—You; bhagavan—O Bhagavān; nu—then;

darśanāt—by seeing face to face.

O my dear Lord! By hearing and chanting Your holy names, by offering praṇāma

unto You and by remembering You, even a person born in a family of dog-eaters

immediately obtains the right to perform Vedic sacrifices; in other words, he

acquires the status of a brāhmaṇa. What to speak then of the benefit one can

achieve by receiving Your direct darśana?

Bhakti destroys aprārabdha sins (reactions that will manifest in future lives)

aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham

krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām

Padma Purāṇa/Bhakti-rasāmṛta-sindhu 1.1.23/BTV ch. 3

For those who have undeviating and exclusive attachment for kṛṣṇa-bhakti, their

(i) aprārabdha or the accumulated stock of sins which are lying in a dormant condition,

(ii) kūṭa or sins which are tending toward producing seeds, which means that

they are beginning to take shape as sinful desires, (iii) bīja or seeds which are already

established as sinful desires and (iv) prārabdha or fructified sins are all destroyed in

sequence." [The purport is that for the destruction of their sins, the devotees need

not perform any separate acts of either karma or jñāna as atonement.]

The desires to commit sinful activities which are situated within the heart of the jīva

are called pāpa-bīja or the seeds of sins. Pāpa-bīja can only be destroyed by bhakti

tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ

nādharmajaṁ tad-dhṛdayaṁ tad apīśāṅghri-sevayā

SB 6.2.17/BRS 1.1.24/BTV ch. 3

taiḥ—by those; tāni—all those; aghāni—sinful activities and their results;

pūyante—become vanquished; tapaḥ—austerity; dāna—charity; vrata-ādibhiḥ—

by vows and other such activities; na—not; adharma-jam—produced from irreligious

actions; tat—of that; hṛdayam—the heart; tat—that; api—also; īśaaṅghri—

of the lotus feet of the Lord; sevayā—by service.

Although one may neutralize the reactions of sinful life through austerity, charity,

vows and other such methods, these pious activities cannot uproot the material

desires in one's heart. However, if one serves the lotus feet of the Lord, he is

immediately freed from all such contaminations.

Bhakti eradicates avidyā

kṛtānuyātrā vidyābhir hari-bhaktir anuttamā

avidyāṁ nirdahaty āśu dāva-jvāleva pannagīm

Padma Purāṇa/BRS 1.1.26

When hari-bhakti appears in the heart, she is followed by vidyā-śakti which

immediately dispels the ignorance situated within the heart of the jīva, just as a

serpent is burnt by a blazing forest fire.

yat-pāda-pañkaja-palāśa-vilāsa-bhaktyā

karmāśayaṁ grathitam udgrathayanti santaḥ

tadvan na rikta-matayo yatayo 'pi ruddhasroto-

gaṇās tam araṇaṁ bhaja vāsudevam

SB 4.22.23/BRS 1.1.25

yat—whose; pāda—feet; paṅkaja—lotus; palāśa—petals or toes; vilāsa—enjoyment;

bhaktyā—by devotional service; karma—fruitive activities; āśayam—desire; grathitam—

hard knot; udgrathayanti—root out; santaḥ—devotees; tatvat—similarly; na—

never; rikta-matayaḥ—persons devoid of devotional service; yatayaḥ—ever-increasingly

trying; api—even though; ruddha—stopped; srotaḥ-gaṇāḥ—the waves of

sense enjoyment; tam—unto Him; araṇam—worthy to take shelter; bhaja—engage

in devotional service; vāsudevam—unto Kṛṣṇa, the son of Vasudeva.

Ascetics who have detached their minds from the objects of the senses by keeping

their senses away from those objects cannot easily untie the knot of the false

ego from their hearts, whereas devotees who are exclusively engaged in transcendental

loving service unto the lotus feet of Śrī Kṛṣṇa can untie this knot in no time.

Hence, one should engage in the bhajana of Śrī Kṛṣṇa, the supreme shelter.

Those bound to You by a tie of affection, never fall from the path of bhakti

tathā na te mādhava tāvakāḥ kvacid

bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ

tvayābhiguptā vicaranti nirbhayā

vināyakānīkapa-mūrdhasu prabho

SB 10.2.33/JD ch. 17

tathā—like them (the nondevotees); na—not; te—they (the devotees); mādhava—

Kṛṣṇa the master of Rādhā; tāvakāḥ—Your devotees; kvacit—in any circumstances;

bhraśyanti—fall down; mārgāt—from the path of devotional service; tvayi—
unto

You; baddha-sauhṛdāḥ—because of being fully attached to Your lotus feet; tvayā
—

by You; abhiguptāḥ—always protected from all dangers; vicaranti—they move;
nirbhayāḥ—

without fear; vināyaka-anīkapa—the enemies who maintain paraphernalia

to oppose the bhakti cult; mūrdhasu—on their heads; prabho—O Lord.

O Mādhava, the jñānīs who imagine themselves to be liberated may fall from

their so-called position of liberation, but Your devotees who are bound to You by

a tie of intimate affection, never fall from the path of bhakti. Because such devotees

are fully protected by You, they fearlessly cross over all obstacles by placing

their feet upon the heads of the predominating deities who are empowered to

instigate the most severe types of obstacles.

Though the cultivation of jñāna can dispel avidyā to some extent, without

taking shelter of bhakti, a sādhaka will certainly fall down

ye ’nye ’ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nādṛta-yusmad-aṅghrayaḥ

SB 10.2.32/CC madhya 22.30, 24.131, 25.32/JD ch. 7,15,17/BTV ch. 3/BPKG p. 519

aravinda-akṣa—O lotus-eyed one; ye anye—those others; asta-bhāvāt—on

account of their mood being displaced; tvayi—towards You; vimukta-māninaḥ—

falsely considering themselves liberated from material bondage; aviśuddha-buddhayaḥ—

their intelligence being impure; āruhya—even though achieving; kṛcchreṇa—

by undergoing severe austerities; param padam—the highest position

(according to their imagination and speculation); patanti—they fall; adhaḥ—

down into material existence; tataḥ—from that position; anādṛta—because of

neglecting devotion to; yuṣmat—Your; aṅghrayaḥ—lotus feet.

O lotus-eyed Lord! Persons whose natural devotion to You has been displaced

engage in mental speculation. They strive to achieve something different from

dull matter through the negative process of neti neti (na iti— the ātmā is not this

and also not that) and though they consider themselves liberated, their intelligence

remains impure. Though with great difficulty they cross the ocean of

nescience to attain the stage of impersonal Brahman, yet since they do not honor

Your lotus feet (which are the very source of that Brahman), they fall down from

such a stage.

2. Śubhadā - Bhakti bestows all good fortune

Śrīla Rūpa Gosvāmī says Bhakti is auspicious by nature

śubhāni prīṇanaṁ sarva-jagatām anuraktatā

sad-guṇāḥ sukham ity ādīny ākhyātāni manīṣibhiḥ

BRS 1.1.27

Scholars define śubha or true auspiciousness as possessing love for all living

entities and becoming the object of affection of all living entities as well as possessing

all good qualities, happiness, and other similar auspicious achievements.

The Padma Purāṇa explains what is meant by possessing love for all living

entities and being the object of affection of all living entities.

yenārcito haris tena tarpitāni jaganty api

rajyanti jantavas tatra jaṅgamāḥ sthāvarā api

Padma Purāṇā/BRS 1.1.28

"Those who have worshipped Śrī Hari have satisfied the entire universe.

Therefore, all living entities, both animate and inanimate, love them." [The purport

is that those who are devoted exclusively to hari-bhajana love everyone

without

any envy; therefore, others also love them]

All varieties of good qualities naturally develop in devotees

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā

manorathenāsati dhāvato bahiḥ

SB 5.18.12/BRS 1.1.29/CC Ādi 8.58, Mad 22.76/BTV ch. 3/BR 4.20

yasya—of whom; asti—there is; bhaktiḥ—pure devotional service; bhagavati—

unto Śrī Bhagavān; akiñcanā—without material desires; sarvaiḥ—all; guṇaiḥ—

with good qualities; tatra—there; samāsate—live; surāḥ—the demigods; harau—

unto the Lord; abhaktasya—of the nondevotee; kutaḥ—where; mahat-guṇāḥ—the

high qualities; manaḥ-rathena—by mental concoction; asati—to temporary material

happiness; dhāvataḥ—running; bahiḥ—externally.

One who renders pure, unflinching devotional service to Kṛṣṇa, manifests all the

good qualities of Kṛṣṇa and the demigods. However, he who has no devotion to Śrī

Bhagavān, is devoid of good qualities because he is engaged by mental concoction

in the service of māyā, which is the deluding, external potency of the Lord.

Hari-bhakti bestows all varieties of happiness: According to one's adhikāra

it bestows either vaiṣayika-sukha, brahma-sukha or aiśvarya-sukha

siddhayaḥ paramāścaryā bhukti-muktiś ca śāśvatī

nityaṁ ca paramānandaṁ bhaved govinda bhaktitaḥ

BRS 1.1.31

Aṇimā, mahimā, laghimā, prāpti, īṣitā, vaśitvā, prākāmyā and kāma-vasāyitā—

these eight types of perfections, all varieties of material enjoyment, brahma-sukha

and paramānanda or the supreme bliss can all be achieved by performing bhakti

unto Śrī Govinda.

[Śrīla Rūpa Gosvāmī:] The happiness of the conditioned soul can be divided

into three categories: vaiṣayika-sukha (all the varieties of mundane pleasure as

well as the eighteen types of mystic perfection and heavenly enjoyment), brahmasukha

(the impersonal pleasure derived from eliminating all mundane feelings and

imagining oneself to be one with the unchangeable brahma) and aiśvarya-sukha

(The happiness derived from taking permanent shelter of Bhagavān, who possesses

all opulences).

bhūyo 'pi yāce deveśa tvayi bhakti-dṛḍhāstu me

yā mokṣānta-caturvarga-phaladā sukhadā latā

Śrī Hari-bhakti-sudhodaya/BRS 1.1.32

O Lord of the demigods! I repeatedly beg for the boon of attaining exclusive

bhakti unto You. Bhakti is the bliss-bestowing creeper, which awards, according to

one's specific qualification, the fruits of wealth, religiosity, sense gratification and

liberation. Furthermore, to the devotees it gives the ultimate fruit prema.

[Śrīla Rūpa Gosvāmī:] The purport is that bhakti is capable of bestowing all types of happiness but the unalloyed devotees, considering the pleasure derived from sense gratification and brahma-sukha to be insignificant, search exclusively for prema-sukha. Without the help of bhakti, the paths of jñāna and karma are incapable of yielding any result. Hence, in any condition, happiness cannot be obtained without bhakti]

3. Mokṣa-laghutā-kṛt - She makes the pleasure of impersonal liberation insignificant

By nature bhakti renders the conception of mukti insignificant

hari-bhakti-mahādevyāḥ sarvā muktyādi-siddhayaḥ

bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ

Nārada-pañcarātra/BRS 1.1.34/VG p. 124

Sālokya and the five kinds of muktis, the eight siddhis including aṇimā and

laghimā, omniscience, the post of Indra, and the post of Brahmā are all maidservants

of Hari-bhakti Mahādevī. So wherever Mahādevī Hari-bhakti is present,

her maidservants like bhuktis, siddhis and muktis automatically appear there with

folded hands, always waiting for her command.

manāg eva prarūḍhāyāṁ hṛdaye bhagavad- ratau

puruṣārthās tu catvāras tṛṇāyante samantataḥ

BRS 1.1.33

When bhagavat-rati (bhāva) for Śrī Bhagavān becomes implanted in the heart to

even a slight degree, the fourfold achievements of dharma, artha, kāma and mokṣa

(economic development, religiosity, sense gratification and liberation) become

insignificant for the devotee.

4. Sudurlabhā – She is rarely achieved

Attainment of hari-bhakti is extremely rare, sudurlabhā. Śrīla Rūpa

Gosvāmī describes the extreme rarity of bhakti:

sādhanaughair anāsaṅgair alabhyā sucirād api

hariṇā cāśv adeyeti dvidhā sā syāt sudurlabhā

BRS 1.1.35

There are two reasons for hari-bhakti being so rare. First, it cannot be achieved

in spite of engaging in many varieties of sādhana for a long period of time as long

as one is bereft of firm faith and unwavering persistence. Second, Śrī Hari does

not easily grant His bhakti even though one may be engaged in āsaṅga-yukta-sādhana

or sādhana endowed with unflinching attachment.

jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ

seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurlabhā

BRS 1.1.36

By the cultivation of jñāna one can easily obtain mukti and by the performance

of sacrifices and other pious activities one can also easily obtain bhukti, but despite

performing innumerable sādhanas one cannot achieve hari-bhakti so easily.

Bhagavān does not easily grant His bhakti

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ

daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

astv evam aṅga bhajatāṁ bhagavān mukundo

muktiṁ dadāti karhicit sma na bhakti-yogam

SB 5.6.18/BRS 1.1.37

rājan—O my dear King; patiḥ—maintainer; guruḥ—spiritual master; alam—certainly;

bhavatām—of you; yadūnām—the Yadu dynasty; daivam—the worshipable Deity;

priyaḥ—very dear friend; kula-patiḥ—the master of the dynasty; kva ca—sometimes

even; kiṅkaraḥ—servant; vaḥ—of you (the Pāṇḍavas); astu—to be sure; evam—thus;

aṅga—O King; bhagavān—Śrī Bhagavān; bhajatām—of those devotees engaged in

service; mukundaḥ—the Lord; muktim—liberation; dadāti—delivers; karhicit—at any

time; sma—indeed; na—not; bhakti-yogam—loving devotional service.

"My dear King Parīkṣit! Lord Mukunda Himself was the protector, guru,

iṣṭadeva(worshipable Deity), well-wisher and kula-pati (head of the dynasty) of the

Pāṇḍavas and the Yadu dynasty. Sometimes He even became their obedient servant.

It is a matter of great fortune because Bhagavān easily grants mukti to

those engaged

in His bhajana, but He doesn’t easily award His prema, which is far superior to mukti.”

5. Sāndrānanda-viśeṣātmā – Her nature is imbued with the most intense and superlative bliss

By nature bhakti is very intense ānanda or transcendental pleasure

brahmānando bhaved eṣa cet parārddha-guṇī-kṛtaḥ

naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api

BRS 1.1.38

Even if the brahmānanda experienced by impersonalists is multiplied by ten

million times, the resulting ānanda won’t be equal to even a drop of the ocean of

pleasure derived from bhakti.

tvat-sākṣāt-karaṇāhlāda-viśuddhābdhi-sthitasya me

sukhāni gospadāyante brāhmāṇy api jagad-guro

Hari-bhakti-sudhodaya/BRS 1.1.39

O Bhagavān! By attaining Your darśana, I am now established in the ocean of

pure bliss. What to speak of material pleasure, even brahma-sukha now seems as

insignificant as the water in a calf's hoof-print.

6. Śrī-kṛṣṇa-ākarṣiṇī – She is the sole means to attract Śrī Kṛṣṇa

kṛtvā hariṁ prema-bhājaṁ priya-varga-samanvitam

bhaktir vaśī-karotīti śrī-kṛṣṇākarṣiṇī matā

BRS 1.1.41

Śuddha-bhakti overpowers Śrī Kṛṣṇa and all His dearmost associates with prema; this very ability to attract Śrī Kṛṣṇa is actually the inherent nature of Bhakti-devī.

Śrīla Bhaktivinoda Ṭhākura explains: Bhakti in the stage of sādhana has two aspects: kleśa-ghnatvā, meaning it removes all types of material distress, and śubhadatva, meaning it offers the supreme auspiciousness. In the stage of bhāva, four aspects of bhakti are visible: kleśa-ghnatvā, śubha-datvā, mokṣa-laghutā-kāritvā, meaning it reveals to the practitioner the insignificance of liberation, and sudurlabhatvā, meaning it is extremely rare. In the stage of prema, over and above these four attributes, two more aspects are visible: sāndrānanda-viśeṣātmā, meaning it grants extremely intense transcendental pleasure, and śrī-kṛṣṇākarṣiṇī,

meaning it is the only means to attract Śrī Kṛṣṇa. (BTV ch. 3)

Thus ends section 3) The Six Results of Pure Bhakti

4) The Environment is Always Friendly

(Accept all apparent obstacles and difficulties as benedictions)

Do not complain or blame, rather, try to see Kṛṣṇa's grace in every situation

tat te 'nukampāṁ su-samīkṣamāṇo

bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbhir vidadhan namas te

jīveta yo mukti-pade sa dāya-bhāk

SB 10.14.8/CC Madhya 6.261, Antya 9.77/BRSB p. 87/BR 5.3/PJ 3.9/STB p. 142

tat—therefore; te—Your; anukampām—compassion, grace; su-samīkṣamāṇaḥ—

earnestly seeking or hoping for; bhuñjānaḥ—enduring; eva—certainly; ātma-kṛtam—

caused by himself; vipākam—fruitive results, karma; hṛt—with his heart; vāk—words;

vapurbhiḥ—and body; vidadhan—offering; namaḥ—obeisances; te—unto You;

jīveta—may live; yaḥ—anyone who; mukti-pade—at whose lotus feet liberation takes

shelter; saḥ—he; dāya-bhāk—deserves to ultimately inherit Kṛṣṇa's grace.

One who accepts as Your mercy the reactions of his own karma, enduring it with

an undisturbed mind while continuing to practice devotion by offering himself

unto You with body, mind and words - such a person is eligible to attain Your lotus

feet, which are the shelter of liberation. (or) One who, in the hope of achieving

Your grace, goes on enduring the inauspicious fruit of his own karma, and passes

his days practising devotion unto You through every thought, word and action -

such a person is heir to the land of freedom and attains Your lotus feet.

Śrīla Nārāyaṇa Mahārāja: "This śloka should be engraved upon your hearts in

gold" and "If you understand this śloka, you will never get angry."

Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja: "The environment is always friendly." Śrīla

Śrīdhara Mahārāja captured the gist of this śloka humourously when he paraphrased an

English proverb, "A good workman doesn't quarrel with his stools."

Editorial note: Śrīla Nārāyaṇa Mahārāja has often mentioned three basic rules for

practicing bhakti:

1. Never Criticise (vaco vegam)

2. Never Complain (tat te ‘nukampām)

3. Never stop Chanting (tṛṇād api sunīcena - kīrtanīyaḥ sadā hariḥ).

Remaining equipoised in both happiness or distress

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ

vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate

BG 2.56

duḥkheṣu—in the presence of the threefold miseries; anudvigna-manāḥ—one whose mind

is not agitated; sukheṣu—in the presence of sense-pleasures; vigata-spṛhaḥ—and remains

free from hankering; vīta—(one who is) free from; rāga—attachment; bhaya—fear; krodhaḥ—

and anger; sthita-dhīḥ—of fixed intelligence; ucyate—is called.

One whose mind is not disturbed by the three types of miseries (ādhyātmika,

ādhibhautika and ādhidaivika), who remains free from desires in the presence of

happiness, and who is free from attachment, fear and anger, is called a sage of

steady mind. (In other words, “If one’s mind is not disturbed by any problems

whatsoever, if one’s heart is not agitated in the presence of material pleasure, and

if one remains free from material attachments, fear and anger – only then

can one

perform bhajana with a steady mind.")

Remaining undisturbed by material misfortune

alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane

aviklava-matir bhūtvā harim eva dhiyā smaret

BRS 1.2.114

If one fails to get the necessities of life, or if one loses everything, one's recourse

is to always meditate upon the Lord with an undisturbed mind.

Mukunda will not manifest in a heart full of anger and lamentation

śokāmarṣādibhir-bhāvair ākrāntaṁ yasya mānasam

kathaṁ tatra mukundasya sphūrti-sambhāvanā bhavet

BRS 1.2.115/BR 4.8 /Upad 1, pt

śoka—lamentation; amarṣa—indignation, anger; ādibhiḥ—and so forth; bhāvaiḥ—

(such negative) emotions; ākrāntam—filled or overcome with; yasya—one whose;

mānasam—mind or heart; katham—how?; tatra—there; mukundasya—of Lord

Mukunda; sphūrti—vision, revelation; sambhāvanā—possibility; bhavet—would be.

How can Mukunda manifest in the heart of a person who is filled with

anger,

lamentation and similar inauspicious emotions?

Embrace problems as benedictions

tomāra sevāya, duḥkha hoya jato, se to' parama sukha

sevā-sukha-duḥkha, parama sampada, nāśaye avidyā-duḥkha

Ātma-Nivedana 4, BVT/SGG p. 83

Whatever problems come to me in the course of rendering service to You I shall

accept as the highest pleasure, for in the course of Your service happiness and distress

are equally great riches. Both destroy the misery of ignorance (i.e. the false ego).

Do not praise or criticise the nature and activities of conditioned souls

para-svabhāva-karmāṇi na praśaṁsen na garhayet

viśvam ekātmakaṁ paśyan prakṛtyā puruṣeṇa ca

SB 11.28.1/CC Antya 8.78

[śrī-bhagavān uvāca—Śrī Bhagavān said:] para—anyone else's; svabhāva—nature; karmāṇi—

and activities; na praśaṁset—one should not praise; na garhayet—one should

not criticize; viśvam—the world; eka-ātmakam—based on the one Lord; paśyan—seeing;

prakṛtyā—by maerial nature; puruṣeṇa—by jīvas afflicted with the enjoying spirit;

ca—also.

[Śrī Bhagavān said:] Do not criticize or praise the conditioned nature and activities

of others. Rather, view this world as simply the combination of material nature and

souls with an enjoying spirit, both under the control of the Supreme Soul.

Those who criticise others will soon fall down and destroy themselves

para-svabhāva-karmāṇi yaḥ praśaṁsati nindati

sa āśu bhraśyate svārthād asaty abhiniveśataḥ

SB 11.28.2

para—another's; svabhāva—characteristics; karmāṇi—activities; yaḥ—who;

praśaṁsati—praises; nindati—criticizes; saḥ—he; āśu—quickly; bhraśyate—falls

down; sva-arthāt—from his own interest; asati—in illusory dualities;

abhiniveśataḥ—because of becoming entangled.

Whoever indulges in praising or criticizing the characteristics and behavior of

others will quickly fall down and deviate from his own best interest by his

entanglement in the illusory dualities of material existence.

Śrīla Nārāyaṇa Mahārāja: If one dwells on the faults of others, these same

faults will automatically manifest in one’s heart. We are blind to our own faults,

this blindness we should cure. Don’t criticise others, only criticise your own mind.

Conceptions of “good” and “bad” are both unfavourable for bhakti

dvaite bhadrābhadra-jñāna, saba manodharma

ei bhāla, ei manda, ei saba bhrama

CC Antya 4.176

dvaite—in the material world of dulities; bhadra-abhadra-jñāna—knowledge of

good and bad, auspicious and inauspicious; saba—all; manaḥ-dharma—speculative

mental creations; ei bhāla—this is good; ei manda—this is bad; ei—this;

saba—all; bhrama—mistake, misconception.

[Mahāprabhu to Sanātana Gosvāmī]: “In the material world, conceptions of

good and bad are all mental concoctions. Therefore, saying ‘This is good’ or ‘This

is bad’ is all a misconception.”

Don’t allow the caṇḍāla of fault finding to contaminate your heart

sahaje nirmala ei ‘brāhmaṇa’-hṛdaya kṛṣṇera vasite ei yogya-sthāna haya

‘mātsarya’-caṇḍāla kene ihāṅ vasāile parama pavitra sthāna apavitra kaile

CC Mad 15.274-5

sahaje—by nature; nirmala—without contamination; ei—this; brāhmaṇa-hṛdaya—

heart of a brāhmaṇa; kṛṣṇera—of Lord Kṛṣṇa; vasite—to sit down; ei—this; yogyasthāna—

proper place; haya—is; mātsarya—jealousy; caṇḍāla—dog-eating, degraded

outcaste; kene—why; ihāṅ—here; vasāile—you allowed to sit; parama pavitra—

most purified; sthāna—place; apavitra—impure; kaile—you have made.

(Śrī Caitanya Mahāprabhu said:) "The heart of a brāhmaṇa is by nature pure and soft;

therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed the caṇḍāla of jealousy

to sit there also? In this way you have contaminated a most purified place, your heart."

Like a honey bee, the devotee sees only the positive qualities and ignores the faults of others

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa

kāya-mano-vākye kare vaiṣṇava-santoṣa

CC Ādi 8.62

vaiṣṇavera—of devotees; guṇa-grāhī—accepting good qualities; nā—never;

dekhaye—sees; doṣa—any fault; kāya-manaḥ-vākye—with heart and soul; kare—

does; vaiṣṇava—devotee; santoṣa—pacification.

He (Paṇḍita Haridāsa) always accepted the good qualities of the Vaiṣṇavas and

never found fault in them. He engaged his heart and soul only to satisfy them.

Thus ends section 4) The Environment is Always Friendly

5) The Nine Limbs of Bhakti

5.1 Śravaṇa - The process of hearing

5.2 Kīrtana - Glorifying Kṛṣṇa by chanting His Holy Name

5.3 Smaraṇa - Rememberance

5.4 Pāda-sevana - Serving the lotus feet of the Lord

5.5 Arcana - Deity Worship

5.6 Vandana - Offering prayers, Stava-stuti

5.7 Dāsya - Serving the lord

5.8 Sakhya - Serving the Lord in the mood of Friendship

5.9 Atmā-nivedana - Complete Self-dedication

Śravaṇam, kīrtanam and smaraṇam of Śrī Kṛṣṇa remove all miseries

yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ

yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam

lokasya sadyo vidhunoti kalmaṣaṁ

tasmai subhadra-śravase namo namaḥ

SB 2.4.15

yat—whose; kīrtanam—glorification; yat—whose; smaraṇam—remembrances;

yat—whose; īkṣaṇam—audience; yat—whose; vandanam—prayers; yat—whose;

śravaṇam—hearing about; yat—whose; arhaṇam—worshiping; lokasya—of all

people; sadyaḥ—forthwith; vidhunoti—specifically cleanses; kalmaṣam—effects

of sins, miseries; tasmai—unto Him; subhadra—all-auspicious; śravase—one who

is heard; namaḥ—my due obeisances; namaḥ—again and again.

Let me offer my respectful obeisances unto the all-auspicious Śrī Kṛṣṇa, about

whom glorification, remembrances, audience, prayers, hearing and worship can at

once cleanse the effects of all sins of the performer.

5.1) Śravaṇa - The process of hearing (See Chapter 17)

5.2) Kīrtana - Glorifying Kṛṣṇa (See Chapter 17)

5.3) Smaraṇa – Rememberance

The perfection of life is to remember Kṛṣṇa at the time of death

etāvān sāṅkhya-yogābhyāṁ sva-dharma-pariniṣṭhayā

janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

SB 2.1.6

etāvān—all these; sāṅkhya—complete knowledge of matter and spirit; yogābhyām—

through knowledge of mystic power; sva-dharma—particular occupational

duty; pariniṣṭhayā—by full perception; janma—birth; lābhaḥ—gain; paraḥ—

the highest; puṁsām—of a person; ante—at the end; nārāyaṇa—the Personality

of Godhead; smṛtiḥ—remembrance.

The highest perfection of human life, achieved either by complete knowledge

of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational

duty, is to remember the Supreme Person, Nārāyaṇa at the end of life.

anta-kāle ca mām eva smaran muktvā kalevaram

yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ

BG 8.5

anta-kāle—at the end of life; ca—also; mām—Me; eva—certainly; smaran—

remembering; muktvā—quitting; kalevaram—the body; yaḥ—he who; prayāti—

goes; saḥ—he; mat-bhāvam—My nature; yāti—achieves; na—not; asti—there is;

atra—here; saṁśayaḥ—doubt.

Whoever, at the time of death, leaves his body while remembering Me alone,

surely attains to My transcendental nature. Of this there is no doubt.

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram

taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

BG 8.6

yam yam vā api—whatever; smaran—remembering; bhāvam—nature; tyajati—

gives up; ante—at the end; kalevaram—this body; tam tam—that; eva—certainly;

eti—gets; kaunteya—O son of Kuntī; sadā—always; tat—that; bhāva—state of

being; bhāvitaḥ—remembering.

Whatever state of being one remembers when he quits his body, O son of Kuntī,

that state he will attain without fail.

bhajan kara sādhana kara murte jānle hoy

Bengali poetry/Śrīla Prabhupāda Ślokas

bhajan—worship; kara—perform; sādhana—regulative devotional activities;

kara—perform; murte—at the time of death; jānle—one may know; hoy—is.

Whatever bhajana and sādhana one has performed throughout life will be tested

at the time of death.

sādhana bhāvibe jāha siddha-dehe pābe tāhā rāga-pathera ei se upāya

Śrī Prema-bhakti-candrika 5.8/PP p. 87

Whatever subject is constantly meditated upon at the time of performing sādhana

(the contemplation of ekādaśa-bhāva), engrosses the citta (heart or consciousness)

and that same subject will be the prominent meditation at the time of death.

Without devotion to Kṛṣṇa nothing can save us from death

tapantu tāpaiḥ prapatantu parvatād aṭantu tīrthani paṭhantu cāgamān

yajantu yāgair vivadantu vādair hariṁ vinā naiva mṛtiṁ taranti

Bhāvārtha Dīpikā (SB 10.87.27), Śrīdhara Swāmī

You may perform mountains of austerities, visit many holy places, study all the

Vedas, and perform all kinds of Vedic sacrifices, but without devotion to Kṛṣṇa,

none of these things can save you from death.

sa hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ

yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevaṁ na cintayet

Viṣṇu Purāṇa

saḥ—that; hāniḥ—failure; tat—that; mahat—great; chidram—loss; saḥ—that;

mohaḥ—greatest illusion; saḥ—that; ca—also; vibhramaḥ—bewilderment; yat—

that which; muhūrtam—short while; kṣanam—an instant; vā—or; api—indeed;

vāsudevam—Kṛṣṇa; na—does not; cintayet—think of (remember).

If one fails to remember Kṛṣṇa (or Guru) even for a moment, that is the greatest

loss, the greatest illusion, and the greatest bewilderment.

viṣayān dhyāyataś cittaṁ viṣayeṣu viṣajjate

mām anusmarataś cittaṁ mayy eva pravilīyate

SB 11.14.27

viṣayān—objects of sense gratification; dhyāyataḥ—of one who is meditating on;

cittam—the consciousness; viṣayeṣu—in the objects of gratification; viṣajjate—

becomes attached; mām—Me; anusmarataḥ—of one remembering constantly; cittam—

the consciousness; mayi—in Me; eva—certainly; pravilīyate—is absorbed.

One who meditates on the objects of the senses becomes attached to them and

to sense gratification (thus becoming entangled in māyā). One who constantly

remembers Me, however, becomes absorbed in Me.

Constant rememberance Kṛṣṇa’s lotus feet destroys all inauspiciousness

avismṛtiḥ kṛṣṇa-padāravindayoḥ

kṣīṇoty abhadrāṇi ca śaṁ tanoti

sattvasya śuddhiṁ paramātma-bhaktiṁ

jñānaṁ ca vijñāna-virāga-yuktam

SB 12.12.55

avismṛtiḥ—remembrance; kṛṣṇa-pada-aravindayoḥ—of Lord Kṛṣṇa's lotus feet;

kṣiṇoti—destroys; abhadrāṇi—everything inauspicious; ca—and; śam—good fortune;

tanoti—expands; sattvasya—of the heart; śuddhim—the purification; paramaātma—

for the Supreme Soul; bhaktim—devotion; jñānam—knowledge; ca—and;

vijñāna—with direct realisation; virāga—and detachment; yuktam—endowed.

The Supreme Lord's lotus feet are the greatest source of auspiciousness. By

never forgetting them, all inauspiciousness is destroyed and peace finally settles

on the mind. When one's being is thus genuinely purified, devotion to the Lord is

awakened, and one attains spiritual knowledge, realisation of that knowledge and

detachment from mundane, worldly things.

apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā

yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ

Garuḍa Purāṇa/STB p. 36/Arcana-dīpikā p. 19

oṁ—invocation; apavitraḥ—impure; pavitraḥ—pure; vā—or; sarva-avasthām—in

all conditions of life; gataḥ—gone; api—although; vā—or; yaḥ—one who;

smaret—can remember; puṇḍarīka-akṣam—Lord Kṛṣṇa, who has beautiful lotus

eyes; saḥ—he; bāhya—externally; abhyantaraḥ—and internally; śuciḥ—clean.

Whether one is pure or contaminated, and regardless of one's external circumstances,

simply by remembering the lotus-eyed Lord, Puṇḍarīkākṣa, one becomes

pure, internally and externally.

One should always remember Kṛṣṇa and never forget Him

smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit

sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ

Padma-Purāṇa/BRS 1.2.8/CC Mad 22.113/JD ch. 19/BR 2.26

smartavyaḥ—to be remembered; satatam—always; viṣṇuḥ—Lord Viṣṇu; vismartavyaḥ—

to be forgotten; na—not; jātucit—at any time; sarve—all; vidhi-niṣedhāḥ—rules and prohibitions;

syuḥ—they may be; etayoḥ—of these two principles; eva—certainly;

kiṅkarāḥ—the servants.

One should always remember Kṛṣṇa and never forget Him. All the rules and

prohibitions are subservient to these two principles.

Somehow or other, fix your mind on Kṛṣṇa

yena tena prakāreṇa manaḥ kṛṣṇe niveśayet

sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ

BRS 1.2.4/Padma-Purāṇa/BRS 1.2.8

yena—by which; tena—by that; prakāreṇa—by a means; manaḥ—the mind;

kṛṣṇe—in Kṛṣṇa; niveśayet—one should fix; sarve—all; vidhi-niṣedhaḥ—rules and

prohibitions mentioned in the scripture or given by the spiritual master; syuḥ—

should be; etayoḥ—of this principle; eva—certainly; kiṅkarāḥ—the servants.

One should fix his mind on Kṛṣṇa by any means. All the rules and prohibitions

mentioned in the śāstras should be the servants of this principle.

5.4) Pāda-sevana - Serving the lotus feet of the Lord

yat-pāda-sevābhirucis tapasvinām

aśeṣa-janmopacitaṁ malaṁ dhiyaḥ

sadyaḥ kṣiṇoty anvaham edhatī satī

yathā padāṅguṣṭha-viniḥsṛtā sarit

SB 4.21.31

yat-pāda—whose lotus feet; sevā—service; abhiruciḥ—inclination; tapasvinām —

persons undergoing severe penances; aśeṣa—innumerable; janma—birth; upacitam—

acquire; malam—dirtiness; dhiyaḥ—mind; sadyaḥ—immediately; kṣiṇoti—

destroys; anvaham—day after day; edhatī—increasing; satī—the saintly consciousness;

yathā—as; pada-aṅguṣṭha—the lotus toes of Vāmana-avatāra; viniḥsṛtā—emanating

from; sarit—the river Gaṅgā.

By cultivating intense taste for serving the lotus feet of Śrī Kṛṣṇa, that taste at

once nullifies the contamination accumulated in the mind from innumerable

births, in the same way that the Gaṅgā river sanctifies the whole universe after

bathing the lotus feet of Vāmana-deva. This ruci increases saintly qualities within

the heart day by day.

The sannyāsa mantra (of the avadhuta-brāhmaṇa)

etāṁ sa āsthāya parātma-niṣṭhām

adhyāsitāṁ pūrvatamair maharṣibhiḥ

ahaṁ tariṣyāmi duranta-pāraṁ

tamo mukundāṅghri-niṣevayaiva

SB 11.23.57/ CC Mad 3.6

etām—this; saḥ—he; āsthāya—becoming completely fixed in; para-ātmaniṣṭhām

—

devotion to the Supreme Person, Kṛṣṇa; adhyāsitām—worshiped; pūrvatamaiḥ—by previous; maharṣibhiḥ—great sages; aham—I; tariṣyāmi—shall cross over; duranta-pāram—the insurmountable; tamaḥ—the ocean of nescience; mukunda-aṅghri—of the lotus feet of Mukunda; niṣevayā—by rendering service or worship; eva—certainly.

[The brāhmaṇa from Avantī-deśa said:] "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. Such service was approved by the previous ācāryas, who were fixed in firm devotion to the Lord. As the previous great sages have accepted and shown the path of sannyāsa, I have also accepted that very form of life. Now, leaving everything aside, I shall run toward Vṛndāvana. There, taking the name of Mukunda Kṛṣṇa, I shall cross over the insurmountable ocean of nescience. Crossing this māyā, I shall reach Vraja and fully enter the service of Śrī Kṛṣṇa." (The real essence of sannyāsa is to perform bhajana in the mood of the gopīs)

prabhu kahe sādhu ei bhikṣura vacana

mukunda sevana-vrata kaila nirdhāraṇa

parātma-niṣṭhā-mātra veṣa-dhāraṇa

mukunda-sevāya haya saṁsāra-tāraṇa

sei veṣa kaila, ebe vṛndāvana giyā

kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

CC Madhya 3.7-9

prabhu kahe—the Lord said; sādhu—very much purified; ei—this; bhikṣura—of

the mendicant; vacana—words; mukunda—Lord Kṛṣṇa; sevana-vrata—decision

to serve; kaila—made; nirdhāraṇa—indication; para-ātma-niṣṭhā-mātra—only

for the determination to serve Kṛṣṇa; veṣa-dhāraṇa—changing the dress; mukunda-

sevāya—by serving Mukunda; haya—there is; saṁsāra-tāraṇa—liberation

from this material bondage; sei—that; veṣa—dress; kaila—accepted; ebe—now;

vṛndāvana—to Vṛndāvana-dhāma; giyā—going; kṛṣṇa-niṣevaṇa—service to the

Lord; kari—I shall execute; nibhṛte—in a solitary place; vasiyā—sitting

Śrī Caitanya Mahāprabhu approved the purport of the above śloka on account of

the determination of the mendicant devotee to engage in the service of Lord Mukunda.

He gave His approval of this verse, saying, "Śādhu! Śādhu!" The real meaning of accepting

the sannyāsa dress is to dedicate oneself to the service of Mukunda. By serving

Mukunda, one can actually be liberated from the bondage of material existence. After

accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana

and engage Himself wholly and solely in the service of Mukunda in a solitary place.

5.5) Arcana - Deity Worship

vidhinā deva-deveśaḥ śaokha cakra-dharo hariḥ

phalaṁ dadāti sulabhaṁ salilenāpi pūjitaḥ

Śrī Kṛṣṇāmṛta-mahārṇava Mādhvācarya

If Śrī Hari, the master of all demigods, who holds a conch and a cakra is worshiped

properly even if by water only, He grants a suitable result.

ayaṁ svasty-ayanaḥ panthā dvi-jāter gṛha-medhinaḥ

yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ

SB 10.84.37

The most auspicious course for householders of the twice-born caste is that

they devoutly worship the Deity form of the Supreme Person by sacrifices performed

with honestly earned wealth.

5.6) Vandana - Offering prayers, Stava-stuti

tat-pāda-padma-pravaṇaiḥ kāya-mānasa-bhāṣitaiḥ

praṇāmo vāsudevasya vandanaṁ kathyate budhaiḥ

Hari-bhakti-kalpa-latikā 9.1

When those who are devoted to Lord Hari's lotus feet offer humble obeisances to

Him with their body, mind, or words, this is called vandanam by learned devotees.

kiṁ vidyayā parama-yoga-pathaiś ca kim tair

abhyāsato'pi śataśo janibhir-duruhaiḥ

vande mukundam iha yan natimātrakeṇa

karmāṇy apohya paramaṁ padam eti lokaḥ

Hari-bhakti-kalpa-latikā 9.2

What need is there to perform the different yoga systems, which are difficult to

perfect even in a hundred births? What need is there to struggle to attain transcendental

knowledge? I shall offer my respectful obeisances to Lord Kṛṣṇa, for

simply by offering obeisances to Him, one may get free from the bonds of karma,

and attain the supreme spiritual world.

The glories of Vandana

nāhaṁ vande tava caraṇayor dvandvam advandva-hetoḥ

kumbhīpākaṁ gurumapi hare nārakaṁ nāpanetum

ramyā-rāmā-mṛdu-tanu-latā-nandane nāpi rantuṁ

bhāve bhāve hṛdaya-bhavane bhāvayeyaṁ bhavantam

Mukunda-mālā-stotram 4

O my Lord Hari! I don't pray at Your lotus feet to be saved from the duality of

existence or to escape this grim hell of boiling tribulations. Nor do I pray to enjoy

the soft-skinned beautiful women who reside in the gardens of heaven. I only pray

that I may develop love for You within my heart of hearts, birth after birth.

5.7) Dāsya - Serving the lord

deha-dhīndraya-vāk-ceto-dharma-kāmārtha-karmaṇām

bhagavaty arpaṇaṁ prītyā dāsyam ity abhidhīyate

Hari-bhakti-kalpa-latikā 10.1

When the work performed by the body, intelligence, senses, voice, and mind,

the pious activities, enjoyment and wealth, are offered with love to the Supreme

Personality of Godhead, that is called dāsyam, service.

dāsye khalu nimajjanti sarvā eva hi bhaktayaḥ

vāsudeve jagantīva nabhasīva diśo daśa

Hari-bhakti-kalpa-latikā 10.2

Just as the universes enter the transcendental body of Lord Vāsudeva, and just

as the ten directions enter the sky, in the same way, all different forms of bhakti

enter into service.

śravaṇaṁ kīrtanaṁ dhyāna-pāda-sevanam arcanām

vandanaṁ svārpaṇaṁ sakhyaṁ sarvaṁ dāsye pratiṣṭhitam

Hari-bhakti-kalpa-latikā 10.3

The devotional processes of hearing about the Lord, glorifying Him, remembering

Him, serving His lotus feet, worshiping Him, offering obeisances to Him, surrendering

everything to Him, and befriending Him, are all based on service to Him.

The different branches of Dāsyam

ādaraḥ paricaryāyāṁ sarvāṅgair abhivandanam

mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ

SB 11.9.21

My devotees take great care and respect in rendering Me service, offering

prayers of glorification, offering obeisances with all their bodily limbs, and above

all worshiping My devotees. They see all living beings as related to Me.

mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam

mayy arpaṇaṁ ca manasaḥ sarva-kāma-vivarjanam

SB 11.19.22

For Me they engage the entire energy of their bodies. They use their words to

describe My qualities; they offer their minds to Me; and they reject all material

desires. These are the characteristics of My devotees.

5.8) Sakhya - Serving the Lord in the Mood of Friendship

The definition of sakhya

ati-viśvasta-cittasya vāsudeve sukhāmbudhau

sauhaṝddena parā prītiḥ sakhyam ity abhidhīyate

Hari-bhakti-kalpa-latikā 11.1

When a well-wishing devotee's mood for Lord Vāsudeva, the personified ocean

of bliss, is characterized by extreme confidence and fearlessness, that

transcendental

love is called sakhyam, friendship.

Two divisions of Sakhya: based on faith and based on spontaneous friendly affection

viśvāso mitra-vṛttiś ca sakhyaṁ dvi-vidham īritiam

BRS 1.2.188

The wise have determined that sakhya, friendship, has two divisions: sakhyam

which is a generic sense of friendship based on faith (that "God is my friend" in

sāhana-vaidhi-bhakti) and a highly refined and developed sakhyam based on the

temperament of spontaneous friendly feelings (as in the case of the gopas in Vraja).

Generic sakhya, based on faith

evaṁ manaḥ karma-vaśaṁ prayuṅkte avidyayātmany upadhīyamāne

prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat

SB 5.5.6

Thus since the living entity's mind is overwhelmed by a fruitive mentality, he

becomes covered by the mode of ignorance. Until prīti – friendship or affection

towards Me, the all-pervading Vāsudeva, does not arise in one's heart, he cannot

become freed from repeated acceptance of material bodies.

5.9) Atmā-nivedana - Self-dedication as self-sacrifice

kṛṣṇāyārpita-dehasya nirmamasyānahaṅkṛteḥ

manasas tat-svarūpatvaṁ smṛtam ātma-nivedanam

Hari-bhakti-kalpa-latikā 12.1/PJ 7.4

atha—now; atma-nivedanam—surrendering everything; āha—the author

describes; kṛṣṇāya—to Kṛṣṇa; arpita—offered; dehasya—of he whose body; nirmamasya—

without a false sense of possesiveness; anahaṅkṛteḥ—without false ego;

manasaḥ—of the mind; tat— of him; svarūpatvam—attainment of the original

spiritual form; smṛtam—is called; ātma-nivedanam—surrendering everything.

One who, out of love for Śrī Kṛṣṇa, has 'died to live' for the Lord's service, who

is devoid of attachment for any other objective, and who is free from false ego -

such a saintly mentality (the absence of pursuit for personal pleasure, in quest of

the Lord's pleasure) is known as atma-nivedana, full self-sacrifice.

vapurādiṣu yo'pi ko'pi vā guṇato'māni yathā-tathā-vidhaḥ

tad ayaṁ tava pāda-padmayor aham adyaiva mayā samarpitaḥ

Yamuna's Stotra-ratnam 49

Whatever may be the designations of my body in terms of name, gender, sociofamilial

position, varṇa and āśrama and so forth; whatever may be the good or bad

qualities or the character I am endowed with - I here and now dedicate my entire

being unto Your lotus feet.30

Thus ends section 5 - The Nine Limbs of Bhakti

6) Sūta Gosvāmī Explains Pure Bhakti

The Ṛṣis put questions to Sūta Gosvāmī - What is the ultimate benefit?

tatra tatrāñjasāyuṣman bhavatā yad viniścitam

puṁsām ekāntataḥ śreyas tan naḥ śaṁsitum arhasi

SB 1.1.9/STB p. 24

tatra—thereof; tatra—thereof; añjasā—made easy; āyuṣman—blessed with a long

duration of life; bhavatā—by your good self; yat—whatever; viniścitam—ascertained;

puṁsām—for the people in general; ekāntataḥ—absolutely; śreyaḥ—ultimate

good; tat—that; naḥ—to us; śaṁsitum—to explain; arhasi—deserve.

Please, therefore, being blessed with many years, explain to us, in an easily

understandable way, what you have ascertained to be the absolute and ultimate

good for the people in general.

(Since) In Kali-yuga everyone is unfortunate and always disturbed

prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ

mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ

SB 1.1.10

prāyeṇa—generally; alpa—short; āyuṣaḥ—duration of life; sabhya—O most

exalted member of the assembly of saints; kalau—in this age of Kali (quarrel and

hypocrisy); asmin—herein; yuge—age; janāḥ—the public, people; mandāḥ—lazy;

sumanda-matayaḥ—having misguided intelligence; manda-bhāgyāḥ—unlucky;

hi—and above all; upadrutāḥ—disturbed.

O learned one, in this Kali age of quarrel and hypocricy, most people have but short

lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

Please explain the essence of all scriptures for the benefit of all

bhūrīṇi bhūri-karmāṇi śrotavyāni vibhāgaśaḥ

ataḥ sādho 'tra yat sāraṁ samuddhṛtya manīṣayā

brūhi bhadrāya bhūtānāṁ yenātmā suprasīdati

SB 1.1.11/STB p. 25

bhūrīṇi—multifarious; bhūri—many; karmāṇi—duties; śrotavyāni—to be learned;

vibhāgaśaḥ—by divisions of subject matter; ataḥ—therefore; sādho—O sage;

atra—herein; yat—whatever; sāram—essence; samuddhṛtya—by selection;

manīṣayā—best to your knowledge; brūhi—please tell us; bhadrāya—for the good

of; bhūtānām—the living beings; yena—by which; ātmā—the self; suprasīdati—

becomes fully satisfied.

There are many varieties of scriptures, and in all of them there are many prescribed

duties, which can be learned only after many years of study in their various

divisions. Therefore, O sage, please select the essence of all these scriptures

and explain it for the good of all living beings, that by such instruction their

hearts may be fully satisfied.

Sūta Gosvāmī answers the sages' questions by giving an overview of bhakti

munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam

yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati

SB 1.2.5

munayaḥ—O sages; sādhu—this is relevant; pṛṣṭaḥ—questioned; aham—myself;

bhavadbhiḥ—by all of you; loka—the world; maṅgalam—welfare; yat—because;

kṛtaḥ—made; kṛṣṇa—the Personality of Godhead; sampraśnaḥ—relevant question;

yena—by which; ātmā—self; suprasīdati—completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy

because they relate to Lord Kṛṣṇa and so are of relevance to the world's ultimate

welfare. Only questions of this sort are capable of completely satisfying the self.

One can achieve real happiness only if one is able to please Kṛṣṇa

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje

ahaituky apratihatā yayātmā suprasīdati

SB 1.2.6/MK 1.4/RVC p. 111/BPKG pp. 85,198,454/STB p. 25

saḥ—that; vai—certainly; puṁsām—for mankind; paraḥ—sublime; dharmaḥ—the

essence of one's spiritual nature and function; yataḥ—by which; bhaktiḥ—devotional

service; adhokṣaje—unto Adhokṣaja, the transcendent Lord; ahaitukī—causeless; apratihatā—

unbroken; yayā—by which; ātmā—the self; suprasīdati—completely satisfied.

The highest pursuit for all humanity is śuddha-bhakti - to please Kṛṣṇa, the transcendent

Lord Adhokṣaja, by all one's efforts of body, mind and soul. Such uttamā

bhakti must be performed without any desire for self-gain (anyābhilāṣitā-śūnyam)

and without any break (devoid of karma and jñāna) in order to fully satisfy the self.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ

janayaty āśu vairagyaṁ jñānaṁ ca yad ahaitukam

SB 1.2.7

vāsudeve—unto Kṛṣṇa; bhagavati—unto the Personality of Godhead; bhaktiyogaḥ—

contact of devotional service; prayojitaḥ—being applied; janayati—it

does produce; āśu—very soon; vairāgyam—detachment; jñānam—knowledge;

ca—and; yat—that which; ahaitukam—causeless.

By rendering devotional service unto Bhagavān Śrī Kṛṣṇa, one immediately

acquires causeless knowledge and detachment from the world.

Ecxcept for bhakti, all other paths are simply a waste of time

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ śrama eva hi kevalam

SB 1.2.8

dharmaḥ—occupation; sva-nuṣṭhitaḥ—executed in terms of one's own position;

puṁsām—of humankind; viṣvaksena—the Personality of Godhead (plenary portion);

kathāsu—in the narrations of; yaḥ—what is; na—not; utpādayet—does produce; yadi—

if; ratim—attraction; śramaḥ—useless labor; eva—only; hi—certainly; kevalam—entirely.

Any spiritual practices and occupational duties that do not inspire attraction

for harī-kathā, the narrations of Śrī Kṛṣṇa, are only a waste of time.

Kṛṣṇa the Absolute Truth is one - yet He manifests in three different ways

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam

brahmeti paramātmeti bhagavān iti śabdyate

SB 1.2.11/CC Ādi 2.11, 2.63/BPKG p. 348,353 etc./JD ch. 4

vadanti—they say; tat—that; tattva-vidaḥ—the learned souls; tattvam—the

Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma

iti—known as Brahman; paramātmā iti—known as Paramātmā; bhagavān iti—

known as Bhagavān; śabdyate—it is so declared.

Great seers of the truth, who understand the nature of the Absolute Truth,

describe that non-dual truth in three ways as impersonal Brahman, localized

Paramātmā and Bhagavān, the Personality of Godhead.

tac chraddadhānā munayo jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā

SB 1.2.12

tat—that knowledge of advaya-jñāna para-tattva; śraddadhānāḥ—seriously inquisitive;

munayaḥ—sages; jñāna—knowledge; vairāgya—detachment; yuktayā—well

equipped with; paśyanti—see; ātmani—within himself; ca—and; ātmānam—the

Paramātmā; bhaktyā—in devotional service; śruta—the Vedas; gṛhītayā—well

received.

The self-realised sages, well equipped with knowledge and detachment, realise

that Absolute Truth by rendering devotional service in terms of what they have

heard from the Vedas.

The highest perfection is to please Śrī Hari

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam

SB 1.2.13

ataḥ—so; pumbhiḥ—by the human being; dvija-śreṣṭhāḥ—O best among the

twiceborn; varṇa-āśrama—the institution of four castes and four orders of life;

vibhāgaśaḥ—by the division of; svanuṣṭhitasya—of one's own prescribed duties;

dharmasya—occupational; saṁsiddhiḥ—the highest perfection; hari—Śrī Hari;

toṣaṇam—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection

one can achieve by discharging the duties prescribed for one's own occupation

according to caste divisions and orders of life is to please Śrī Hari.

tasmād ekena manasā bhagavān sātvatāṁ patiḥ

śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā

SB 1.2.14

tasmāt—therefore; ekena—by one; manasā—attention of the mind; bhagavān—

the Personality of Godhead; sātvatām—of the devotees; patiḥ—protector; śrotavyaḥ—

is to be heard; kīrtitavyaḥ—to be glorified; ca—and; dhyeyaḥ—to be

remembered; pūjyaḥ—to be worshiped; ca—and; nityadā—constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify,

remember and worship Śrī Kṛṣṇa, who is the protector of the devotees.

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam

chindanti kovidās tasya ko na kuryāt kathā-ratim

SB 1.2.15

yat—which; anudhyā—remembrance; asinā—sword; yuktāḥ—being equipped

with; karma—reactionary work; granthi—knot; nibandhanam—binding; chindanti—

cut; kovidāḥ—intelligent; tasya—His; kaḥ—who; na—not; kuryāt—shall do;

kathā—narrations; ratim—attraction.

With sword in hand, intelligent men cut through the binding knots of reactionary

work (karma) by remembering Śrī Kṛṣṇa. Therefore, who will not be

attracted to His narrations?

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ

syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt

SB 1.2.16

śuśrūṣoḥ—one who is eager to hear; śraddadhānasya—with full faith and attention;

vāsudeva—in respect to Vāsudeva, Kṛṣṇa; kathā—narrations; ruciḥ—taste, greed;

syāt—is made possible; mahat-sevayā—by service rendered to pure devotees; viprāḥ—

O twice-born; puṇya-tīrtha—those who are completely pure; niṣevaṇāt—by service.

O twice-born sages, by serving those devotees who are completely pure at heart,

one develops the greed for hearing hari-kathā, narrations of Kṛṣṇa.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ

hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām

SB 1.2.17/HBV/CB 2.1.239/BRSB p. 86/BR 5.2/GKH 13.24

śṛṇvatām—those who have developed the urge to hear the message of; sva-kathāḥ—

His own words; kṛṣṇaḥ—the Personality of Godhead; puṇya—who purifies;

śravaṇa—hearing; kīrtanaḥ—through chanting; hṛdi antaḥ sthaḥ—within one's

heart; hi—certainly; abhadrāṇi—inauspicious desires (such as the desire to enjoy

matter); vidhunoti—cleanses; suhṛt—benefactor; satām—of the saintly devotees.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's

heart and the benefactor of the saintly devotee, cleanses the inauspicious

desires for material enjoyment from the heart of the devotee who has developed the

urge to hear His narrations, which are in themselves virtuous when properly heard

and chanted.

naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā

bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī

SB 1.2.18/BR 5.2

naṣṭa—destroyed; prāyeṣu—almost to nil; abhadreṣu—all that is inauspicious;

nityam—regularly; bhāgavata—Śrīmad-Bhāgavatam, or the pure devotee;

sevayā—by serving; bhagavati—unto the Personality of Godhead; uttama—transcendental;

śloke—ślokas or prayers; bhaktiḥ—loving service; bhavati—comes

into being; naiṣṭhikī—irrevocable.

By regular hearing the Bhāgavatam and by rendering service to the pure devotee,

all that is troublesome to the heart is almost completely destroyed, and loving

service unto Śrī Kṛṣṇa, who is praised with transcendental ślokas, is established as

an irrevocable fact.

tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye

ceta etair anāviddhaṁ sthitaṁ sattve prasīdati

SB 1.2.19/BR 5.2

tadā—at that time; rajaḥ—in the mode of passion; tamaḥ—the mode of ignorance;

bhāvāḥ—the situation; kāma—lust and desire; lobha—hankering;

ādayaḥ—others; ca—and; ye—whatever they are; cetaḥ—the mind; etaiḥ—by

these; anāviddham—without being affected; sthitam—being fixed; sattve—in the

mode of goodness; prasīdati—thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of

nature's modes of passion and ignorance, such as lust, desire and hankering, disappear

from the heart. Then the devotee is established in goodness, and he

becomes completely happy. [Note: prasīdati means that the devotee at this stage

becomes completely satisfied, therefore his mind does not run after sense objects].

evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ

bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate

SB 1.2.20

evam—thus; prasanna—enlivened; manasaḥ—of the mind; bhagavat-bhakti—the

devotional service of the Lord; yogataḥ—by contact of; bhagavat—regarding the

Personality of Godhead; tattva—knowledge; vijñānam—realised knowledge;

mukta—liberated; saṅgasya—of the association; jāyate—becomes effective.

Thus established in the mode of unalloyed goodness, the person whose mind

has been enlivened by contact with devotional service to the Lord becomes free

from all material contamination and gains realised knowledge of Śrī Kṛṣṇa.

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ

kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare

SB 1.2.21

bhidyate—pierced; hṛdaya—heart; granthiḥ—knots; chidyante—cut to pieces;

sarva—all; saṁśayāḥ—misgivings; kṣīyante—terminated; ca—and; asya—his;

karmāṇi—chain of fruitive actions; dṛṣṭe—having seen; eva—certainly; ātmani —

unto the self; īśvare—dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The

chain of fruitive actions is terminated when one sees the self as master.

Thus ends section 6) Sūta Gosvāmī Explains Pure Bhakti

7) Yukta-vairāgya – True Renunciation

Dovetailing everything favourable in the service of Śrī Kṛṣṇa

anāsaktasya viṣayān yathārham upayuñjataḥ

nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate

BRS 1.2.255-6/BR p. 116

anāsaktasya—of one who is without attachment; viṣayān—to material sense

objects; yathā-arham—according to suitability; upayuñjataḥ—engaging; nirbandhaḥ—

without bondage; kṛṣṇa-sambandhe—in relationship with Kṛṣṇa; yuktam—

connected; vairāgyam—renunciation; ucyate—is called; prāpañcikatayā—as material;

buddhyā—with the understanding; hari-sambandhi-vastunaḥ—of things which

are related to Śrī Hari; mumukṣubhiḥ—by those who desire liberation; parityāgaḥ—

the renunciation; vairāgyam phalgu—false renunciation; kathyate—is termed.

One who is not attached to satisfying his senses yet accepts everything in relation

to Kṛṣṇa, is rightly situated above possessiveness. However, if those desiring liberation

renounce the things of this world, thinking them to be material, and fail to

realise that everything is related to Śrī Hari, such renunciation is considered superficial,

false renunciation.

Editorial note: The devotee is neither a bhogī (enjoyer) nor a tyagī (renouncer), nor

a yogī (desiring mystic perfections) but a sevāka (servant).

Bhakti is naturally superior to false renunciation

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate

BRS 1.2.126

That renunciation which is practiced by those desirous of impersonal liberation

and which rejects things in connection with Lord Hari, thinking them to be

material, is called phālgu-vairāgya, external or false renunciation.

Being regulated and restrained is a prerequisite for practising bhakti-yoga

nāty-aśnatas 'tu yogo 'sti na caikāntam anaśnataḥ

na cāti-svapna-śīlasya jāgrato naiva cārjuna

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya yogo bhavati duḥkha-hā

BG 6.16-17

na—never; ati—too much; aśnataḥ—of one who eats; tu—but; yogaḥ—linking

with the Supreme; asti—there is; na—nor; ca—also; ekāntam—overly; anaśnataḥ—

abstaining from eating; na—nor; ca—also; ati—too much; svapnaśīlasya—

of one who sleeps; jāgrataḥ—or one who keeps night watch too much;

na—not; eva—ever; ca—and; arjuna—O Arjuna; yukta—regulated; āhāra—eating;

vihārasya—recreation; yukta—regulated; ceṣṭasya—of one who works for

maintenance; karmasu—in discharging duties; yukta—regulated; svapna-avabodhasya—

sleep and wakefulness; yogaḥ—practice of bhakti-yoga; bhavati—

becomes; duḥkha-hā—diminishing material miseries.

There is no possibility of one becoming a yogī, O Arjuna, if one eats too much

or eats too little, sleeps too much or does not sleep enough. For one who is moderate

in eating and recreation, balanced in work and regulated in sleeping and waking,

his practice of bhakti-yoga destroys all material sufferings.

To practice bhakti, one must observe celibacy and control the mind and senses

tapasā brahmacaryeṇa śamena ca damena ca

tyāgena satya-śaucābhyāṁ yamena niyamena vā

SB 6.1.13

tapasā—by austerity or voluntary rejection of material enjoyment; brahmacaryeṇa—by

celibacy (or by activities conducive to God realisation); śamena—by controlling the

mind; ca—and; damena—by fully controlling the senses; ca—also; tyāgena—by voluntarily

giving charity to good causes; satya—by truthfulness; śaucābhyām—and by following

regulative principles to keep oneself internally and externally clean; yamena—

by chanting a regular number of rounds and by following the four principal regulations

prohibiting meat-eating, intoxication, illicit sex and gambling; niyamena—by

following

the secondary rules such as rising up early, attending maṅgal-āratika, etc.; vā—and.

To concentrate the mind, one must undeviatingly follow the principles of celibate life

and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment.

One must then control the mind and senses, give charity, be truthful, clean and nonviolent,

follow the regulative principles and regularly chant the holy name of the Lord.

One's first duty in spiritual life is to control the mind and senses, without

which niether peace nor happiness are possible

nāsti buddhir ayuktasya na cāyuktasya bhāvanā

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham

BG 2.66

na asti—devoid of; buddhiḥ—transcendental intelligence; ayuktasya—for one disconnected

from the Lord; na—not; ca—and; ayuktasya—for one devoid of connection

with Kṛṣṇa; bhāvanā—meditation on the Supreme; na—not; ca—and; abhāvayataḥ—

for the non-meditative, whose mind is not fixed; śāntiḥ—peace; aśāntasya—of the nonpeaceful;

kutaḥ—where is the question; sukham— of happiness.

One whose mind is uncontrolled, is devoid of transcendental intelligence and is

therefore unable to meditate on the Supreme. Not being connected to Śrī Kṛṣṇa,

he is unable to attain peace, and how can there be any happiness without peace?

One should accept only that which is necessary for oneself

īśāvāsyam idam sarvaṁ yat kiñca jagatyāṁ jagat

tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam

Śrī Īśopaniṣad 1/SB 8.1.10/JD ch. 6

īśa—by the Lord; āvāsyam—controlled; idam—this; sarvam—all; yat kiñca—

whatever; jagatyām—within the universe; jagat—all that is animate or inanimate;

tena—by Him; tyaktena—set-apart quota; bhuñjīthāḥ—you should accept; mā—do

not; gṛdhaḥ—endeavor to gain; kasya svit—of anyone else; dhanam—the wealth.

Everything animate or inanimate that is within the universe is controlled and owned

by the Lord. One should therefore accept only those things necessary for himself, which

are set aside as his quota, and one should not try to take the property of another.

Renunciation is the basic principle sustaining the lives of Mahāprabhu's devotees

mahāprabhura bhakta-gaṇera vairāgya pradhāna

yāhā dekhi' prīta hana gaura-bhagavān

CC Antya 6.220/BPKG p. 218

mahāprabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇera—of the devotees; vairāgya—

renunciation; pradhāna—the basic principle; yāhā dekhi'—seeing which; prīta

hana—becomes satisfied; gaura-bhagavān—Bhagavān Śrī Caitanya Mahāprabhu.

Renunciation is the basic principle sustaining the lives of Śrī Caitanya

Mahāprabhu's devotees. Seeing this renunciation, Mahāprabhu is extremely pleased.

Bharata Mahārāja renounced everything without attachment as if it were stool

yo dustyajān dāra-sutān suhṛd rājyaṁ hṛdi-spṛśaḥ

jahau yuvaiva malavad uttamaśloka-lālasaḥ

SB 5.14.43/BPKG p. 264

yaḥ—Mahārāja Bharata (the son of Mahārāja Ṛṣabhadeva); dustyajān—very difficult

to give up; dāra-sutān—the wife and children or the most opulent family

life; suhṛt—friends and well-wishers; rājyam—a kingdom that extended all over

the world; hṛdi-spṛśaḥ—that which is situated within the core of one's heart;

jahau—he gave up; yuvā eva—even as a young man; mala-vat—like stool; uttamaśloka-

lālasaḥ—who was so fond of serving Bhagavān, known as Uttamaśloka.

Mahārāja Bharata gave up at a young age what is most difficult to give up, his

wife, sons, relatives, friends and kingdom, as one gives up stool without attachment,

being eager to engage in bhajana of the Lord whose glories are described in transcendental

verses.

Reject false renunciation while hiding your internal mood

markaṭa-vairāgya nā kara loka dekhāñā

yathā-yogya viṣaya bhuñja' anāsakta hañā

antare niṣṭhā kara, bāhye loka-vyavahāra

acirāt kṛṣṇa tomāya karibe uddhāra

CC Mad 16.238-239/ JD ch. 2

markaṭa-vairāgya—monkey renunciation; nā kara—do not do; loka—to the people;

dekhāñā—showing off; yathā-yogya—as it is befitting; viṣaya—material

things; bhuñja'—enjoy; anāsakta—without attachment; hañā—being; antare—

within the heart; niṣṭhā kara—keep strong faith; bāhye—externally; lokavyavahāra—

behavior like ordinary men; acirāt—very soon; kṛṣṇa—Lord Kṛṣṇa;

tomāya—unto you; karibe—will do; uddhāra—liberation.

[Śrī Caitanya Mahāprabhu instructed Śrīla Raghunātha dāsa Gosvāmī:] Do not

adopt markaṭa-vairāgya (external, false renunciation) simply to impress the general

populace. You should accept without attachment whatever sense objects are appropriate

for maintaining your devotional practices and give up all material desires within

your heart. Internally develop staunch faith in Śrī Kṛṣṇa and externally carry out

your worldly responsibilities in such a way that no one can detect your inner mood.

If you act like this, Śrī Kṛṣṇa will very quickly deliver you from material existence.

Niether eat nor dress luxuriously; rather, perform manasic seva to Rādhā-Kṛṣṇa

bhāla nā khāibe āra bhāla nā paribe

vraje rādhā-kṛṣṇa-sevā mānase karibe

CC Antya 6.236-7/BPKG pp. 54,218

bhāla—well; nā khāibe—do not eat; āra—and; bhāla—nicely; nā paribe—do not

dress; vraje—in Vṛndāvana; rādhā-kṛṣṇa-sevā—service to Rādhā and Kṛṣṇa;

mānase—within the mind; karibe—you should do.

You should niether eat palatable foodstuffs nor dress yourself luxuriously. Rather,

within your mind. you should always perform sevā to Śrī Śrī Rādhā-Kṛṣṇa in Vraja.

The higher taste śloka

viṣayā vinivartante nirāhārasya dehinaḥ

rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate

BG 2.59

viṣayāḥ—objects for sense enjoyment; vinivartante—are practiced to be refrained from;

nirāhārasya—by negative restrictions; dehinaḥ—for the embodied; rasa-varjam—giving

up the taste; rasaḥ—sense of enjoyment; api—although there is; asya—his;

param—far superior things; dṛṣṭvā—by experiencing; nivartate—he ceases from.

The embodied jīva may refrain from sense enjoyment, yet the taste for sense plaesure

remains. Only by experiencing the higher taste of bhakti-rasa can one become fixed in

higher consciousness. In this state even though the senses are still strong and capable,

there is no attraction to sense pleasure because of the sublime taste experienced in

one's heart, a taste which descends from the spiritual world (by the mercy of Śrī Guru).

Thus ends section 7) Yukta-vairāgya

8) Other Ślokas related to Sādhana-bhakti

Chewing the chewed, materialistic persons cannot come to Kṛṣṇa

matir na kṛṣṇe parataḥ svato vā

mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatāṁ tamisraṁ

punaḥ punaś carvita-carvaṇānām

SB 7.5.30/Upad 1, pt

[śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said:] matiḥ—inclination; na—never;

kṛṣṇe—unto Lord Kṛṣṇa; parataḥ—from the instructions of others; svataḥ—from

their own understanding; vā—either; mithaḥ—from combined effort;

abhipadyeta—is developed; gṛha-vratānām—of persons too addicted to the materialistic,

bodily conception of life; adānta-gobhiḥ—because of uncontrolled senses;

viśatām—entering; tamisram—hellish life; punaḥ—again; punaḥ—again;

carvita—things already chewed; carvaṇānām—who are chewing.

"Materialistic persons are simply mulling over that which has already been

mulled and chewing that which has already been chewed. Because their senses are

not controlled they are proceeding towards the dreadful hell of this material existence,

repeatedly trying to enjoy that which has already been consumed. The intelligence of such materially attached persons cannot be turned towards Bhagavān Śrī Kṛṣṇa either by their own endeavour, by the instruction of others or by the association of similar materialistic persons.”

They don’t know that the ultimate goal is Viṣṇu

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ

durāśayā ye bahir-artha-māninaḥ

andhā yathāndhair upanīyamānās

te ’pīśa-tantryām uru-dāmni baddhāḥ

SB 7.5.31

na—not; te—they; viduḥ—know; sva-artha-gatim—the ultimate goal of life, or their own real interest; hi—indeed; viṣṇum—Lord Viṣṇu and His abode; durāśayāḥ—being ambitious to enjoy this material world; ye—who; bahiḥ—external sense objects; artha-māninaḥ—considering as valuable; andhāḥ—persons who are blind; yathā—just as; andhaiḥ—by other blind men; upanīyamānāḥ—being led; te—they; api—although; īśa-tantryām—the ropes (laws) of material nature; uru—having very strong; dāmni—cords; baddhāḥ—bound.

Persons who are strongly entrapped by the consciousness of enjoying material

life, and who have therefore accepted as their leader or Guru a similar blind man

attached to external sense objects, cannot understand that the goal of life is to

give up this material life and engage in the service of Lord Viṣṇu. As blind men

guided by another blind man miss the right path and fall into a ditch, materially

attached men led by another materially attached man are bound by the ropes of

fruitive labour, which are made of very strong cords, and they continue again and

again in materialistic life, suffering the threefold miseries.

Disregarding scriptural injunctions is condemned

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ

na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim

BG 16.23

yaḥ—anyone who; śāstra-vidhim—the regulations of the scriptures; utsṛjya—giving

up; vartate—remains; kāma-kārataḥ—acting whimsically in lust; na—never;

saḥ—he; siddhim—perfection; avāpnoti—achieves; na—never; sukham—happiness;

na—never; parām—the supreme; gatim—perfectional stage.

He who discards scriptural injunctions and acts according to his own whims

attains neither perfection, nor happiness, nor the supreme destination.

Bhakti must be performed according to the injunctions of śāstra

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir utpātāyaiva kalpate

Nārada-pañca./HBV/BRS 1.2.101/BRSB p. 55/Upad 2 pt/JD ch 20/BR 2.43, 6.7 pt/GKH (P)

śruti—the original Vedic literatures; smṛti—literatures in pursuance to the original

Vedic knowledge; purāṇa-ādi—the Purāṇās, etc.; pañcarātra—the Nārada

Pañcarātra; vidhim—the regulative principles; vinā—without; aikāntikī—undiverted;

hareḥ—of Śrī Hari; bhakti—devotional service; utpātāya—an unnecessary

disturbance; iva—indeed; kalpate—is considered.

Although engaged in single-minded devotion to Śrī Hari, if one transgresses

the regulations mentioned in the śruti, smṛti, Purāṇas and the Nārada-pañcarātra,

undesired qualities (anarthas) are produced. On the other hand, overzealous concern

for the rules and regulations of bhakti, which disregards the mood and

injunctions of the scriptures, simply becomes a disturbance to society.

The mind is strengthened by philosophical discussions (siddhānta)

siddhānta baliyā citte nā kara alasa

ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

CC Ādi 2.117

siddhānta—conclusion; baliyā—considering; citte—in the mind; nā kara—do not

be; alasa—lazy; ihā—this; haite—from; kṛṣṇe—in Lord Kṛṣṇa; lāge—becomes

fixed; su-dṛḍha—very firm; mānasa—the mind.

A sincere student should not neglect the discussion of philosophical conclusions

(siddhānta), considering them controversial, for such discussions strengthen

the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

One who dedicates himself completely to Kṛṣṇa becomes a jīvan-muktaḥ

īhā yasya harer dāsye karmaṇā manasā girā

nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

Nāradīya Purāṇa/Bhakti-rasāmṛta-sindhu 1.2.187/ CC Mad 19.135 pt

īhā—endeavours; yasya—whose; hareḥ—of Śrī Hari; dāsye—(are done) for the

service; karmaṇā—through the activities of his body; manasā—his mind; girā—

his words; nikhilāsu—in all; api—although; avasthāsu—situations; jīvanmuktaḥ—(

to be) a person liberated even while living; saḥ—he; ucyate —is said.

One who engages his or her actions, thoughts, and words in Śrī Hari's service,

though situated in this world, is already a liberated soul.

The six Gosvāmīs demonstrated the ideal standard for a sādhaka

tyakvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīṁ sadā tucchavat

bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau

gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

tyakvā—having given up; tūrṇam—quickly; aśeṣa—all; maṇḍala-pati-śreṇīm—the

circle of aristocracy; sadā—always; tuccha-vat—as insignificant; bhūtvā—having

become; dīna-gaṇa—of the poor conditioned souls; iśakau—who are the protectors;

karuṇayā—out of mercy; kaupīna—loincloths; kanthā—and tattered quilts; aśritau—

who have accepted; gopī-bhāva—the mood of the gopīs; rasa-amṛta-abdhi—of the

ocean of nectarean mellows; laharī-kallola—in the ripples and waves; magnau—who

are immersed; muhuḥ—always and repeatedly; vande—I offer my respectful obeisances;

rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau—unto the six Gosvāmīs.

I worship the Six Gosvāmīs, who abandoned as insignificant their position in

the aristocracy and took on the garb of renunciation. Out of extreme mercy for the

conditioned souls, they humbly took only kaupins and old, tattered cloth for their

covering to demonstrate how a sādhaka should live. But they were always submerged

in the ecstatic ocean of the gopīs' love (gopī-bhāva-rasāmṛtābdhi) for Kṛṣṇa,

experiencing again and again towering waves of ānanda rising up in their hearts.

Day and night the Gosvāmīs were doing their bhajana in Vraja

kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrā-kule

nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane

rādhā-kṛṣṇam ahar-niśaṁ prabajatau jīvārthadau yau mudā

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 127

kūjat—cooing; kokila—of cuckoos; haṁsa—of swans; sārasa—and of cranes; gaṇa—

flocks; akīrṇe—filled with; mayūra—peacocks; ākule—crowded with; nānā-ratna—

with various jewels; nibaddha-mūla—bound around their bases; viṭapa—trees; śrīyukta—

endowed with splendor; vṛndāvane—in the forest of Vṛndāvana; rādhākṛṣṇam—

of Rādhā and Kṛṣṇa; ahaḥ-niśam—day and night; prabhajatau—who

intensely worship; jīva—upon the living entities; arthadau—who bestow the ultimate

goal of life; yau—who; mudā—with great delight; vande—I offer my respectful

obeisances; rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau—unto the six Gosvāmīs.

I offer prayers to the Six Gosvāmīs, who were always engaged in worshiping Śrī Rādhā

and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans,

cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs.

The very splendid trees are full of fruits and flowers and have all valuable jewels under

their roots. Day and night the Gosvāmīs were doing their bhajana in that Vṛndāvana

and bestowing upon all jīvas the highest benediction of life in the form of bhakti.

The method of performing very deep and confidential bhajana

samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor

vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoḥ

tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ

dhayan nityā govardhanam anudinam tvam bhaja manaḥ (11)

samam—in accordance with; śrī-rūpeṇa—Śrīla Rupa Gosvami; smara—with

amorous love; vivaśa—overwhelmed; rādhā-giribhṛtoḥ—Śrī Śrī Rādha-

Giridhārī;

vraje—in Vraja; sākṣāt—the direct; sevā—service; labhana—obtaining;vidhaye —

for the method; tad-gaṇa-yujoḥ—along with Their associates; tad-ijya— (by) worshiping

Them; akhyā—chanting Their names; dhyāna—meditating; śravaṇa—

hearing; nati—and bowing down; pañca—five; amṛtam—nectars; idam—this;

dhayan—drinking; nityā—regularly; govardhanam—Śrī Govardhana; anudinam —

every day; tvam—you; bhaja—worship; manaḥ—O mind.

(Now the method of performing very deep and confidential bhajana is being

explained) O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-

Giridhārī, who are always entranced by amorous desire, and the service of Their

eternal associates in Vraja, one should drink the pañcāmṛta of service to Them in

accordance with the method prescribed by Śrī Rūpa Gosvāmī. This pañcāmṛta is

ambrosial nectar comprised of the following five ingredients: worship of Śrī

Yugala (arcana), chanting the glories of Their transcendental names, forms, qualities

and pastimes (saṅkīrtana), meditating upon Them (dhyāna), hearing the glories

of Their names, forms, qualities and pastimes (śravaṇa), and offering praṇāma

unto Them. In addition, one should worship Śrī Govardhana daily in accordance

with the precepts of bhakti.

Thus ends section 8) Other Ślokas related to Sādhana-bhakti and Chapter 16 - Sādhana-bhakti-tattva

Chapter 17 - Śravaṇa & Kīrtana

1) Śravaṇa - The Process of Hearing &The Glories of Hari-kathā

What is the best topic to listen to?

śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?

rādhā-kṛṣṇa-prema-keli karṇa-rasāyana

CC Mad 8.255

śravaṇa-madhye—out of all topics for hearing; jīvera—of the living entity; kon —

what; śreṣṭha—most important; śravaṇa—topic of hearing; rādhā-kṛṣṇa-premakeli—

the loving affairs between Rādhā and Kṛṣṇa; karṇa-rasa-ayana—most

pleasing to the ear.

Śrī Caitanya Mahāprabhu asked, "Out of all topics people listen to, which is

best for all living entities?" Rāmānanda Rāya replied, "Hearing about the loving

affairs between Rādhā and Kṛṣṇa is most pleasing to the ear."

If you desire Rādhā-Kṛṣṇa to come into your heart, listen carefully to this song

yadi hari-smaraṇe sa-rasaṁ manaḥ yadi vilāsa-kalāsu kutahalam

madhura-komala-kānta-padāvalīm śṛṇu tadā jayadeva-sarasvatīm

Śrī Gīta-Govinda 1.3

If you at all wish to fill your consciousness with the remembrance of Śrī Śrī

Rādhā and Kṛṣṇa and enter into a serving position within their sublime pleasure

pastimes on the banks of Rādhā-kuṇḍa, then listen carefully to this sweet and

poignant song of Jayadeva, which is filled with the narration's of Their divine love.

O Kṛṣṇa, just hearing the nectar of Your words gives life to us

tava kathāmṛtaṁ tapta-jīvanaṁ

kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad ātataṁ

bhuvi gṛṇanti ye bhūri-dā janāḥ

SB 10.31.9 (Gopī-gīta)/CC Mad 14.13/BR 8.13/STB p. 62/ORY pp. 78, 82

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—(is) life for

those aggrieved; kavibhiḥ—by great thinkers; īḍitam—described; kalmaṣa-apaham—

removing sinful reactions; śravaṇa-maṅgalam—auspicious to hear, giving

spiritual benefit; śṛīmat—spiritual opulence; ātatam—spreading; bhuvi—within

the world; gṛṇanti—chant, glorify, propagate; ye—those who; bhūri-dāḥ—most

beneficent; janāḥ—persons.

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes

gives life to us, who are always suffering in this material world. These narrations,

coming from the lips of Your pure devotees, eradicate one's sinful reactions

and bestow the ultimate benediction of kṛṣṇa -prema upon whoever hears them

with faith. These narrations are broadcast all over the world and are filled with

spiritual beauty and opulence. Certainly those who distribute this nectar are the

most munificent, most compassionate souls.

Śrīla Viśvanātha Cakravartī Ṭhākura: The gopīs say, "Who can describe the sweetness

of the words emanating from Your mouth? It is indescribable. Even words glorifying Your

name and form coming from the mouths of other people are more relishable than celestial

nectar (svarga-amṛta) or liberation (mokṣa)." Another meaning of this śloka manifests

when the gopīs say, "Songs about Your name, form and pastimes are sweet only if

they are accompanied by Your darśana. Otherwise they create very undesirable consequences

and become the cause of death (kathā mṛtam)." (Sārārtha- Darśinī)

Hari-kathā is non-different from Kṛṣṇa

śabda-brahma paraṁ brahma mamobhe śāśvatī tanū

SB 6.16.51

śabda-brahma—the transcendental sound vibration (the Hare Kṛṣṇa mantra); param

brahma—the Supreme Absolute Truth; mama—My; ubhe—both (namely, the form

of sound and the form of spiritual identity); śāśvatī—eternal; tanū—two bodies.

The Supreme transcendental sound vibration and the Supreme Being are one

and the same. Śabda-brahma (hari-kathā and the Hare Kṛṣṇa mahā-mantra emanating

from the lips of a pure devotee) is identical to paraṁ brahma (the Supreme

Absolute Truth) and both are My eternal transcendental aspects.

The glories of hearing hari-kathā from a pure devotee

satāṁ prasaṅgān mama vīrya-saṁvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati

SB 3.25.25/CC Ādi 1.60, Mad 22.86/BRS 1.3.12/BRSB p. 36/JD ch. 6, 8, 17/BPKG p. 380/STB p. 29

satām—of pure devotees; prasaṅgāt—through the exalted association; mama—

My; vīrya—gloriously wonderful activities; saṁvidaḥ—by discussion of;

bhavanti—become; hṛt—to the heart; karṇa—to the ear; rasa-ayanāḥ—nectarean;

kathāḥ—narrations; tat—of that; joṣaṇāt—by cultivation; āśu—quickly;

apavarga—liberation from material bondage; vartmani—on the path; śraddhā—

transcendental faith (here indicating sādhana-bhakti); ratiḥ—bhāva; bhaktiḥ—

pure devotion; anukramiṣyati—will follow in order.

Through the exalted association of pure devotees, the recitation and discussions

of My glorious pastimes are a rejuvenating nectar to both the heart and the

ears. By such cultivation one quickly becomes liberated from ignorance. He then

progressively attains śraddhā (sādhana-bhakti), rati (bhāva bhakti) and bhakti

(prema-bhakti) unto Me.

Kṛṣṇa's līlā-kathā is the remedy to conquer the disease of the heart

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ

śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ

bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ

hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Śrīmad-Bhāgavatam 10.33.39/CC Antya 5.48/STB p. 34/Prabandha Pañcakam p. 100

vikrīḍitam—the playful pastimes (rāsa dance); vraja-vadhūbhiḥ—with the damsels of Vraja, the gopīs; idam—this; ca—and; viṣṇoḥ—of Lord Kṛṣṇa; śraddhāanvitaḥ—with transcendental faith; anuśṛṇuyāt—continually hears in the paramparā system; atha—also; varṇayet—describes; yaḥ—one who; bhaktim—devotional service; parām—transcendental; bhagavati—unto the Supreme Personality of Godhead; pratilabhya—attaining; kāmam—lusty material desires; hṛt-rogam—the disease of the heart; āśu—very soon; apahinoti—gives up; acireṇa—without delay; dhīraḥ—one who is thoughtful.

A sober person who in the beginning faithfully and continuously hears from his Guru the narrations of Lord Kṛṣṇa's unprecedented rāsa dance with the young gopīs of Vraja, and later describes those pastimes, very soon attains parābhakti or prema-bhakti for the Supreme Lord, and thus becomes competent to quickly dispel the heart disease of lust.

Śrīla Nārāyaṇa Mahārāja: In the Gītā śloka brahma-bhūtaḥ prasannātmā it is said that one attains parā-bhakti only after the disappearance of anarthas (the disease of the heart in he form of lust, anger and so on). However, in this śloka it is stated that one attains parā-bhakti even before the disappearance of anarthas by hearing and describing rāsa-līlā kathā. Therefore hearing such rasika-kathā is one of the most

powerful forms of sādhana and it quickly dispels the heart disease of lust.

One can attain the highest benefit by hearing rāsa-līlā-kathā from a rasikaVaiṣṇava

anugrahāya bhaktānāṁ mānuṣaṁ deham āsthitaḥ

bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet

SB 10.33.36/CC Ādi 4.34/ Veṇu-Gīta introduction/PP p. 95/ORY p. 232/GG Intro/GKH (P)

anugrahāya—to show mercy; bhaktānām—to His devotees; mānuṣam—humanlike;

deham—a body; āsthitaḥ—assuming; bhajate—He accepts; tādṛśīḥ—such;

krīḍāḥ—confidential pastimes; yāḥ—about which; śrutvā—hearing; tat-paraḥ—

dedicated to Him; bhavet—one becomes.

In order to bestow mercy upon the devotees as well as the conditioned souls, Bhagavān

Śrī Kṛṣṇa manifests His humanlike form and performs such extraordinary pastimes (rāsalīlā)

that anyone who hears about them becomes exclusively devoted to Him.

Śrīla Nārāyaṇa Mahārāja: "Mānuṣaṁ deham āsthitaḥmeans either that Kṛṣṇa accepts

a human-like form, or that anyone who takes a human birth should hear Kṛṣṇa līlā-kathā.

Tat-paro bhavetmeans, you must do this ; otherwise you are derailed [see CC Ādi 4.35]. You

should not do anukaraṇa (imitation); you should not imitate Kṛṣṇa's pastimes.

However,

those of you who are coming gradually to the stage of madhyama-adhikāramust try to hear

these pastimes; otherwise you are derailed [i.e. not in line]. For this reason, the opinion

that Bhakti-devī enters the heart only after all anarthas, aparādhas, lust and anger and

other diseases of the heart have been eradicated, is not appropriate. On the contrary, by

the mercy of the Supreme Lord or the pure devotee, and by faithfully executing sādhana

and bhajana, this rare bhakti enters the heart first and then all anarthas are automatically

dissipated – this conclusion is thoroughly agreeable." (Further references: The Origin of

Ratha Yātrā pp. 232, 310; Veṇu-gīta, Introduction; BPKG Biography and Five Essential

Essays/Prabandha Pañcakam ch. 5 - 'The Eligibility to Hear Rasa-līlā-kathā').

Drinking the nectar through the ears purify and take one to Śrī Rādhā-Kṛṣṇa

pibanti ye bhagavata ātmanaḥ satāṁ

kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam

punanti te viṣaya-vidūṣitāśayaṁ

vrajanti tac-caraṇa-saroruhāntikam

SB 2.2.37/GKH (P)

pibanti—who drink; ye—those; bhagavataḥ—of Rādhā-Kṛṣṇa; ātmanaḥ—of the

most dear; satām—of devotees; kathā-amṛtam—the nectar of Hari-kathā;

śravaṇa-puṭeṣu—through the earholes; sambhṛtam—fully filled; punanti—purify;

te—their; viṣaya—material enjoyment; vidūṣita-āśayam—polluted aim of life; vrajanti—

go; tat—Rādhā-Kṛṣṇa; caraṇa—feet; saroruha-antikam—near the lotus.

Those who drink through their ears hari-kathā which is filled with the ambrosial pastimes

of Śrī Rādhā-Kṛṣṇa, who are the life and soul of the devotees, purify the polluted aim

of life known as material enjoyment and thus attain the lotus feet of the Divine Couple.

The hari-kathā from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet

sa uttamaśloka mahan-mukha-cyutaḥ

bhavat-padāmbhoja-sudhā-kaṇānilaḥ

smṛtiṁ punar vismṛta-tattva-vartmanāṁ

kuyogināṁ no vitaraty alaṁ varaiḥ

SB 4.20.25

saḥ—that; uttama-śloka—O Lord, who is praised by beautiful ślokas; mahat—of

great devotees; mukha-cyutaḥ—delivered from the mouths; bhavat—Your; padaambhoja—

from the lotus feet; sudhā—of nectar; kaṇa—particles; anilaḥ—soothing

breeze; smṛtim—remembrance; punaḥ—again; vismṛta—forgotten; tattva—to

the truth; vartmanām—of persons whose path; ku-yoginām—of persons not in the

line of devotional service; naḥ—of us; vitarati—restores; alam—unnecessary;

varaiḥ—other benedictions.

[Pṛthu Mahārāja prayed:] My dear Lord, You are glorified by beautiful ślokas uttered

by great personalities. Such glorification of Your lotus feet is just like saffron particles.

When the transcendental vibration from the mouths of great devotees carries the

aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers

his eternal relationship with You. Devotees thus gradually come to the right conclusion

about the value of life. My dear Lord, I therefore do not need any other benediction

but the opportunity to hear from the lotus lips of Your pure devotee.

Unlimited rivers of pure nectar

tasmin mahan-mukharitā madhubhic-caritrapīyūṣa-

śeṣa-saritaḥ paritaḥ sravanti

tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais

tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

SB 4.29.40/ JD ch 40

tasmin—there; mahat—of great saintly persons; mukharitāḥ—emanating from

the mouths; madhu-bhit—of the killer of the Madhu demon; caritra—the activities

or the character; pīyūṣa—of nectar; śeṣa—surplus; saritaḥ—rivers; paritaḥ—

all around; sravanti—flow; tāḥ—all of them; ye—they who; pibanti—drink;

avitṛṣaḥ—without being satisfied; nṛpa—O King; gāḍha—attentive; karṇaiḥ—

with their ears; tān—them; na—never; spṛśanti—touch; aśana—hunger; tṛṭ—

thirst; bhaya—fear; śoka—lamentation; mohāḥ—illusion.

In assemblies of great saints, unlimited rivers of pure nectar flow from the lotus

mouths of these great souls in the form of descriptions of the transcendental character,

pastimes and qualities of Śrī Kṛṣṇa. Those who drink without satiation through

their thirsty ears from these rivers of nectar, are never touched by hunger and thirst

and they become free from lamentation, illusion and fear.

Śrīla Kṛṣṇadāsa Kavirāja discusses the confidentiality of rasa-kathā and the benefit it bestows on the qualified

e saba siddhānta gūḍha - kahite nā yuyāya/nā kahile, keha ihāra anta nāhi pāya

ataeva kahi kichu kariñā nigūḍha/bujhibe rasika bhakta, nā bujhibe mūḍha

hṛdaye dharaye ye caitanya-nityānanda/e-saba siddhānte sei pāibe ānanda

e saba siddhānta haya āmrera pallava/bhakta-gaṇa-kokilera sarvadā ballabha

abhakta-uṣṭrera ithe nā haya praveśa/tabe citte haya mora ānanda-viśeṣa

ye lāgi kahite bhaya, se yadi nā jāne/ihā va-i kibā sukha āche tribhuvane

ataeva bhakta-gaṇe kari namaskāra/niḥśaṅke kahiye, tāra hauk camatkāra

CC Ādi 4.231-237/Veṇu-Gīta Introduction/Prabandha Pañcakam p. 94

The esoteric and confidential conclusions regarding the amorous pastimes of

rasarāja Śrī Kṛṣṇa together with the gopīs, who are the embodiments of mahābhāva,

are not fit to be disclosed to the common ordinary man. But without revealing

them, no one can enter into this topic. I shall, therefore, describe these topics in

a concealed manner so that only rasika bhaktas will be able to understand, whereas

ineligible fools will not. Anyone who has established Śrī Caitanya Mahāprabhu

and Śrī Nityānanda Prabhu in their hearts will attain transcendental bliss by

hearing all these conclusions. This entire subject is as sweet as newly grown

mango sprouts, which can be relished only by the devotees who are likened to

cuckoo birds. For the camel-like non-devotees, there is no possibility of admittance

into these topics. Therefore, there is special jubilation in my heart. If those

whom I fear are themselves unable to comprehend these topics, then what could

be a greater source of happiness in all the three worlds? Therefore, after offering

obeisances to the devotees, I am revealing this subject without any hesitation.

tāra bhakta-saṅge sadā, rāsa-līlā prema kathā, je kore se pāya ghanaśyāma

ihāte bimukha jei, tāra kabhu siddhi nāi, nāhi jena śuni tāra nāma

Śrī-Rādhā-Niṣṭha 3, Śrīla Narottama dāsa Ṭhākura/SGG p. 70

A person who stays in the company of the devotees who are always discussing

the sweet, nectarean pastimes of the rāsa dance (rāsa-līlā prema-kathā) is sure to

attain Ghanaśyāma Kṛṣṇa, who is dark like a monsoon raincloud. A person averse

to hearing these līlās will never attain perfection. I refuse to hear his name.

The gradation of what is obtained by Śravaṇa

tac ca nāma-rūpa-guṇa-līlāmaya-śabdānāṁ śrota-sparśaḥ. prathamaṁ

nāmnaḥ śravaṇam-antaḥ-karaṇa-śuddhy-artham apekṣyam. śuddhe

cāntaḥ-karaṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati. samyag

udite ca rūpe guṇānāṁ sphuraṇaṁ sampadyeta, sampanne ca guṇānāṁ

sphuraṇe parikara-vaiśiṣthyena tad-vaiśiṣthyaṁ sampadyate tatas teṣu

nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānāṁ sphuraṇaṁ suṣṭhu

bhavati. tatrāpi śravaṇe śrī-bhāgavata-śravaṇastu parama-śreṣṭham

Krama Sandarbha 7.5.18

Aural contact with the sound vibrations describing the name, form, qualities,

and pastimes of Vrajendranandana Śyāmasundara Śrī Kṛṣṇa and His devotees is

called śravaṇa. At first, hearing of śrī nāma is necessary to purify the mind from

the contamination of sense gratification. When the mind has been purified by

means of hearing about His beautiful rūpa (form) then eligibity (to realize that

rūpa) arises within ones heart. When such eligibity has fully manifested there, the

revelation of the 64 qualities of Śrī Kṛṣṇa which exist within His transcendental

form takes place. Thereafter, through the revelation of the various unique and

special qualities of His associates, as well as paraphernalia, abode etc., Śrī Kṛṣṇa's

own excellences become more clearly manifest. Thus through the full manifestation

of His name, form, qualities, and associates the revelation of His līlā or pastimes

becomes beautifully manifest in the heart of the sādhaka. In regard to śravaṇa, the hearing of Śrīmad-Bhāgavatam is supremely exalted.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ

hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām

SB 1.2.17/HBV/CB 2.1.239/BRSB p. 86/BR 5.2/GKH 13.24

śṛṇvatām—those who have developed the urge to hear the message of; sva-kathāḥ—

His own words; kṛṣṇaḥ—the Personality of Godhead; puṇya—who purifies; śravaṇa—hearing; kīrtanaḥ—through chanting; hṛdi antaḥ sthaḥ—within one's heart; hi—certainly; abhadrāṇi—inauspicious desires (such as the desire to enjoy matter); vidhunoti—cleanses; suhṛt—benefactor; satām—of the saintly devotees.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the saintly devotee, cleanses the inauspicious desires for material enjoyment from the heart of the devotee who has developed the urge to hear His narrations, which are in themselves virtuous when properly heard and chanted.

śṛṇvataḥ śraddhayā nityaṁ gṛṇataś ca sva-ceṣṭitam

kālena nātidīrgheṇa bhagavān viśate hṛdi

SB 2.8.4

śṛṇvataḥ—by hearing; śraddhayā—in earnestness; nityam—regularly; gṛṇataḥ—

by relating; ca—also; sva-ceṣṭitam—His pastimes; kālena—time; na—not; atidīrgheṇa—

very long; bhagavān—Śrī Kṛṣṇa; viśate—becomes manifest; hṛdi—

within one's heart.

One who hears Śrīmad-Bhāgavatam faithfully and regularly (from a pure devotee)

and describes Śrī Kṛṣṇa's pastimes to others, will have Śrī Kṛṣṇa manifest in

his heart within a short time.

Simply by hearing about Śrī Kṛṣṇa, bhakti manifests in the heart and dispels grief, illusion and fear

yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe

bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā

SB 1.1.7

yasyām—this Vedic literature; vai—certainly; śrūyamāṇāyām—simply by giving

aural reception; kṛṣṇe—unto Lord Kṛṣṇa; parama—supreme; pūruṣe—unto Śrī

Kṛṣṇa; bhaktiḥ—feelings of devotional service; utpadyate—sprouts up; puṁsaḥ—

of the living being; śoka—lamentation; moha—illusion; bhaya—fearfulness;

apahā—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving

devotional service to Śrī Kṛṣṇa, the Supreme Enjoyer, sprouts up at once to extinguish

the fire of lamentation, illusion and fearfulness. [lamenting about the past,

being illusioned about the present, and fearing the future].

One can see Kṛṣṇa through the ears by hearing from a pure devotee

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām

yad-yad-dhiyā ta urugāya vibhāvayanti

tat-tad-vapuḥ praṇayase sad-anugrahāya

SB 3.9.11

tvam—unto You; bhakti-yoga—in devotional service; paribhāvita—inspired; hṛt—

of the heart; saroje—on the lotus; āsse—You reside; śruta-īkṣita—seen through

the ear; pathaḥ—the path; nanu—now; nātha—O my Lord; puṁsām—of the

devotees; yat yat—whichever; dhiyā—by meditating; te—upon You; urugāya—O

multiglorious; vibhāvayanti—they specifically think of; tat-tat—the very same;

vapuḥ—transcendental form; praṇayase—do You manifest; sat-anugrahāya—to

show Your causeless mercy to the saintly devotees.

O my Lord, Your devotees can see You through the ears by the process of

bona

fide hearing, and thus their hearts become cleansed, and You take Your seat there.

You are so merciful to Your devotees that You manifest Yourself in the particular

eternal form of transcendence in which they always think of You.

One must hear continuously and diligently from a pure devote

śrutasya puṁsāṁ sucira-śramasya

nanv añjasā sūribhir īḍito 'rthaḥ

tat-tad-guṇānuśravaṇaṁ mukundapādāravindaṁ

hṛdayeṣu yeṣām

SB 3.13.4

śrutasya—of persons who are in the process of hearing; puṁsām—of such persons;

sucira—for a long time; śramasya—endeavouring diligently; nanu—isn't it

so?; añjasā—elaborately; sūribhiḥ—by pure devotees; īḍitaḥ—worshipped by;

arthaḥ—statements; tat—that; tat—that; guṇa—transcendental qualities;

anuśravaṇam—repeated hearing; mukunda—Śrī Kṛṣṇa, who awards liberation;

pāda-aravindam—the lotus feet; hṛdayeṣu—within the heart; yeṣām—of them.

[Vidura to Maitreya:] Are not the lotus feet of Śrī Mukunda the goal of life contemplated

in the hearts of persons diligently engaged in the process of hearing?

And are not those lotus feet the sole object of the prayers and glorifications sung

by the sages and devatās? The glories of His lotus feet are heard of by those persons

in accordance with their respective qualities.

Unflinching faith, even in the face of impending doom, that Śrī Kṛṣṇa (in

the form of Śrī Hari-kathā) is the one and only protection

taṁ mopayātaṁ pratiyantu viprā

gaṅgā ca devī dhṛta-cittam īśe

dvijopasṛṣṭaḥ kuhakas takṣako vā

daśatv alaṁ gāyata viṣṇu-gāthāḥ

SB 1.19.15/BRS 1.3.28/CC Mad 23.21/PJ 5.4

tam—Him; mā—me; upayātam—taken shelter of; pratiyantu—just accept me;

viprāḥ—O brāhmaṇas; gaṅgā—mother Ganges; ca—also; devī—direct representative

of the Lord; dhṛta—taken into; cittam—heart; īśe—unto the Lord; dvijaupasṛṣṭaḥ—

created by the brāhmaṇa; kuhakaḥ—something magical; takṣakaḥ—

the snakebird; vā—either; daśatu—let it bite; alam—without further delay; gāyata—

please go on singing; viṣṇu-gāthāḥ—narration of Kṛṣṇa's pastimes.

[Parīkṣit Mahārāja said:] "O pure brahmanas, may you kindly know me as a surrendered

soul, and let Mother Gaṅga, the representative of the Lord, also accept

me in that way, for I have already taken the lotus feet of the Lord into my heart.

Let the winged serpent Takṣaka, or whatever magical creation has been incited by

the son of the brāhmaṇa, bite me immediately if it so desires; may you all simply

go on singing and reciting the glories of the Lord."

Without hari-kathā the ears are snake-holes and the tongue is like a frog's

bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-puṭe narasya

jihvāsatī dārdurikeva sūta na copagāyaty urugāya-gāthāḥ

SB 2.3.20

bile—snake holes; bata—alas!; urukrama—the Lord, who acts marvelously;

vikramān—prowess; ye—all these; na—never; śṛṇvataḥ—heard; karṇa-puṭe—the

earholes; narasya—of the man; jihvā—tongue; asatī—useless; dārdurikā—of the

frogs; iva—like; sūta—O Sūta Gosvāmī; na—never; ca—also; upagāyati—chants

loudly; urugāya—worth singing; gāthāḥ—songs.

Alas! One who has not listened to the messages about the prowess and marvelous

acts of the Personality of Godhead and has not sung or chanted loudly the

worthy songs about the Lord is to be considered to possess ear-holes like the

holes

of snakes and a tongue like the tongue of a frog.

Reading too many scriptures or hearing from many persons only produces doubt

bahu-śāstre bahu-vākye citte bhrama haya

sādhya-sādhana śreṣṭha nā haya niścaya

CC Ādi 16.11

bahu-śāstre—by many books or scriptures; bahu-vākye—by many versions of many persons;

citte—within the heart; bhrama—doubt; haya—there is; sādhya-sādhana—objective and the

process to attain it; śreṣṭha—about the best; nā—not; haya—there is; niścaya—certainty.

If one reads many books and scriptures (without realisation) and hears (conflicting)

commentaries and instructions of many persons, doubt will arise in one's

heart. In this way one will be unable to ascertain the ultimate objective of life or

the means to attain it.

The sun decreases the duration of life, except for those engaged in hari-kathā

āyur harati vai puṁsām udyann astaṁ ca yann asau

tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā

SB 2.3.17

āyuḥ—duration of life; harati—decreases; vai—certainly; puṁsām—of the people;

udyan—rising; astam—setting; ca—also; yan—which; asau—the sun; tasya—of

one who glorifies the Lord; ṛte—except; yat—by whom; kṣaṇaḥ—time; nītaḥ—utilized;

uttama-śloka—of the all-good Lord; vārtayā—in the topics.

Both by rising and by setting, the sun decreases the duration of life of everyone,

except those who utilize their time for discussing topics of Uttama-śloka Śrī Kṛṣṇa.

Avoid prajalpa, do not eat palatable foodstuffs and do not dress nicely

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe

bhāla nā khāibe āra bhāla nā paribe

amānī mānada hañā kṛṣṇa-nāma sadā la'be

vraje rādhā-kṛṣṇa-sevā mānase karibe

CC Antya 6.236/ORY intro

grāmya-kathā—ordinary talks of common men; nā śunibe—never hear; grāmyavārtā—

ordinary news; nā kahibe—do not speak; bhāla—well; nā khāibe—do not

eat; āra—and; bhāla—nicely; nā paribe—do not dress; amānī—not expecting any

respect; māna-da—offering respect to others; hañā—becoming; kṛṣṇa-nāma—

the

holy name of the Lord; sadā—always; la'be—you should chant; vraje—in

Vṛndāvana; rādhā-kṛṣṇa-sevā—service to Rādhā and Kṛṣṇa; mānase—within the

mind; karibe—you should do.

[Śrī Caitanya Mahāprabhu instructed Śrīla Raghunātha dāsa Gosvāmī:] "Do not

listen to the mundane talk of common men or engage in discussions about mundane

topics. Do not eat palatable foodstuffs or dress yourself nicely. Expect no

honour from others and give honour to all. In this manner, always chant Kṛṣṇa's

holy name and within your mind perform sevā to Śrī Śrī Rādhā-Kṛṣṇa in Vraja."

Thus ends section 1) Śravaṇa

2) Kīrtana - The Process of Chanting and Glorifying Śrī Kṛṣṇa

Definition of Kīrtana

nāma-līlā-guṇādīnām uccair bhāṣā tu kīrtana

BRS 1.2.145

nāma—name; līlā—pastimes; guṇādīnām—of the qualities, etc.; uccaiḥ—loudly;

bhāṣā—giving praise; tu—indeed; kīrtana—is kīrtana.

Kīrtana is defined as loudly giving voice to the glories of the Lord, beginning

with the names, pastimes, and qualities of Kṛṣṇa.

Kṛṣṇa-kīrtana is the best limb of bhakti

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ

dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

SB 12.3.52

kṛte—in the Satya-yuga; yat—which; dhyāyataḥ—from meditation; viṣṇum—on

Lord Viṣṇu; tretāyām—in the Tretā-yuga; yajataḥ—from worshiping; makhaiḥ—by

performing sacrifices; dvāpare—in the age of Dvāpara; paricaryāyām—by worshiping

the lotus feet of Kṛṣṇa; kalau—in the age of Kali; tat—that same result (can be

achieved); hari-kīrtanāt—simply by chanting the Hare Kṛṣṇa mahā-mantra.

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretāyuga

by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet

can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

Nāma-saṅkīrtana is the prominent limb of bhakti

paraṁ śrīmat-padāmbhoja-sadā-saṅgaty-apekṣayā

nāma-saṅkīrtana-prāyaṁ viśuddhāṁ bhaktim ācara

Bṛhad-bhāgavatāmṛta 2.3.144

param—best; śrīmat-padāmbhoja—of the Lord's lotus feet; sadā—eternal; saṅgati—

association; apekṣayā—in relation to; nāma—of the holy name; saṅkīrtana—glorification;

prāyam—primarily; viśuddhām—pure; bhaktim—devotion; ācara—do.

O Gopa Kumāra! If you desire to have the eternal association of the lotus feet of the

Lord, then you should perform pure devotional service, in which is saṅkīrtana is prominent.

yady anyā bhaktiḥ kalau kaṛtavyā tadā kīrtanākhyā bhakti-saṁyogenaiva

ity uktam. yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ iti.

tatra ca svatantram eva nāma-kīrtanam atyanta-praśastam.

Krama-Sandarbha commentary to SB 7.5.23-24

Even though in the age of Kali one should perform the other eight limbs of bhakti,

nevertheless, emphatically one must perform them in conjunction with kīrtana.

Therefore it is stated in Śrīmad Bhāgavatam 11-5.32, yajñaiḥ saṅkīrtana-prāyair yajanti hi

sumedhasaḥ, "Those who are intelligent in this age of Kali will worship the Lord through

the performance of saṅkīrtana". In this regard nāma-kīrtana is offered especial praises

because it is independent. (The reason for this is that all of the other aṅgas of bhakti are

included within kīrtana and are dependent on kīrtana for their potency in Kali yuga.)

sakṛd uccāritaṁ yena harir ity akṣara-dvayam

baddhaḥ parikaras tena mokṣāya gamanaṁ prati

Padma-Purāṇa/Skanda-Purāṇa/HBV 11.326/BR 1.17 pt

sakṛt—once; uccaritam—spoken; yena—by whom; hariḥ—Hari; iti—thus;

akṣara-vayam—two syllables; baddhaḥ—bound; parikaraḥ—one becomes qualified;

tena—by him; mokṣāya—for liberation; gamanam—going; prati—to.

One who vibrates the two syllables ha-ri without offense attains liberation from

repeated birth and death. He never again has to walk the path of material bondage.

All knowledge culminates in kīrtana glorifying Uttamaśloka Śrī Kṛṣṇa

idaṁ hi puṁsas tapasaḥ śrutasya vā

sviṣṭasya sūktasya ca buddhi-dattayoḥ

avicyuto 'rthaḥ kavibhir nirūpito

yad-uttamaśloka-guṇānuvarṇanam

SB 1.5.22/BRS 1.2.33

idam—this; hi—certainly; puṁsaḥ—of everyone; tapasaḥ—by dint of austerities;

śrutasya—by dint of study of the Vedas; vā—or; sv-iṣṭasya—sacrifice; sūktasya —

spiritual education; ca—and; buddhi—culture of knowledge; dattayoḥ—charity;

avicyutaḥ—infallible; arthaḥ—interest; kavibhiḥ—by the recognized learned person;

nirūpitaḥ—concluded; yat—what; uttamaśloka—the Lord, who is described by

choice ślokas; guṇa-anuvarṇanam—description of the transcendental qualities of.

[Śrī Vyāsadeva to Śrī Nārada:] One's advancement of knowledge is furthered by

austerities, study of the Vedas, sacrifice, chanting of hymns, and charity. Those

who are wise, however, have concluded that knowledge finds its culmination

(attraction and love for Kṛṣṇa) in the transcendental descriptions of the Lord,

who is glorified with choice ślokas.

Nāma-kīrtana is the only way in Kali-yuga

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Bṛhan-Nāradīya-Purāṇa 38.126/CC Ādi 17.21/JD ch. 23/BRSB p. 106/BPKG pp. 199, 217

hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord;

hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in

the Age of Kali; na asti—there is not; eva—certainly; na asti—there is not; eva—certainly;

na asti—there is not; eva—certainly; gatiḥ—destination; anyathā—other way.

In this age of quarrel and hypocrisy the only means of deliverance is chanting the

holy name of the Lord. There is no other way, no other way, no other way.

The explanation of the 'harer nāma' śloka

kali-kāle nāma-rūpe kṛṣṇa-avatāra

nāma haite haya sarva-jagat-nistāra

dārḍhya lāgi' 'harer nāma'-ukti tina-vāra

jaḍa loka bujhāite punaḥ eva kāra

'kevala'-śabde punar api niścaya-karaṇa

jñāna-yoga-tapa-karma-ādi nivāraṇa

anyathā ye māne, tāra nāhika nistāra

nāhi, nāhi, nāhi e tina eva kāra

CC Ādi 17.22-25

kali-kāle—in this Age of Kali; nāma-rūpe—in the form of the holy name; kṛṣṇa—

Lord Kṛṣṇa; avatāra—incarnation; nāma—holy name; haite—from; haya—becomes;

sarva—all; jagat—of the world; nistāra—deliverance; dārḍhya lāgi'—in the matter of

emphasizing; harer nāma—of the holy name of Lord Hari; ukti—there is utterance;

tina-vāra—three times; jaḍa loka—ordinary common people; bujhāite—just to make

them understand; punaḥ—again; eva-kāra—the word eva, or certainly; 'kevala'-

śabde—by the word kevala, or "only"; puna api—again; niścaya-karaṇa—final decision;

jñāna—cultivation of knowledge; yoga—practice of the mystic yoga system;

tapa—austerity; karma—fruitive activities; ādi—and so on; nivāraṇa—prohibition;

anyathā—otherwise; ye—anyone who; māne—accepts; tāra—of him; nāhika—there

is no; nistāra—deliverance; nāhi nāhi nāhi—there is nothing else, nothing else, nothing

else; e—in this; tina—three; eva-kāra—bearing the meaning of emphasis.

In this Age of Kali, Kṛṣṇa has incarnated in the form of His Holy Name, the Hare

Kṛṣṇa mahā-mantra. The whole world will be delivered through the grace of the

Holy Name. In order to vigorously affirm this, Nārada's verse repeats the words

harer nāma three times. Then, just to make it clear for the really dull, it

stresses

those words with the word eva [‘certainly’]. This assertion is further strengthened by

the use of the word kevala [‘alone’] which prohibits all other processes, such as

fruitive activities, cultivation of knowledge, practice of mystic yoga, and performance

of austerities. Then, to make sure it is clear that one who disregards this teaching

will not achieve salvation, the words ‘there is no other way’ are repeated thrice.

Thus ends section 2) Kīrtana

3) Śrī Nāma-Saṅkīrtana

paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam –

“Supreme victory to the congregational chanting of Śrī Kṛṣṇa’s names” – this is

the Śrī Gauḍīya Maṭha’s sole object of worship.

Upadeśāvalī 1, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

Definition of Saṅkīrtana (1)

sarvato bhāvena kīrtana - saṅkīrtana

Anuvṛtti commentary of Śrīla Bhaktisiddhānta Sarasvatī on Śrī Śikṣāṣṭaka 1

sarvataḥ—in every way, completely; bhāvena—moods; kīrtana—chanting, glorifying;

saṅkīrtana - sam—sambandha [knowledge of one's relationship with Kṛṣṇa]; kīrtana—

audible chanting/glorifying of Kṛṣṇa's names, form, qualities and pastimes.

Saṅkīrtana means complete kīrtana, or in other words, kīrtana that is performed in

full knowledge of sambandha and completely free from anarthas and aparādhas.

Definition of Saṅkīrtana (2)

bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānaṁ

Krama Sandarbha/BRSB p. 108

bahubhiḥ—many people; militvā—together; tad-gāna—in that group; sukham—

in great bliss; śrī-kṛṣṇa-gānaṁ—singing the glories of Śrī Kṛṣṇa.

When many people congregationally and blissfully sing the names of Śrī Kṛṣṇa

(in a loud voice, with faith, for the pleasure of Śrī Kṛṣṇa), it is called saṅkīrtana.

Loud kīrtana is a hundred times better than silent japa

japato hari-nāmāni sthāne śata-gunādhikaḥ

ātmānaṁ ca punāty uccair japau śrotṛn punāti ca

Nāradīya Purāṇa/Śrī Caitanya Bhāgavata Ādī 16.283/BRSB p. 108

Someone who chants the Holy Names aloud is a hundred times better than one

who performs silent japa in a solitary place, because he who chants japa silently

simply benefits himself, while the person who chants japa aloud benefits all those

who hear him as well.31

Editorial note: This śloka was spoken by Prahlāda Mahārāja and cited by Śrīla

Hāridāsa Ṭhākura in his encounter with the offensive brāhmaṇa. Please refer to

Śrī Caitanya Bhāgavata, Ādi 16.267-297, for a garland of ślokas in glorification of

the holy name uttered by our nāmācārya, Śrīla Hāridāsa Ṭhākura, at that time.

Loud kīrtana benefits both the chanter and those who hear it

paśu-pakṣī-kīṭa-ādi balite nā pāre

śunile se harināma tā'ra saba tare

japile se kṛṣṇa-nāma āpani se tare

ucca-saokīrtane para-upakāra kare

ata eva ucca kari' kīrtana karile

śata-guṇa phala haya sarva-śāstre bole

CB Ādi 11.275-277

The animals, birds, and insects cannot chant the holy name, but by hearing the

holy name chanted they can benefit. Chanting the japa of the holy name of Kṛṣṇa

purifies oneself, but the loud saṅkīrtana of the holy name of Kṛṣṇa benefits all living

beings. Therefore, loudly chant the holy name of Kṛṣṇa in kīrtana, and you will get

one hundred times the benefit of chanting japa. This is the verdict of all the śāstras.

Nāma-saṅkīrtana is the best means for success, whether one is a karmī, a jñānī, or a bhakta

etan nirvidyamānānām icchatām akuto-bhayam

yogināṁ nṛpa nirṇītaṁ harer nāmānukīrtanam

SB 2.1.11/BRSB p. 103/KGH (P)

etat—it is; nirvidyamānānām—of those who are completely free from all material

desires; icchatām—of those who are desirous of all sorts of material enjoyment;

akutaḥ-bhayam—free from all doubts and fear; yoginām—of all who are self-satisfied;

nṛpa—O King; nirṇītam—decided truth; hareḥ—of the Lord, Śrī Kṛṣṇa;

nāma—holy name; ānu—in ānugatya (following under the guidance of Guru and

Vaiṣṇavas); kīrtanam—chanting.

O King, constant chanting of the holy name of the Lord after the ways of

the great

authorities is the doubtless and fearless way of success for all, including those who are

free from all material desires, those who are desirous of all material enjoyment, and also

those who are self-satisfied by dint of transcendental knowledge.

Nāma-saṅkīrtana easily bestows Kṛṣṇa-prema

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana

niraparādhe nāma laile pāya prema-dhana

CC Antya 4.71

tāra madhye—of the nine different types of devotional service; sarva-śreṣṭha—the

most important of all; nāma-saṅkīrtana—performing nāma-saṅkīrtana; niraparādhe—

without offenses; nāma laile—if one chants the holy name; pāya—he

gets; prema-dhana—the most valuable ecstatic love of Kṛṣṇa.

Of all the different types of spiritual practices, the nine forms of bhakti (śravaṇaṁ,

kīrtanaṁ, etc.) are the best because they have tremendous power to deliver Kṛṣṇa and

kṛṣṇa-prema. Of these nine practices, nāma-saṅkīrtana is the best. By chanting śrīkṛṣṇa-

nāma without offences, one obtains the priceless treasure of prema.

The superiority of kīrtana over smaraṇa is described in Vaiṣṇava-cintāmaṇi

agha-cchit-smaraṇaṁ viṣṇor bahv-āyāsena sādhyate

oṣṭha-spandana-mātreṇa kīrtanaṁ tu tato varam

Hari-bhakti-vilāsa 11.236/BR 1.5

Through performing smaraṇa (contemplation) of Viṣṇu sins are destroyed only

after great endeavor. However, simply by vibrating His names upon one's lips the

same result is achieved. Kīrtana is thus superior.

Smaraṇa must be performed in conjunction with saṅkīrtana

ataeva yady apy anyā bhaktiḥ kalau kartavyā

tadā kīrtanākhyā bhakti-saṁyogenaiva

Bhakti Sandarbha 273/Krama Sandarbha/SS p. 23

This means that in Kali yuga if one performs any of the other eight limbs of

devotional service, they must be performed in conjunction with kīrtana, chanting

of the holy name. (By this method, bhakti is fully accomplished).

Kīrtana is superior to smaraṇa

manyāmahe kīrtanam eva sattamaṁ

lolātmakaika-sva-hṛdi smarāt smṛteḥ

vāci sva-yukte manasi śrutau tathā

divyāt parān apy apakurvad ātmya-vat

Bṛhad Bhāgavatāmṛtam 2.3.148/GKH (P)

manyāmahe—we think; kīrtanam—glorification; eva—indeed; sattamam—the

best; lola-ātmaka—fickle; eka-sva-hṛdi—in the heart; smarāt—than rememberance;

smṛteḥ—from the memeory; vāci—in the voice; sva-yukte—engaged; manasi—

in the mind; śrutau—remembered; tathā—so; divyāt—shining; parān—others;

api—also; apakurvat—drags; ātmya—the self; vat—like.

We think that because it engages the voice, ears, and mind, and because it

attracts others as it does oneself, glorifying the Lord is better than remembering

the Lord with the fickle mind.

Smaraṇa will come gradually and naturally as a result of performing kīrtana

kīrtana-prabhāve, smaraṇa haibe,

se kāle bhajana-nirjana sambhava.

Mahājana-racita-gīta (duṣta mana!), Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

kīrtana-prabhāve—by the power of chanting; smaraṇa—remembering the Lord's

pastimes; haibe—will be possible; se kāle—at that time; bhajana-nirjana—worship

in solitude; sambhava—possible.

By the influence of kīrtana, one may gradually come to the exalted stage of smaraṇam,

wherein one constantly remembers the pastimes of Kṛṣṇa within one's mind. Nirjanabhajana

is conceivable only after attaining this advanced level of kṛṣṇa-bhakti.

Saṅkīrtana is the best way to glorify Śrī Kṛṣṇa

kṛṣṇasya nānā-vidha-kīrtaneṣu

tan-nāma-saṅkīrtanam eva mukhyam

tat-prema-sampaj-janane svayaṁ drāk

śaktaṁ tataḥ śreṣṭhatamaṁ mataṁ tat

Brhad Bhag. 2.3.158/BRSB p. 107/GKH (P)

kṛṣṇasya—of Śrī Kṛṣṇa; nānā—many; vidha—kinds; kīrtaneṣu—in glorification; tan-

nāma-saṅkīrtanam—glorifying His holy name; eva—certainly; mukhyam—first; tat-premasampaj-

janane—creating the opulence of love; svayam—personally; drāk—instantly; śaktam—

able; tataḥ—then; śreṣṭhatamam—best; matam—considered; tat—that.

Of the many ways to glorify Śrī Kṛṣṇa, congregational chanting of His holy

name is the topmost. Because it has the power to instantly award the ultimate

treasure of pure love for Him, it is considered the best.

Anyone who always keeps Your holy name on his tongue is already perfect

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te

SB 3.33.7/CC Mad 11.192, 19.72, Antya 16.27/JD ch. 6/BPKG p. 327,437/GKH (P)

aho bata—oh, how glorious; śva-pacaḥ—a dog-eater; ataḥ—hence; garīyān—worshipable;

yat—of whom; jihvā-agre—on the tip of the tongue; vartate—is; nāma—the holy name;

tubhyam—unto You; tepuḥ tapaḥ—practiced austerities; te—they; juhuvuḥ—executed fire

sacrifices; sasnuḥ—took bath in the sacred rivers; āryāḥ—Āryans; brahma anūcuḥ—

chanted the Vedas; nāma—the holy name; gṛṇanti—accept; ye—they who; te—Your.

My dear Lord, anyone who always keeps Your holy name on his tongue is

greater than an initiated brāhmaṇa. Although he may be born in a family of dogeaters

and therefore, by material calculations, is the lowest of men, he is glorious

nevertheless. That is the wonderful power of chanting the holy name of the Lord.

One who chants the holy name is understood to have performed all kinds of

austerities.

He has chanted all the Vedas, performed all the great sacrifices mentioned

in the Vedas, and has already taken his bath in all the holy places of pilgrimage.

It is he who is factually the Āryan.

tasmāt saṅkīrtanaṁ viṣṇor jagan-maṅgalam aṁhasām

mahatām api kauravya viddhy aikāntika-niṣkṛtam

SB 6.3.31

tasmāt—therefore; saṅkīrtanam—the congregational chanting of the holy name;

viṣṇoḥ—of Lord Viṣṇu; jagat-maṅgalam—the most auspicious performance within

this material world; aṁhasām—for sinful activities; mahatām api—even

though very great; kauravya—O descendant of the Kuru family; viddhi—understand;

aikāntika—the ultimate; niṣkṛtam—nullification.

Śukadeva Gosvāmī continued: My dear King, congregational chanting of the

holy name of the Lord is the most auspicious activity for the entire world and is

capable of nullifying the reactions of even the greatest sins. Please try to understand

this so that others will take it seriously.

kaliṁ sabhājayanty āryā guṇa-jñāḥ sāra-bhāginaḥ

yatra saṅkīrtanenaiva sarva-svārtho 'bhilabhyate

SB 11.5.36

kalim—the age of Kali; sabhājayanti—they praise; āryāḥ—progressive souls; guṇajñaḥ—

who know the true value (of the age); sāra-bhāginaḥ—who are able to pick out

the essence; yatra—in which; saṅkīrtanena—by the congregational chanting of the holy

names; eva—merely; sarva—all; sva-arthaḥ—desired goals; abhilabhyate—are attained.

Those who are actually advanced in knowledge are able to appreciate the essential

value of this age of Kali. Such enlightened persons worship Kali-yuga because in this

fallen age all perfection of life can be easily achieved by the performance of saṅkīrtana.

nāma-saṅkīrtanaṁ yasya sarva-pāpa-praṇāśanam

praṇāmo duḥkha-śamanas taṁ namāmi hariṁ param

SB 12.13.23

nāma-saṅkīrtanam—the congregational chanting of the holy name; yasya—of

whom; sarva-pāpa—all sins; praṇāśanam—which destroys; praṇāmaḥ—the bowing

down; duḥkha—misery; śamanaḥ—which subdues; tam—to Him; namāmi—I

offer my obeisances; harim—to Lord Hari; param—the Supreme.

I offer my respectful obeisances unto the Supreme Lord, Śrī Hari, the congregational

chanting of whose holy names destroys all sinful reactions, and the offering

of obeisances unto whom relieves all material suffering.

Śrī Nāma-saṅkīrtana draws Śrī Kṛṣṇa towards the Sādhaka

nāma-saṅkīrtanaṁ proktaṁ kṛṣṇasya prema-sampadi

baliṣṭhaṁ sādhanaṁ śreṣṭhaṁ paramākarṣa-mantravat

tad eva manyate bhakteḥ phalaṁ tad-rasikair janaiḥ

bhagavat-prema-sampattau sadaivāvyabhicārataḥ

Bṛhad-bhāgavatāmṛtam 2.3.164–5/BR 1.16

nāma-saṅkīrtanam—glorification of the holy name; proktam—said; kṛṣṇasya—of

Lord Kṛṣṇa; prema—of love; sampadi—the treasure; baliṣṭham—most powerful;

sādhanam—method; śreṣṭham—best; parama-ākarṣa—ultimate; mantra—a

mantra; vat—like; tat-that; eva-indeed; manyate-is considered; bhakteḥ-of devotional

service; phalam-the fruit; tat-that; rasikaiḥ-expert at tasting nectar; janaiḥby

persons; bhagavat-of the Lord; prema-of love; sampattau-in the treasure; sadāalways;

eva-indeed; avyabhicārataḥ-from not wavering.

It is said that to obtain the wealth of prema for Śrī Kṛṣṇa, nāma-saṅkīrtana

is

the best and most powerful sādhana. This supremely attractive mantra draws Śrī

Kṛṣṇa towards the sādhaka. Therefore rasika devotees of Bhagavān conclude that

the ability to engage in saṅkīrtana is the result of bhakti. It is unfailing in bestowing

the wealth of bhāgavat-prema.

Thus ends section 3) - Saṅkīrtana

4) Preaching Through Saṅkīrtana

Those who have taken birth in the land of India should preach

bhārata-bhūmite haila manuṣya janma yāra

janma sārthaka kari' kara para-upakāra

CC Ādi 9.41/BPKG p. 16

bhārata—of India; bhūmite—in the land; haila—has become; manuṣya—human

being; janma—birth; yāra—anyone; janma—such a birth; sārthaka—fulfillment;

kari'—doing so; kara—do; para—others; upakāra—benefit.

One who has taken his birth as a human being in the land of India, Bhārata (the

land whose residents have natural rati, attachment, for Bhā, spiritual enlightenment),

should make his life successful and perform the supreme welfare work for

the benefit of all others, by preaching Śrī Kṛṣṇa nāma-saṅkīrtana, the chanting of

the holy name of Kṛṣṇa.

Gaurasundara’s followers preach the Holy Name to whoever they meet

yāre dekha, tāre kaha kṛṣṇa-upadeśa

āmāra ājñāya guru hañā tāra’ ei deśa

CC Mad 7.128

yāre—whomever; dekha—you meet; tāre—him; kaha—tell; kṛṣṇa-upadeśa—the

instructions of the Lord in Bhagavad-gīta and the instructions to worship Kṛṣṇa in

Śrīmad-Bhāgavatam; āmāra ājñāya—under My order; guru hañā—becoming a spiritual

master; tāra’—deliver; ei deśa—this country.

Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions

of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam.

In this way, on my order, become a Guru and liberate everyone in the land.

kabhu nā bādhibe tomāra viṣaya-taraṅga

punarapi ei ṭhāñi pābe mora saṅga

CC Madhya 7.129

kabhu—at any time; nā—not; bādhibe—will obstruct; tomāra—your; viṣaya-taraṅga—

materialistic way of life; punar api—again; ei ṭhāñi—at this place; pābe—you

will get; mora—My; saṅga—association.

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, “If you follow

this instruction, your materialistic life at home will not obstruct your spiritual

advancement. Indeed, if you follow these regulative principles, we will again meet

here, or, rather, you will never lose My company.”

In every town and village, the chanting of My name will be heard

pṛthivīte āche yata nagarādi grāma

sarvatra pracāra haibe mora nāmas

CB Antya 4.126

pṛthivīte—on the face of the earth; āche—are; yata—as many; nagara-ādi

grāma—cities and villages; sarvatra—everywhere; pracāra haibe—will be

preached; mora nāma—My holy name.

In every town and village, the chanting of My name will be heard. In as many cities,

towns and villages as there are on the surface of the earth, My holy names will be

preached and chanted.

Preaching is the symptom of spiritual vitality

prāṇa āche yā'ra, se hetu pracāra

Vaiṣṇava Ke? Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

He who has life can preach. Those who have spiritual vitality can preach and

instill spiritual life in their audience.

Śrīla Nārāyaṇa Mahārāja: "One who is really preaching has nothing to take

and everything to give."

The devotee is concerned to benefit others (through nāma-saṅkīrtana)

etāvaj janma-sāphalyaṁ dehinām iha dehiṣu

prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā

SB 10.22.35/CC Ādi 9.42

etāvat—up to this; janma—of birth; sāphalyam—perfection; dehinām—of every living being; iha—in this world; dehiṣu—toward those who are embodied; prāṇaiḥ—by life; arthaiḥ—by wealth; dhiyā—by intelligence; vācā—by words; śreyaḥ—eternal good fortune; ācaraṇam—acting practically; sadā—always.

It is the duty of all embodied beings to perform welfare activities for the

benefit

of others with their life, wealth, intelligence and words.

prāṇinām upakārāya yathaiveha paratra ca

karmaṇā manasā vācā tad eva matimān vadet

Viṣṇu Purāṇa 3.12.45

Through one's work, mind, and words one should act in such a way that it will benefit

all beings both in this world and the next. Such is the behaviour of the intelligent.

Perfection in bhajana is attained through preaching

(śrī) rūpa-raghunātha-kathā parama-utsāhe

nirbhaye pracāra kara sarva-siddhi jāhe

Śrīla Bhakti Pramoda Puri Mahārāja, Of Love and Separation

Preach the message of Śrī Rūpa and Raghunātha fearlessly and with great

enthusiasm. Through this preaching, you will attain all perfection.

Thus ends Chapter 17 - Śravaṇa and Kīrtana

Chapter 18 – Nāma-tattva

Śrī Harināma is food for the soul and the foundation of sādhana-bhajana

The holy name is the only way for the deliverance of souls in the age of Kali

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Bṛhan-Nāradīya-Purāṇa 38.126/JD ch. 23/BRSB p. 106/BPKG pp. 199,217/CC Ādi 17.21

hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord;

hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in

the Age of Kali; na asti—there is not; eva—certainly; na asti—there is not; eva—certainly;

na asti—there is not; eva—certainly; gatiḥ—destination; anyathā—other way.

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy

name of the Lord. There is no other way. There is no other way. There is no other way.

1) The Glories of the Holy Name

O Bhagavān, Your names bestow all auspiciousness upon the jīvas

nāmnām akāri bahudhā nija-sarva-śaktis

tatrārpitā niyamitaḥ smaraṇe na kālaḥ

etādṛśī tava kṛpā bhagavan mamāpi

durdaivam īdṛśam ihājani nānurāgaḥ

Śikṣāṣṭaka 2/ CC Antya 20.16/BR 2.1/JD ch. 24

nāmnām—of the holy names of the Lord; akāri—You manifested; bahudhā—various

kinds; nija-sarva-śaktiḥ—all kinds of personal potencies; tatra—in that;

arpitā—bestowed; niyamitaḥ—restricted; smaraṇe—in remembering; na—not;

kālaḥ—consideration of time; etādṛśī—so much; tava—Your; kṛpā—mercy; bhagavan—

O Lord; mama—My; api—although; durdaivam—misfortune; īdṛśam—such;

iha—in this (the holy name); ajani—it was born; na—not; anurāgaḥ—attachment.

O Bhagavān, Your names bestow all auspiciousness upon the jīvas. Therefore,

for their benefit, You are eternally manifest as Your innumerable names, such as

Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda and Dāmodara. You have

invested those names with all the potencies of Their respective forms. Out of Your

causeless mercy, You have not even imposed any restrictions on the remembrance

of Your names, as is the case with gāyātryī-mantras that must be chanted at

specific

times (sandhyā-vandana). In other words, the holy name of Bhagavān can be

chanted and remembered at any time of the day or night. This is the arrangement

You have made. O Prabhu, You have such causeless mercy upon the jīvas; nevertheless,

due to my nāma-aparādha, I am so unfortunate that no attachment for

Your holy name, which is so easily accessible and which bestows all good fortune,

has awakened within me.

Kṛṣṇa (nāmī) and His name (nāma) are non-different

nāma cintāmaṇiḥ kṛṣṇaś

caitanya-rasa-vigrahaḥ

pūrṇaḥ śuddho nitya-mukto

'bhinnatvān nāma-nāminoḥ

Padma Purāṇa/BRS 1.2.233/CC Mad 17.133/BRSB p.102/JD ch. 23/BR 2.31/BPKG pp.

48,242

nāmaḥ—the holy name; cintā-maṇiḥ—wish-fulfilling gem; kṛṣṇaḥ—Śrī Kṛṣṇa

(Himself); caitanya-rasa-vigrahaḥ—the form of all transcendental mellows;

pūrṇaḥ—complete; śuddhaḥ—pure, without material contamination; nitya—eternally;

muktaḥ—liberated; abhinna-tvāt—due to non-difference; nāma—of the

holy name; nāminoḥ—and of the person who has the name.

The holy name is a transcendental wish-fulfilling gem (cintāmaṇi), for there is no difference

between Kṛṣṇa's name (nāma) and Kṛṣṇa Himself (nāmī). The name of paramānanda-

svarūpa Śrī Kṛṣṇa is the bestower of the supreme goal (parama-puruṣārtha). This

name is the very form of transcendental mellows (caitanya-rasa-svarūpa). It is completely

pure, eternally liberated and beyond any connection with māyā.

Śrīla Bhaktivinoda Ṭhākura: Kṛṣṇa's sublime form is as identical to Him as His holy

name. Remembering and chanting Kṛṣṇa's name immediately invokes His beautiful

form in the mind, and both dance there harmoniously as inseparable partners.

(Harināma-cintāmaṇi, ch. 2)

ekam eva sac-cid-ānanda-rasādi-rūpaṁ tattvaṁ dvidhā āvirbhūtam

Jīva Gosvāmī's Durgama-saṅgamanī ṭīkā (BRS) on the above śloka

The Supreme Absolute Truth is one reality whose form is eternal, fully cognizant,

and ecstatic. That Absolute reality who is the origin of all rasa appears in

two forms, as Kṛṣṇa Himself and as the holy name of Kṛṣṇa. These two forms are

nondifferent manifestations of the same eternal reality - Śrī Kṛṣṇa.

Kṛṣṇa has descended as the incarnation of His holy names

kali-kāle nāma-rūpe kṛṣṇa-avatāra

nāma haite haya sarva-jagat-nistāra

nāma vinu kali-kāle nāhi āra dharma

sarva-mantra-sāra nāma, ei śāstra-marma

CC Ādi 17.22 and 7.74

kali-kāle—in this Age of Kali; nāma-rūpe—in the form of the holy name; kṛṣṇa—Lord

Kṛṣṇa's; avatāra—incarnation; nāma—holy name; haite—from; haya—becomes;

sarva—all; jagat—of the world; nistāra—deliverance; nāma—the holy name; vinu—

without; kali-kāle—in this Age of Kali; nāhi—there is none; āra—or any alternative;

dharma—religious principle; sarva—all; mantra—mantras and hymns; sāra—essence;

nāma—the holy name; ei—this is; śāstra—revealed scriptures; marma—purport.

In this Age of Kali, Lord Kṛṣṇa has descended as the incarnation of His holy

names. Through Śrī Nāma the entire world can be delivered from material bondage.

In this Age of Kali there is no religious principle other than the chanting of the holy

name, which is the essence of all mantras and the purport of all scriptures.

The human material senses cannot perceive Śrī Harināma because it is transcendental

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

Padma-Purāṇa/BRS 1.2.234/CC Mad 17.136/BR 2.32/BPKG pp. 242, 330

ataḥ—therefore; śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa's name, form, qualities, pastimes

and so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt

material senses; sevā-unmukhe—to one favourably engaged in His service; hi—certainly;

jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly;

sphurati—become manifest; adaḥ—those (Kṛṣṇa's name, form, qualities and so on).

The human material senses cannot perceive śrī harināma because it is a transcendental

sound, but it will appear by itself to the purified senses headed by the tongue

of the sevonmukha-sādhaka, in whose heart the desire to serve Kṛṣṇa has arisen.

Devotion is the only way and is performed through nāma-saṅkīrtana

etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ

bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

SB 6.3.22/BR 1.37/GKH (P)

etāvān—this much; eva—indeed; loke asmin—in this material world; puṁsām—

of human beings; dharmaḥ—the essence of one's spiritual nature and function;

paraḥ—transcendental; smṛtaḥ—recognized; bhakti-yogaḥ—bhakti-yoga, or devotional

service; bhagavati—to Śrī Kṛṣṇa; tat—His; nāma—of the holy name; grahaṇa-

ādibhiḥ—beginning with chanting.

Only loving devotional service to Bhagavān Śrī Kṛṣṇa, performed through nāmasaṅkīrtana,

is called bhakti-yoga. This alone is the supreme dharma for all human beings.

The holy name is the essence of the Vedas

nikhila-śruti-mauli-rama-mālā-dyuti-nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamānaṁ paritas tvāṁ harināma saṁśrayāmi

Kṛṣṇa-nāmāṣṭakam 1, Śrīla Rūpa Gosvāmī

O holy name, the tips of the toes of your lotus feet are eternally worshiped by the

glowing effulgence of the Upaniṣads, the crest jewels of the Vedas. You are eternal-

ly adored and chanted by great liberated souls like Nārada and Śukadeva Gosvāmī.

O harināma, I take complete shelter of You.

The glories of the Holy Name in the Smṛti-śāstras

vede rāmāyaṇe caiva purāṇe bhārate tathā

ādāv ante ca madhye ca hariḥ sarvatraḥ gīyate

Hari-vaṁśa

Throughout the Vedas, the Rāmāyaṇa, the Purāṇas, and the Mahābhārata,

from beginning to end, only the glories of (the holy name of) Śrī Hari are sung.

Kṛṣṇa-kīrtana is the best limb of bhakti

kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ

dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt

SB 12.3.52/BRSB p. 104/JD ch. 23

kṛte—in the Satya-yuga; yat—which; dhyāyataḥ—from meditation; viṣṇum—on

Lord Viṣṇu; tretāyām—in the Tretā-yuga; yajataḥ—from worshiping; makhaiḥ—by

performing sacrifices; dvāpare—in the age of Dvāpara; paricaryāyām—by worshiping

the lotus feet of Kṛṣṇa; kalau—in the age of Kali; tat—that same result (can be

achieved); hari-kīrtanāt—simply by chanting the Hare Kṛṣṇa mahā-mantra.

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga

by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can

be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

dhyāyan kṛte yajan yajñais tretāyāṁ dvāpare 'rcayan

yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

Viṣṇu-Purāṇa/HBV 11.456/JD ch. 19

dhyāyan—meditating; kṛte—in the Satya-yuga; yajan—worshiping; yajñaiḥ—with

the performance of great sacrifices; tretāyām—in the Treta-yuga; dvāpare—in the

Dvapara-yuga; arcayan—worshiping the lotus feet; yat—whatever; āpnoti—is

achieved; tat—that; āpnoti—is achieved; kalau—in the age of Kali; saṅkīrtya—

simply by saṅkīrtana; keśavam—the pastimes and qualities of Lord Keśava.

Whatever is achieved by meditation in Satya-yuga, by the performance of yajña

in Tretā-yuga, or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga, is easily

obtained in the age of Kali simply by chanting and glorifying Lord Keśava.

yad abhyarcya hariṁ bhaktyā kṛte kratu-śatair api

phalaṁ prāpnoty avikalaṁ kalau govinda-kīrtanāt

Viṣṇu-rahasya/HBV 11.455/BR 1.3

yat—what; abhyarcya—worshiping; harim—Lord Kṛṣṇa; bhaktyā—with devotion;

kṛte—in Satya-yuga; kratu-śataiḥ—with a hundred yajñas; api—even; phalam—

the result; prāpnoti—attains; avikalam—complete; kalau—in kali-yuga;

govinda-kīrtanāt—by chanting the holy names of Lord Govinda.

Whatever fruit can be obtained in Satya-yuga by devoutly performing austerities

and so on for hundreds of years, can be obtained in the age of Kali simply by

chanting the names of Śrī Govinda.

The respective benefits of kṛṣṇa-mantra and kṛṣṇa-nāma

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

CC Ādi 7.73

kṛṣṇa-mantra—(the chanting of the) gopāla-mantra (kliṁ kṛṣṇaya etc.); haite—

from; habe—it will be; saṁsāra—material existence; mocana—deliverance;

kṛṣṇa-nāma—(the chanting of the) Hare Kṛṣṇa mahā-mantra; haite—from;

pābe—one will get; kṛṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet.

Simply by chanting the kṛṣṇa-mantra (gopāla-mantra), one can obtain freedom

from material existence. Thereafter, simply by chanting kṛṣṇa-nāma (the

Hare

Kṛṣṇa mahā-mantra), one will get the lotus feet of Śrī Kṛṣṇa and attain kṛṣṇa-prema.

Harināma bestows unlimitedly more benefit than all kinds of sat-karma

(pious fruitive activities)

go-koṭi-dānaṁ grahaṇe khagasya

prayāga-gaṅgodaka kalpa-vāsaḥ

yajñāyutaṁ meru-suvarṇa-dānaṁ

govinda-kīrter na samaṁ śatāṁśaiḥ

Skanda-Purāṇa/Laghu Bhagavatāmṛta/HBV 11.385/JD ch. 23/CC Ādi 3.79 pt

[sarva-sat-karmādhikatvam—harināma is better than all pious deeds] go-koṭidānam—

giving ten million cows; grahaṇe—at an eclipse; khagasya—of the sun;

prayāga—at Prayāga; gaṅgā-udaka—by the Gaṅgā's water; kalpa-vāsaḥ—residing for

a day of Brahmā; yajña—of Vedic sacrifices; ayutam—ten thousand; meru-

suvarṇa—a heap of gold like Mount Meru; dānam—gift; govinda-kīrteḥ—of the glories

of Lord Govinda; na—not; samam—equal; śata-aṁśaiḥ—with a hundredth part.

One may give ten million cows in charity on the day of a solar eclipse; one may

reside in Prayāga on the banks of the Gaṅgā for a kalpa; or one may perform ten

thousand yajñas and give in charity a mountain of gold as high as Mount Sumeru.

Still, all these cannot be compared with even a one-hundredth particle of the

benefit obtained by chanting Śrī-Govinda's names.

viṣṇor ekaikaṁ nāmāpi sarva-vedādhikaṁ matam

tādṛk-nāma sahasreṇa rāma-nāma-samaṁ smṛtam

Śata-nāma-stotra/JD ch. 23

Chanting one name of Viṣṇu gives more benefit than studying all the Vedas,

and one name of Rāma is equal to a thousand names (sahasra-nāma) of Viṣṇu.

rāma rāmeti rāmeti rame rāme manorame

sahasra-nāmabhis tulyaṁ rāma-nāma varānane

Padma Purāṇa 72.335/CC Madhya 9.32

rāma—Rāma; rāma—Rāma; iti—thus; rāma—Rāma; iti—thus; rame—I enjoy;

rāme—in the holy name of Rāma; manaḥ-rame—most beautiful; sahasra-nāmabhiḥ—

with the one thousand names; tulyam—equal; rāma-nāma—the holy name

of Rāma; vara-ānane—O lovely-faced woman.

[Lord Śiva addressed his wife, Durgā:] "O Varānanā, I chant the holy name of

Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of

Rāmacandra is equal to one thousand holy names of Lord Viṣṇu."

sahasra-nāmnāṁ puṇyānāṁ trir āvṛttyā tu yat phalam

ekāvṛttyā tu kṛṣṇasya nāmaikaṁ tat prayacchati

Brahmāṇḍa Purāṇa/CC Madhya 9.33/JD ch. 23/BRSB p. 101

sahasra-nāmnām—of one thousand names; puṇyānām—holy; triḥ-āvṛttyā—by

thrice chanting; tu—but; yat—which; phalam—result; eka-āvṛttyā—by one repetition;

tu—but; kṛṣṇasya—of Lord Kṛṣṇa; nāma—holy name; ekam—only one;

tat—that result; prayacchati—gives.

The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only once uttering the holy name of Kṛṣṇa.

[In other words, a thousand names of Viṣṇu equals one name of Rāma, and three thousand names of Viṣṇu – that is to say, three names of Rāma – equals one name of Kṛṣṇa. Therefore, chanting Kṛṣṇa's name once gives the same result as chanting Rāma's name three times]

Śrī Kṛṣṇa tells the Moon-god that Rādhā's nāma is superior to His

mama nāma-śatenaiva rādhā-nāma sad-uttamam

yaḥ smaret tu sadā rādhām na jāne tasya kiṁ phalam

Krama-dīpikā

The name of Śrī Rādhā is superior to hundreds of My names. Even I cannot calculate

the result achieved by constantly remembering Her name.31

Śrīla Nārāyaṇa Mahāraja: “Relish of the very rasa of Bhagavān, who is Himself an embodiment of concentrated rasa, is definitely contained within His name. Although there is such taste in His name, that same nāmī, Śrī Śyāmasundara, becomes overwhelmed when He tastes the name of Śrī Rādhā. It is the nature of prema that the lover will have affection for the name of the beloved” (BR p. 218)

Prema and kṛṣṇa-nāma cannot be compared to anything of this world

jñānam asti tulitaṁ ca tulāyaṁ prema naiva tulitaṁ tu tulāyāṁ

siddhir eva tulitātra tulāyāṁ kṛṣṇa-nāma tulitaṁ na tulāyāṁ

Padyāvalī 15, Śrīdhara Svāmī

Knowledge and yogic perfection can be compared to one another, but prema

and kṛṣṇa-nāma have no comparison to anything within this world. They cannot

be weighed on the scales of mundane consideration.

The mahā-mantra is the medicine to destroy the disease of māyā

enechi auṣadhi māyā nāśibāra lāgi'

harināma-mahā-mantra lao tumi māgi'

Jīva Jāgo 4, Śrīla Bhaktivinoda Ṭhākura [Śrī Gauḍīya Gīti-guccha (2003 ed.) p.

105]

Śrī Gauracandra is calling, "I have brought you the hari-nāma mahā-mantra –

the medicine to destroy the disease of māyā. Take these holy names, I beg of you!"

The elixir of śrī-kṛṣṇa-nāma is the only powerful medicine to cure the disease

of material existence and place one on the spiritual platform

idaṁ śarīraṁ pariṇāma-peśalaṁ

pataty avaśyaṁ śata-sandhi-jarjaram

kim auṣadhaṁ pṛcchasi mūḍha durmate

nirāmayaṁ kṛṣṇa-rasāyanaṁ piba

Mukunda-mālā 37/BR 3.3

idam—this; śarīram—body; pariṇāma—as subject to transformation; peśalam—

attractive; patati—falls down; avaśyam—inevitably; śata—hundreds; sandhi—

joints; jarjaram—having become decrepit; kim—why; auṣadham—for medication;

pṛcchasi—you are asking; mūḍha—deluded; durmate—O fool; nirāmayam—

prophylactic; kṛṣṇa—of Kṛṣṇa; rasa-ayanam—the elixir; piba—just drink.

This attractive body of yours which is made of hundreds of joints, is subject to

many transformations and must inevitably fall into decrepitude and death

(Consequently, the body will be burnt to ashes or will become food for

worms and

transformed into excrement). O foolish and wicked mind, why have you decorated

such a disgusting body with a senseless attachment? O misguided fool, why are you

asking for medicine and giving so much attention to your bodily maintenance? Just

constantly drink the elixir of śrī-kṛṣṇa-nāma which will place you on the spiritual

platform and free you from all disease.

Those who don't engage in hearing and chanting are the most unfortunate

daivena te hata-dhiyo bhavataḥ prasaṅgāt

sarvāśubhopaśamanād vimukhendriyā ye

kurvanti kāma-sukha-leśa-lavāya dīnā

lobhābhibhūta-manaso 'kuśalāni śaśvat

SB 3.9.7/BR 2.5

daivena—by fate of misfortune; te—they; hata-dhiyaḥ—bereft of memory; bhavataḥ—

of You; prasaṅgāt—from the topics; sarva—all; aśubha—inauspiciousness; upaśamanāt—

curbing down; vimukha—turned against; indriyāḥ—senses; ye—those; kurvanti—

act; kāma—sense gratification; sukha—happiness; leśa—brief; lavāya—for a

moment only; dīnāḥ—poor fellows; lobha-abhibhūta—overwhelmed by greed; manasaḥ—

of one whose mind; akuśalāni—inauspicious activities; śaśvat—always.

Those persons who refrain from the hearing and chanting of Your glories,

which destroys all misfortune, and instead always engage in inauspicious activities,

being obsessed with a desire for a particle of material sense enjoyment, are

certainly wretched, for fate has stolen away their intelligence.

Those who are materially engrossed cannot appreciate the holy name

tac ca deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye

nikṣiptaṁ syān na phala-janakaṁ śighram evātra vipra

Padma-Purāṇa (Svarga-khaṇḍa 48.56)

"O brāhmaṇa, if the Lord's holy name is uttered among the atheists who are

lustful towards the body, material possessions and family members, it will not

quickly produce the fruit of love for Him."

Padyāvalī on the glories of Śrī Nāma

ākṛṣṭiḥ kṛta-cetasāṁ sumahatām muccāṭanaṁ cāṁhasāṁ

ācaṇḍālam amūka-loka-sulabho vaśyaś ca mokṣa-śriyaḥ

no dīkṣāṁ na ca dakṣināṁ na ca puraścaryāṁ manāg īkṣate

mantro'yaṁ rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

Padyāvalī 29, Śrī Lakṣmīdhara

ākṛṣṭiḥ—attraction; kṛta-cetasām—of saintly persons; su-manasām—of the most

high-minded; uccāṭanam—annihilator; ca—also; aṁhasām—of sinful reactions; ācaṇḍālam—

even to the caṇḍālas; amūka—except the dumb; loka-sulabhaḥ—very

easy to achieve for all persons; vaśyaḥ—full controller; ca—and; mokṣa-śriyaḥ—of

the opulence of liberation; no—not; dīkṣām—initiation; na—not; ca—also; satkriyām—

pious activities; na—not; ca—also; puraścaryām—regulative principles

before initiation; manāk—slightly; īkṣate—depends upon; mantraḥ—mantra;

ayam—this; rasanā—tongue; spṛk—touching; eva—simply; phalati—is fruitful;

śrī-kṛṣṇa-nāma-ātmakaḥ—consisting of the holy name of Lord Kṛṣṇa.

The holy name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It

is the annihilator of all sinful reactions and is so powerful that save for the dumb who

cannot chant it, it is readily available to everyone, including the lowest type of man,

the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation,

and it is identical with Śrī Kṛṣṇa. Simply by touching the holy name with one's tongue,

immediate effects are produced. Chanting the holy name does not depend

on initiation,

pious activities, or the puraścaryā regulative principles generally observed before

initiation. The holy name does not wait for all these activities. It is self-sufficient.

Other kinds of atonement (prāyaścitta) are not necessary for one who

chants the holy name

nāmno 'sti yāvatī śaktiḥ pāpa-nirharaṇe hareḥ

tāvat kartuṁ na śaknoti pātakaṁ pātakī janaḥ

Bṛhad-viṣṇu Purāṇa/BR 1.4

Śrī Hari's name possesses such potency to destroy sins that it can counteract

more sins than even the most sinful person is able to commit.

yena janma-śataiḥ pūrvaṁ vāsudevaḥ samarcitaḥ

tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārataḥ

HBV 11.237/BR 1.6

O best of the dynasty of Bharata, the holy name of Śrī Hari is eternally present only

in the mouth of one who has perfectly worshipped Vāsudeva for hundreds of births.

A pure devotee chanting in ecstasy aspires for millions of tongues and ears

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye

karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām

cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ

no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

Vidagdha-mādhava 1.15/CC Antya 1.99/GV p. 34

tuṇḍe—in the mouth; tāṇḍavinī—dancing; ratim—the inspiration; vitanute—

expands; tuṇḍa-āvalī-labdhaye—to achieve many mouths; karṇa—of the ear;

kroḍa—in the hole; kaḍambinī—sprouting; ghaṭayate—causes to appear; karṇaarbudebhyaḥ

spṛhām—the desire for millions of ears; cetaḥ-prāṅgaṇa—in the

courtyard of the heart; saṅginī—being a companion; vijayate—conquers; sarvaindriyāṇām—

of all the senses; kṛtim—the activity; na u—not indeed; jāne—I

know; janitā—produced; kiyadbhiḥ—of what measure; amṛtaiḥ—by nectar;

kṛṣṇa—the name of Kṛṣṇa; iti—thus; varṇa-dvayī—the two syllables.

[Śrīla Rūpa Gosvāmī:] ”I do not know how much nectar the two syllables ‘Kṛṣṇa’

have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance

within the mouth. We then desire many, many mouths. When that name enters

the holes of the ears, we desire many millions of ears. And when the holy name

dances in the courtyard of the heart, it conquers the activities of the mind,

and

therefore all the senses become inert.”

Śrīla Nārāyaṇa Mahārāja: Hearing this śloka from Śrīla Rūpa Gosvāmī, Śrīla Haridāsa Ṭhākura began to jump, laugh and chant, “Hari bol! Hari bol!” This is also Gaura-vāṇī.

O mind! with pure devotion perform the kīrtana of the holy name

paraṁ śrimat-padāmbhojaṁ sadā sangaty-apekṣayā

nāma-saṅkirtana-prayaṁ viśuddhāṁ bhaktim ācara

Bṛhad-Bhagavatāmṛtam 2.3.144

param—best; śrīmat-padāmbhoja—of the Lord's lotus feet; sadā—eternal; saṅgati—

association; apekṣayā—in relation to; nāma—of the holy name; saṅkīrtana—glorification;

prāyam—primarily; viśuddhām—pure; bhaktim—devotion; ācara—do.

O Gopa Kumāra! If you desire to have the eternal association of the lotus feet of the Lord,

then you should perform pure devotional service, in which is saṅkīrtana is prominent.

Everything (sādhya and sādhana) is included in hari-nāma-saṅkīrtana

sādhya-sādhana-tattva ye kichu sakala

hari-nāma-saṅkīrtane milibe sakala

CB Ādi 14.143

By congregationally chanting the holy names you achieve everything, including

the goal of life and the process for attaining it.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: Love of Kṛṣṇa is the sādhya, and congregational

chanting the names of Kṛṣṇa is the sādhana. Any questions that may arise

in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of

the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators

is easily realised by persons who are under the shelter of the holy names through the

process of saṅkīrtana. (Upadeśāvalī)

Thus ends section 1) The Gloties of the Holy Name

2) Śrī Śikṣāṣṭaka - The seven excellent results of Saṅkīrtana

By performing Śrī Kṛṣṇa Saṅkīrtana, one obtains seven kinds of transcendental

perfections. These are explained in Śrī Śikṣāṣṭaka by Śrīla

Bhaktivinoda Ṭhākura. The first verse describes the sequence of bhajana:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ

śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam

ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ

sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

Śrī Śikṣāṣṭaka 1/BR 1.11/BPKG p. 295

cetaḥ—of the heart; darpaṇa—the mirror; mārjanam—cleansing; bhava—of

material existence; mahā-dāva-agni—the blazing forest fire; nirvāpaṇam—extinguishing;

śreyaḥ—of good fortune; kairava—the white lotus; candrikā—the

moonshine; vitaraṇam—spreading; vidyā-vadhū—of Divya-Sarasvatī who awards

divine knowledge; jīvanam—the life; ānanda—of bliss; ambudhi—the ocean;

vardhanam—increasing; prati-padam—at every step; pūrṇa-amṛta—of the full

nectar; āsvādanam—giving a taste; sarva—for everyone; ātma-snapanam—

bathing of the self; param—transcendental; vijayate—let there be victory; śrīkṛṣṇa-

saṅkīrtanam—for the congregational chanting of the holy name of Kṛṣṇa.

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa,

which cleanses the mirror of the heart and completely extinguishes the blazing forest

fire of material existence. Śrī-kṛṣṇa-saṅkīrtana diffuses the moon rays of bhāva,

which cause the white lotus of good fortune for the jīvas to bloom. The holy name

is the life and soul of Divyā Sarasvatī who reveals divine knowledge in the

devotees’

hearts. It continuously expands the ocean of transcendental bliss, enabling one to

taste complete nectar at every step, and thoroughly cleanses and cools everything,

both internally and externally, including one’s body, heart, self (ātmā) and nature.

1. ceto-darpaṇa-mārjanaṁ – The holy name cleanses the mirror of the heart (anartha-nivṛtti):

sūditāśrita-janārti-rāśaye ramya-cid-ghana-sukha-svarūpiṇe

nāma gokula-mahotsavāya te kṛṣṇa-pūrṇa-vapuṣe namo namaḥ

Nāmāṣṭaka 7/BR 1.12/Śrī Śikṣāṣṭaka p. 23

sūdita—destroyed; āśrita—sheltered; jana—of the people; ārti—sufferings;

rāśaye—abundance; ramya—charming; cid—spirit; ghana—intense; sukha—happiness;

svarūpiṇe—own form; nāma —the holy name; gokula—in Gokula; mahot-

savāya —for a great festival; te—of You; kṛṣṇa —of Lord Kṛṣṇa; pūrṇa—the perfect

and full; vapuṣe —transcendental form; na-maḥ na-maḥ—not I, not I!.

O holy name, destroyer of the numerous sufferings of those who have taken

shelter of You! O embodiment of delightful transcendental bliss! O great festival

for the residents of Gokula (the gopīs, gopas, cows, calves and all other life forms

of Vraja)! O all-pervading one! O kṛṣṇa-nāma, time and again I offer respects to

You, who are the complete form of Kṛṣṇa. [This seventh verse of Śrīla Rūpa

Gosvāmī's Nāmāṣṭaka describes the holy name as the embodiment of concentrated

transcendental bliss and knowledge].

2. bhava-mahā-dāvāgni-nirvāpaṇaṁ – Nāma-saṅkīrtana extinguishes the

blazing forest fire of material existence (niṣṭhā):

nātaḥ paraṁ karma-nibandha-kṛntanaṁ

mumukṣatāṁ tīrtha-padānukīrtanāt

na yat punaḥ karmasu sajjate mano

rajas-tamobhyāṁ kalilaṁ tato 'nyathā

SB 6.2.46/BR 1.16/JD ch.6/Śrī Śikṣāṣṭaka p. 24

na—not; ataḥ—therefore; param—better means; karma-nibandha—the bondage

of fruitive activities; kṛntanam—that which can completely cut off;

mumukṣatām—of persons desiring to get out of the clutches of material bondage;

tīrtha-pada—about the Lord at whose feet create all the holy places;

anukīrtanāt—than constantly chanting under the direction of the bona fide spiritual

master; na—not; yat—because; punaḥ—again; karmasu—in fruitive activities;

sajjate—becomes attached; manaḥ—the mind; rajaḥ-tamobhyām—by the

modes of passion and ignorance; kalilam—affected by; tataḥ—thereafter; anyathā—

by any other means.

For those who desire liberation from the bondage of this material existence, there

is no better means than chanting the names of Bhagavān, who sanctifies even the

holy places by the touch of His lotus feet. This nāma-saṅkīrtana is able to destroy

the root cause of all sinful activities, because when the mind has taken shelter of

Bhagavān it will never again be caught by fruitive activities. By taking shelter of any

atonement other than the name of Bhagavān, the heart will remain affected by the

modes of passion and ignorance, and sins will not be destroyed at the root.

3. śreyaḥ-kairava-candrikā-vitaraṇaṁ – Harināma diffuses the moonrays

of bhāva-bhakti for the supreme benefit of all living beings (ruci):

madhura-madhuram etan maṅgalāṁ maṅgalānāṁ

sakala-nigama-vallī sat-phalaṁ cit-svarūpam

sakṛd api parigītaṁ śraddhayā helayā vā

bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇanāma

Skanḍa-Purāṇa/HBV 11.234/Śrī Śikṣāṣṭaka p. 24/JD ch. 25/BR 1.18

madhura—of all sweet things; madhuram—the most sweet; etat—this;

mangalam—the most aupicious; mangalānām—of all auspicious things; sakala —

all; nigama—of the Vedas; vallī—the creepers; sat—the transcendental;

phalam—fruit; cit—with a spiritual; svarūpam—form; sakṛt—once; api—even;

parigītam—spoken; śraddhayā—with faith; helayā—with mockery; vā—or;

bhṛgu—of the Bhrgu dynasty; vara—the most exalted; nara—a human being;

mātram—even; tarayet—delivers; kṛṣṇa—of Śrī Kṛṣṇa; nāma—the name.

Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is

auspicious. It is the flourishing creeper and eternal, fully-ripened fruit of the all the

Vedas, and the embodiment of divine knowledge, cit-śakti. O best of the Bhṛgu

dynasty! If someone chants the holy name only once, be it with faith or contempt

(helā), he is immediately delivered from this ocean of birth and death!

sakṛd uccāritaṁ yena harir ity-akṣara-dvayam

baddhaḥ parikaras tena mokṣāya gamanaṁ prati

Padma-Purāṇa/Skanda-Purāṇa/HBV 11.326/BR 1.17 pt

sakṛt—once; uccaritam—spoken; yena—by whom; hariḥ—Hari; iti—thus;

akṣara-vayam—two syllables; baddhaḥ—bound; parikaraḥ—belt; tena—by him;

mokṣāya—for liberation; gamanam—going; prati—to.

A person who even once chants the two syllables ha and ri easily attains liberation.

4. vidyā-vadhū-jīvanam – It is the life of all transcendental knowledge (āsakti):

yadīcchasi paraṁ jñānaṁ jñānād yat paramaṁ padam

tadādareṇa rājendra kuru govinda-kīrtanam

Gāruḍa-Purāṇa/HBV 11.441/BR 1.19/Śrī Śikṣāṣṭaka p. 25

[gāruḍe—in the Garuḍa Purāṇa; ambarīṣam—King Ambarīṣa; prati—to; śrī-śukena—

by Śrī Śuka] yadi—if; icchasi—you desire; param—transcendental;

jñānam—knowledge; jñānāt—than knowledge; yat—what; paramam—supreme;

padam—abode; tadā—then; ādareṇa—with respect; rājendra—O king; kuru—

do; govinda-kīrtanam—the chanting of Lord Govinda's holy names.

O best of kings, if you desire to obtain the topmost knowledge and the supreme

goal of that knowledge, prema-bhakti, then chant the holy name of Śrī Govinda

with love and devotion.

It is further stated in the Śrīmad-Bhāgavatam:

dhātar yad asmin bhava īśa jīvās

tāpa-trayeṇābhihatā na śarma

ātman labhante bhagavaṁs tavāṅghricchāyāṁ

sa-vidyām ata āśrayema

SB 3.5.40/Śrī Śikṣāṣṭaka p. 25

dhātaḥ—O maintainer of the cosmos; yat—because; asmin—in this; bhave—material

world; īśa—O Lord; jīvāḥ—the living entities; tāpa—miseries; trayeṇa—by the

three; abhihatāḥ—always afflicted; na—never; śarma—in happiness; ātman—O

Supreme Soul; labhante—they gain; bhagavan—O Personality of Godhead; tava—

Your; aṅghri-chāyām—in the shade of Your feet; sa-vidyām—full of knowledge;

ataḥ—obtain; āśrayema—shelter.

O maintainer ofthe cosmos, O Lord, O Personality of Godhead, the living entities

in the material world can never have any happiness because they are always

overwhelmed by the three-fold miseries. Therefore they take shelter of the shade of

Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

5. ānandāmbudhi-vardhanaṁ – The chanting of the holy name expands

the ocean of transcendental bliss (bhāva – external symptoms):

ekāntino yasya na kañcanārthaṁ

vāñchanti ye vai bhagavat-prapannāḥ

aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ

gāyanta ānanda-samudra-magnāḥ

SB 8.3.20/BR 1.22/Śrī Śikṣāṣṭaka p.26

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness);

yasya—the Lord, of whom; na—not; kañcana—some; artham—benediction;

vāñchanti—desire; ye—those devotees who; vai—indeed; bhagavat-prapannāḥ—

fully surrendered unto the lotus feet of the Lord; ati-adbhutam—which are

wonderful; tat-caritam—the activities of the Lord; su-maṅgalam—and very auspicious

(to hear); gāyantaḥ—by chanting and hearing; ānanda—of transcendental

bliss; samudra—in the ocean; magnāḥ—who are immersed

The devotees who are exclusively surrendered unto Bhagavān, and who have no

other desire than to attain Him, become immersed in an ocean of bliss by performing

saṅkīrtana of His wonderful and supremely auspicious pastimes.

6. prati-padaṁ pūrṇāmṛtāsvādanaṁ – It enables one to taste complete nectar

at every step (bhāva – internal symptoms of perfection – Vipralambha):

tebhyo namo 'stu bhava-vāridhi-jīrṇa-paṅkasammagna-

mokṣaṇa-vicakṣaṇa-pādukebhyaḥ

kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣām

ānandathur bhavati nartita-roma-vṛndaḥ

Padma-Purāṇa/Padyāvalī 54/BR 1.23

tebhyaḥ—to them; namaḥ—obeisances; astu—let there be; bhava—of repeated

birth and death; vāridhi—of the ocean; jīrṇa—in the festering; paṅka—mud;

sammagna—stuck; mokṣaṇa—releasing; vicakṣaṇa—expert; pādukebhyaḥ—unto

their sandals; kṛṣṇa—Kṛṣṇa; iti—thus; varṇa—of syllables; yugala—the pair;

śravaṇena—by hearing; yeṣām—of whom; ānandathuḥ—in bliss; bhavati—

become; nartita—dancing; roma-vṛndaḥ—hairs standing up.

I offer my obeisances to the sandals of those devotees whose bodily hairs stand on

end, who begin to dance and whose hearts tremble with bliss upon hearing the two

syllables kṛṣ and ṇa. They are expert in delivering the living entities stuck in the festering

mud of the ocean of material existence. (Clear-sighted, intelligent persons

who desire eternal auspiciousness surrender to the lotus feet of these rasika-bhaktas).

7. sarvātma-snapanaṁ – Premānanda is completely pure; it thoroughly

cleanses and cools the entire self (prema):

saṅkīrtyamāno bhagavān anantaḥ

śrutānubhāvo vyasanaṁ hi puṁsām

praviśya cittaṁ vidhunoty aśeṣaṁ

yathā tamo ’rko ’bhram ivāti-vātaḥ

SB 12.12.48/BR 1.24/Śrī Śikṣāṣṭaka p. 27

saṅkīrtyamānaḥ—being properly chanted about; bhagavān—the Supreme Personality

of Godhead; anantaḥ—the unlimited; śruta—are heard of; anubhāvaḥ—His glories;

vyasanam—the misery; hi—indeed; puṁsām—of persons; praviśya—enter; cittam—

the heart; vidhunoti—cleans away; aśeṣam—entirely; yathā—just as; tamaḥ—darkness;

arkaḥ—the sun; abhram—clouds; iva—as; ati-vātaḥ—a strong wind.

Bhagavān Śrī Hari Himself enters the heart of a devotee who describes His

name, form, qualities, pastimes and so on, or hears His glories; and He destroys all

the darkness of the sins present there. Upon entering the heart of the jīva,

Bhagavān destroys his offences, impediments, duplicity and material desires, just

as the sun drives away darkness or a powerful wind scatters the clouds. (This

cleanses the mirror-like hearts of those who take shelter of Kṛṣṇa’s name, and very

quickly they attain their pure transcendental forms).

The holy name is Kṛṣṇa Himself and the sweet embodiment of transcendental

mellows (caitanya-rasa-vigraha). Śrī Nāmāṣṭaka states:

nārada-vīṇojjīvana! sudhormi-niryāsa-mādhurī-pūra!

tvaṁ kṛṣṇa-nāma! kāmaṁ sphura me rasane rasena sadā

Stava-mālā 21.8 (Nāmāṣṭaka 8)/SS p. 28/BR 1.25

nārada—of Nārada; vīṇā—of the lute; ujjīvana—the vibrant life; sudhā—of nectar;

ūrmi—waves; niryāsa—of the essence; mādhurī-pūra—the sweet beverage; tvam—

You; kṛṣṇa—of Kṛṣṇa; nāma—O nāme; kāmaṁ—if You wish; sphura—please

appear; me—of me; rasane—of the tongue; rasena—with nectar; sadā—always.

O life of Nārada's vīṇā! O sweet beverage distilled from the transcendental

ocean of nectar! O condensed form of all sweetness! O kṛṣṇa-nāma! By Your own

sweet will, may You always appear on my tongue along with all transcendental rasa.

jaya nāmadheya! muni-vṛnda-geya!

jana-rañjanāya paramākṣarākṛte!

tvam anādarād api manāg udīritaṁ

nikhilogra-tāpa-paṭalīṁ vilumpasi

Stava-mālā 21.2 (Nāmāṣṭaka)/SS p. 28/BR 1.26

jaya—all glories; nāmadheya—O holy name; muni—of sages; vṛnda—by the

multitudes;

geya—chanted; jana—of the people; rañjanāya—for the happiness;

param—supreme; akṣara—of syllables; ākṛte—the form; tvam—You; anādarād
—

without respect; api —even; manāg—slightly; udīritam—spoken; nikhila—all;

ugra—terrible; tāpa—sufferings; paṭalīm—abundance; vilumpasi—you destroy.

O Harināma, the great sages constantly chant Your glories. To delight the devotees

You have appeared in the form of transcendental syllables. All victory unto

You! May Your excellence forever be splendidly manifest, and may You display it

to all. Prabhu, Your excellence is such that even if Your name is uttered only once

and without respect – that is, to indicate something else, jokingly and so forth –

it nullifies a vast number of terrible sins, and even sinful thoughts. (Thus, make

me surrender to You without fail, and by my remembrance of Your power, purify

me because I proclaim Your glories).

The principal result of chanting the Holy Name is Kṛṣṇa-prema, not dharma,

artha, kāma or mokṣa

bhaktis tvayi sthiratarā bhagavan yadi syād

daivena naḥ phalati divya-kiśora-mūrtiḥ

muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān

dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; tvayi—unto You; sthiratarā—very steady;

bhagavan—O Lord; yadi—if; syāt—it may be; daivena—by destiny; naḥ—unto us;

phalati—bears the fruit; divya—transendental; kiśora-mūrtiḥ—the youthful form

of Kṛṣṇa; muktiḥ—liberation; svayam—personally; mukulita-añjaliḥ—standing

with folded hands; sevate—renders service; asmān—unto us; dharma—religiosity;

artha—economic development; kāma—sense gratification; gatayaḥ—the final

goals; samaya—nearby; pratīkṣāḥ—expecting.

O Bhagavān, if someone has unwavering, one-pointed devotion unto Your lotus

feet, he easily perceives Your most charming divine youthful form. Thereafter, liberation

stands before him with folded hands, and dharma, artha and kāma also wait for

an opportunity to serve him.

3) The Hare Kṛṣṇa Mahā-Mantra in Śāstra

Śrī Caitanya-bhāgavata on the mahā-mantra

hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma, rāma rāma hare hare

prabhu kahe kahilāma ei mahā-mantra

ihā japa giyā sabe kariyā nirbandha

ihā haite sarva-siddhi haibe sabāra

sarva-kṣaṇa bala ithe vidhi nāhi āra

CB Madhya-khaṇḍa 23.76–78/BR 1.30/SS p. 29

Śrī Caitanya Mahāprabhu said, "I have spoken this mahā-mantra, now all of you

return home and perform japa and kīrtana of śrī nāma with great love and faith,

keeping track of the number of mālās ('rounds') you chant. By this practice, all

types of perfection will arise for all people. Chant at every moment. Other than

this, there are no rules and regulations regarding the performance of harināma."

Lord Brahmā instructed Nārada Muni

hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma, rāma rāma hare hare

iti ṣoḍaśakaṁ nāmnāṁ kali-kalmaṣa-nāśanaṁ

nātaḥ parataropayaḥ sarva-vedeṣu dṛśyate

Kali-Santaraṇa Upaniṣad 5.6

iti—this; ṣoḍaśakam—sixteen; nāmnām—of the holy names; kali—age of Kali; kalmaṣa—

sins (dirt); nāśanam—destroying (counteracting); na—not; ataḥ—then; paratara—better;

upayaḥ—method; sarva—all; vedeṣu—in the Vedas; dṛśyate—it is found.

Through chanting the sixteen words of the Hare Kṛṣṇa mantra all of the contamination

and degrading qualities of the age of Kali are destroyed. After searching through the

entire Vedic literature one cannot find a sādhana for this age as sublime as this chanting.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

ei śloka nāma bali' laya mahā-mantra

śola-nāma batriśa-akṣara ei tantra

CB Ādi 14.145-6/GKH (P)

This verse is called the mahā-mantra. It contains sixteen holy names of the

Lord composed of thirty-two syllables.

The Opinion of Baladeva Vidyābhūṣaṇa on the form of the Mahā-mantra

hare kṛṣṇeti mantra-pratīka-grahaṇaṁ.

ṣoḍaśa-nāmātmanā dvātrīṁśad-akṣareṇa mantreṇoccair uccāritena

sphuritā kṛta-nṛtyā rasanā jihvā yasya sah.

Stava-mālṁ-vibhūñaṛa-bhāñya, Baladeva Vidyābhūṣaṇa

When the sixteen names and thirty-two syllables of the Hare Kṛṣṇa mantra are loudly vibrated, Śrī Kṛṣṇa Himself dances on one's tongue.

Hare Kṛṣṇa is the Mahā-mantra for the age of Kali

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

ṣoḍaśaitāni nāmāni dvātriṁśad-varṇakāni hi

kalau yuge mahā-mantraḥ sammato jīva-tāraṇe

varjayitvā tu nāmaitad durjanaiḥ parikalpitam

chandobaddhaṁ susiddhānta-viruddhaṁ nābhyaset padam

tārakaṁ brahma nāmaitad brahmaṇā guruṇādinā

kali-santaraṇādyāsu śrutiṣv adhigataṁ hareḥ

prāptaṁ śrī-brahma-śiṣyeṇa śrī nāradena dhīmatā

nāmaitad uttamaṁ śrauta-pāramparyeṇa brahmaṇaḥ

utsṛjyaitan mahā-mantraṁ ye tv anyat kalpitaṁ padam

mahā-nāmeti gāyanti te śāstra-gurūllaṅghinaḥ

tattva-virodha-sampṛktaṁ tādṛśaṁ daurjanaṁ matam

sarvathā parihāryaṁ syād ātma-hitārthinā sadā

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

Ananta-Saṁhitā

Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare

hare. This sixteen-name, thirty-two syllable mantra, is the mahā-mantra in the age of

Kali by which all living beings can be delivered. One should never abandon chanting

this mahā-mantra and take to other so-called purificatory processes which are practiced

by rascals, or engage in chanting other metrical compositions of the name of Kṛṣṇa that

are against the pure conclusions of the scriptures, or are filled with rasābhāsa. This

divinely spiritual mahā-mantra is tāraka-nāma (that name which delivers one from

material existence). The original Guru, Lord Brahmā, has stated in Vedic texts headed

by the Kali-santaraṇa Upaniṣad, that this mantra is the best means of deliverance in

the age of Kali. This excellent mantra was obtained and meditated on by Nārada, the

intelligent son of Brahmā and passed down through the Brahmā Mādhvā Gauḍīya

Vaiṣṇava disciplic succession. Those who give up this mahā-mantra and

chant instead

some concocted arrangement of names which are contrary to the tattva established in

śāstra are considered rascals and miscreants for they try to supercede the injunctions

established in śāstra and taught by their Guru, Lord Brahmā. Their association must

always be wholly discarded by one who desires the welfare of his soul (ātmā).

The Purāṇas on the Hare Kṛṣṇa mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

raṭanti helayā vāpi te kṛtārthā na saṁśayaḥ

Agni-Purāṇa

Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare. Whoever chants this mantra, even

neglectfully, will attain the supreme goal of life. Of this there is no doubt.

sādhite sādhite yabe premāṅkura habe

sādhya-sādhana-tattva jānibā se tabe

CB Ādi 24.147/KGH (P)

By regularly chanting this mahā-mantra without interruption, the seed of prema

will sprout in your heart. Then you will understand the goal of life and the process

for achieving it.

Śrī Gopāla-Guru explains the meaning of the holy name as follows:

vijñāpya bhagavat-tattvaṁ cid-ghanānanda-vigraham

haraty avidyāṁ tat kāryam ato harir iti smṛtaḥ

harati śrī-kṛṣṇa-manaḥ kṛṣṇāhlāda-svarūpiṇī

ato harety anenaiva śrī-rādhā parikīrtitā

ānandaika-sukha-svāmī śyāmaḥ kamala-locanaḥ

gokulānandano nandanandanaḥ kṛṣṇa īryate

vaidagdhī sāra-sarvasvaṁ mūrti-līlādhidaivatam

rādhikāṁ ramyan nityaṁ rāma ity abhidhīyate

BR 1.34

(The Supreme Person Śrī Bhagavān has descended in the form of the holy name,

which is the embodiment of condensed knowledge and bliss. While remembering the

name of Bhagavān, one should remember that nāma and nāmī are non-different).

In the first stage of a sādhaka's progress, the holy name removes ignorance.

Therefore He is Hari, "He who removes". The rasika-ācāryas, however, taste harināma

by thinking that, in the kuñjas Vṛṣabhānu-nandinī Śrī Rādhā is stealing

away the mind of Śrī Hari by Her service. (He who chants Hare Kṛṣṇa with this

meditation attains prema-bhakti). Śrī Rādhā is kṛṣṇa-hlādinī-svarūpiṇī, the embodiment of Kṛṣṇa's own pleasure potency. She steals away Kṛṣṇa's mind, and therefore Her name is Harā. The vocative form of Harā is Hare. (Thus, Hare Kṛṣṇa means Rādhā-Kṛṣṇa Yugala. The names Rādhā-Kṛṣṇa are sac-cid-ānanda, full of eternity, knowledge and bliss. Rādhā and Kṛṣṇa are personally present in Hare Kṛṣṇa). The eternal master of Śrī Rādhā, who is bliss personified, is Śyāma, who has eyes like lotus petals and who desires that Śrī Rādhikā always be happy. Nanda-nandana Śrī Kṛṣṇa, the giver of bliss to the residents of Gokula, is always yearning to taste happiness with Śrī Rādhā. Kṛṣṇa is līleśvara, a clever dhīra-lalita-nāyaka (A hero who is expert in the sixty-four arts and in amorous love, always situated in fresh youth, expert at joking, devoid of anxiety and controlled by the prema of his beloveds); therefore His name is Rādhā-ramaṇa. The Hare Kṛṣṇa mahā-mantra is comprised of names of the Divine Couple. While chanting this mantra one should remember Their pastimes.

Śrīla Nārāyaṇa Mahārāja commentary: Śrī Kṛṣṇa is the personification of

condensed

eternity, knowledge and bliss (sac-cid-ānanda). He is an ocean of compassion.

The clear proof of this is that He has appeared on this Earth in the form of

His name for the benefit of the living entities. This form of Hari is performing the

task of removing ignorance. Therefore those who affectionately chant harināma

are saved from this illusory world created by ignorance. Śrī Rādhā is the essence

of the hlādinī-śakti, and She is always giving supreme pleasure to Svayam

Bhagavān Śrī Kṛṣṇa. She even steals away the mind of parama-puruṣa Śrī Kṛṣṇa

with Her sweet form and qualities and by Her service, which is filled with prema.

Therefore, one of Her names is Harā. "Hare" in the mahā-mantra is the vocative

form of Harā, which refers to Śrī Rādhā. Thus, the devotee who is exclusively

intent on the Divine Couple (the aikāntika-bhakta) accepts Rādhā-Kṛṣṇa as the

only meaning of Hare Kṛṣṇa. Śrī Rādhā is the personification of bliss (ānandasvarūpiṇī).

Kamala-locana Śyāmasundara is Her eternal beloved, prāṇa-vallabha.

He is always intent on pleasing Śrī Rādhā, but He nonetheless remains indebted

to Her. The source of the great festival of bliss of Gokula, Nanda-nandana, is the

supremely attractive attractor. Therefore He is named Kṛṣṇa. Even though He

always tastes happiness in Śrī Rādhā's association, He always remains eager for it.

He is famous as Rādhā-ramaṇa because He, līleśvara, the personification and

essence of all vaidagdhya (cleverness in amorous pastimes), is always with Śrī Rādhā, playing (ramaṇa) inside and outside Her heart. This Rādhā-ramaṇa Śrī Kṛṣṇa is called Rāma in the mahā-mantra. It should be understood that Hare Kṛṣṇa in the mahā-mantra means Rādhā-Kṛṣṇa Yugala. Therefore, while performing japa or kīrtana of the mahā-mantra, one should continuously remember the pastimes of Śrī Rādhā-Kṛṣṇa Yugala. (Śrī Bhajana-rahasya p. 55)

Thus ends section 3) The Hare Kṛṣṇa Mahā-mantra in Śāstra

3) The Method of Chanting the Holy Name (or mantras)

The method of perfecting the chanting of Śrī Nāma

manaḥ saṁharaṇaṁ śaucaṁ maunaṁ mantrārtha-cintanam

avyagratvam anirvedo japa-sampatti-hetavaḥ

HBV/BR 1.33

While chanting, one should be one-pointed and give up talking about mundane topics. With a pure heart, one should think about the meaning of the holy name, and be steadfast and patient in his chanting and remembrance of the holy name.

Śrīla Nārāyaṇa Mahārāja’s commentary: The method for one to perfect the chanting of his mantras, both harināma and gāyatrī, is described within this śloka:

Manaḥ saṁharaṇam – While chanting the holy name, one should fix the mind on the desired name of the Lord and remember pastimes connected with that name. The mind of the conditioned living entity wanders to different subject matters, and therefore one should stay in the association of sādhus and control the mind through renunciation and practice.

Śauca – It is necessary for the sādhaka to maintain a standard of external cleanliness through bathing and so forth, and to keep his mind pure through internal cleanliness [by regularly taking harināma]. He can do this by bringing the six enemies headed by lust under control. In this way his mind will not be attracted to anything other than Kṛṣṇa.

Mauna – To speak only bhagavat-kathā and reject talk unrelated to Kṛṣṇa is known as mauna (silence). One should not talk about anything mundane while chanting.

Avyagratā – The restless nature of the unsteady mind is called vyagratā. One should chant with avyagratā, a peaceful and undisturbed mind.

Anirveda – One should not become discouraged by moving slowly in his endeavour to attain the desired goal; rather, one should chant with patience.

Nāmārtha-cintana – While chanting the holy name, the sādhaka should remember Rādhā-Kṛṣṇa's pastimes of meeting (milana) and separation (vipralambha). When he chants his mantras, he should practise in the following five ways:

(1) Iṣṭadevatā - The sādhaka should know the meaning of the mantra, remember the qualities and pastimes of the predominating deity of the mantra (the mantra-devatā) and his own specific relationship with Him, Her or Them.

(2) Nyāsa – "The deity of the mantra is my protector" – this conviction is called nyāsa. It is true that success can be attained by uttering the mantra one time only; nonetheless, the mantra is uttered 10 or 108 times for the pleasure of the mantradevatā.

This is also called nyāsa.

(3) Prapatti – "The mantra is everything, it is non-different from the deity I am addressing and encompasses both internal and external reality. I take shelter of the mantra-devatā as the exclusive maintainer of my life." – this is prapatti.

(4) Śaraṇāgati – "I am a jīva who is suffering extremely, and therefore I surrender

my life and soul to the deity" – this resolve is śaraṇāgati.

(5) Ātma-nivedana – "Whatever I have, including my body, belongs to Him; it is not mine. I am not mine either; I am His for for His pleasure, for Him to use me

in His service and in enhancing His pastimes."

If one follows the process comprised of these five limbs, he will quickly attain perfection in chanting his mantras. (Śrī Bhajana-rahasya pp. 52-53)

The method of performing nāma-sādhana is to chant the holy name while feeling more humble than a blade of grass

tṛṇād api sunīcena taror api sahiṣṇunā

amāninā mānadena kīrtanīyaḥ sadā hariḥ

ūrdhva-bāhu kari' kahoṅ, śuna sarva-loka

nāma-sūtre gāṅthi' para kaṇṭhe ei śloka

prabhu-ājñāya kara ei śloka ācaraṇa

avaśya pāibe tabe śrī-kṛṣṇa-caraṇa

CC Ādi 17.31-3/BR 8.4 pt

tṛṇāt api—than downtrodden grass; su-nīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; māna-dena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord; ūrdhva-bāhu—raising my hands; kari'—doing so; kahoṅ—I declare; śuna—please hear; sarva-loka—all persons; nāma—of the holy name; sūtre—on the thread; gāṅthi—stringing; para—get it; kaṇṭhe—on the neck; ei—this; śloka—verse. prabhu—of the Lord; ājñāya—on the order; kara—

do; ei śloka—of this verse; ācaraṇa—practice; avaśya—certainly; pāibe—he will get; tabe—afterwards; śrī-kṛṣṇa-caraṇa—the lotus feet of Lord Kṛṣṇa.

Considering oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless and offering respect to everyone according to their respective positions, one should continually chant the holy name of Śrī Hari.

Śrī Caitanya Mhāprabhu said: "Raising My hands, I declare, 'Everyone please hear Me! For continuous remembrance, string this śloka on the thread of the holy name and wear it around your neck.'" One must strictly follow the principles given by Śrī Caitanya Mahāprabhu in this śloka. If one simply follows in the footsteps of Śrīman Mahāprabhu and the Gosvāmīs, he will certainly achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

The method of Japa (solitary chanting of nāma on beads)

mano madhye sthito mantro

mantra-madhye sthitaṁ manaḥ

mano mantro sama-yuktaṁ

etad hi japa-lakṣaṇam

Dhyana-candra Paddhati ch. 1, verse 64

manaḥ—of the mind; madhye—in the midst; sthitaḥ—situated; mantraḥ—the mantra; mantraḥ-madhye—in the midst of the mantra; —in the midst; sthitam—situated; manaḥ—of the mind; manaḥ— the mind; mantraḥ—the mantra; samayuktam—united in equilibrium; etat—this; hi—indeed; japa-lakṣaṇam—the characteristic of japa.

The mantra should first be situated in the core of the devotee's mind and the mind should be firmly situated in the heart of the mantra. Thereafter, when one's mind is devotionally absorbed in the mantra in a state of equilibrium, that is the symptom of real japa.

Editorial note: Śrīla Nārāyaṇa Mahārāja explains that Śrī Nāma establishes one's heart connection with Śrī Guru. Therefore, one should invoke Śrī Guru when beginning to chant. When one of his disciples asked Śrīla Nārāyaṇa Mahārāja how to maintain enthusiasm for chanting in his absence, he instructed that, "Just as you see me now, you should think that 'Śrī Gurudeva is sitting in front of me, taking harināma and looking into my eyes, and I am chanting along with him. The japa-mālā is the umbilical cord through which he nourishes my bhakti and removes my anarthas.' Don't think

that I ever leave you; never, never. I am always with you.”

The six Gosvāmīs set the ideal example of chanting a fixed number of harināma

while considering themselves lower than a blade of grass

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau

nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau

rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

saṅkhyā-pūrvaka—in a scheduled measurement; nāma-gāna—singing the holy names;

gāna—chanting; natibhiḥ—and by bowing down; kāla-avasānī-kṛtau—who pass their

time in this way; nidra-āhāra—sleeping and eating; vihāraka-ādi—recreation, etc.; vijitau—

who have conquered; ca—and; atyanta-dīnau—who are extremely meek and

humble; ca—and; yau—who; rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; guṇa-smṛteḥ—of

remembering the transcendental qualities; madhurimā—of the sweetness; ānandena—

by the bliss; sammohitau—who are completely enchanted; vande—I offer my respectful

obeisances; rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau—unto the six Gosvāmīs.

I worship the Six Gosvāmīs, who passed all their time in chanting the holy

names, singing songs, and offering daṇḍavat-praṇāma, thereby humbly fulfilling

their vow to complete a fixed number daily. In this way they utilized their valuable

lives and conquered over eating and sleeping. They were always very meek and

humble and thus they became enchanted in divine rapture, remembering Śrī

Rādhā-Kṛṣṇa's sweet qualities.

nāma-gāne sadā ruciḥ

BRS 1.3.25-26/CC Madhya 23.18-19/BRSB p. 139/BR 6.3

To constantly chant the name of Hari with the faith that śrī-nāma-bhajana is the topmost

form of bhajana, is called nāma-gāne sadā ruciḥ, taste in chanting the holy name.

Śrīla Nārāyaṇa Mahāraja: To have a taste for the holy name is the key to obtaining

the ultimate auspiciousness. Kṛṣṇa-nāma is both the practice and the goal. The topmost

name, as taught by Śrī Gaurasundara, is the Hare Kṛṣṇa mahā-mantra. Nowadays, nondevotees

write lyrics that are imaginary and full of rasa-ābhāsa, overlapping of transcendental

mellows. Many people understand these lyrics to be nāma-mantras, but such

mantras [i.e. Nitai-Gaura Rādhe-Śyām; Rādhe Rādhe Śyāma milade, etc.] are not mentioned

in the scriptures and it is improper to chant them. Śrīman Mahāprabhu has

given the order: “ihā vai āra nā bolibā bolāibā – ask them to chant only Hare Kṛṣṇa,

nothing else, and not induce others to chant anything else [Śrī Caitanya-bhāgavata,

Madhya-khaṇḍa 13.10].”

Thus ends section 4) The Method of Chanting the Holy Name

4) Primary and Secondary names of Kṛṣṇa

The secondary names of God and their symptoms

jaḍākṛtira paricaye nāma yata

prakṛtir guṇe gauṇa vedera sammata

sṛṣṭi karttā paramātmā brahma sthiti-kara

jagat saṁhartā pātā yajñeśvara hara

Hari-nāma-cintāmaṇi

According to the Vedas, those names of the Supreme Lord Śrī Kṛṣṇa which

describe Him in relation to the material world such as: God, the Almighty, the

Creator, Maintainer or Destroyer of the Universe, Paramātmā (Supersoul),

Brahman, the Savior, the Lord of Sacrifice, and He who takes away, are inferior or

secondary names of Godhead.

The primary and secondary names of the Lord and their respective results

ei rūpa nāma, karma-jñāna-kāṇḍa-gata

puṇya mokṣa dāna kare śāstrera sammata

nāmera ye mukhya-phala kṛṣṇa-prema-dhana

tāra mukhya nāme mātra labhe sādhu-gaṇa

Hari-nāma-cintāmaṇi

Thoe inferior names of the Supreme Personality of Godhead, Śrī Kṛṣṇa, are

called upon by those who are on the paths of karma and jñāna. According to the

scriptures, one who calls upon these names gets piety and liberation. On the other

hand, the result of chanting the principal names of the Lord [Govinda, Gopāla,

Yaśomati-nandana, Nanda-nandana, Rāma, Rādhā-ramaṇa, Rādhā-nātha, Hari,

Madana-mohana, Śyāmasundara, Mādhava, Gopīnātha, and Yadava] is kṛṣṇaprema.

In this way, the saintly attain love of Godhead by chanting the principal

names of Śrī Kṛṣṇa [while those attached t

o karma and jñāna get mere piety and

impersonal liberation by chanting inferior and secondary names because their

conception of Godhead is also secondary and inferior].

Day and night without shyness one should chant the principal names

naktaṁ divā ca gatabhir jita-nidra eko

nirviṇṇa īkṣita-patho mita-bhuk praśāntaḥ

yady acyute bhagavati sva-mano na sajjen

nāmāni tad-rati-karāṇi paṭhed vilajjaḥ

Bhāgavata-nāma-kaumudī/BR 1.36

If your mind is not absorbed in the name of Śrī Bhagavān Acyuta, then day and

night without shyness chant those principal names that are endowed with rati

(such as Rādhā-ramaṇa, Vraja-vallabha and Gopījana-vallabha. These names will

endow the chanter with that rati). Minimize sleep, eat moderately, and proceed on

the path of spiritual truth with a peaceful mind and a disregard for worldly things.

A prayer for attaining attachment to the (primary) holy names

agha-damana-yaśodā-nandanau nanda-sūno

kamala-nayana-gopī-candra-vṛndāvanendrāḥ

praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe

tvayi mama ratir uccair vardhatāṁ nāmadheya

Nāmāṣṭaka 5/BR 2.2

agha-damana—crusher of Agha; yaśodā-nandanau—son of Yaśodā; nanda-sūno—son

of Nanda Mahārāja; kamala-nayana—lotus-eyed; gopī-candra—moon of the gopīs;

vṛndāvana-indrāḥ—O Indra of Vṛndāvana; praṇata-karuṇa—merciful to the worshipper;

kṛṣṇau—Kṛṣṇa; iti—thus; aneka—many; svarūpe—forms; tvayi—in You; mama—of me;

ratiḥ—love; uccaiḥ—greatly; vardhatām—may increase; nāmadheya— the holy name.

O Aghadamana! O Yaśodā-nandana! O Nanda-sūnu! O Kamala-nayana! O

Gopīcandra! O Vṛndāvanendra! O Praṇata-karuṇa! O Kṛṣṇa! O Nāma Bhagavān,

possessor of inconceivable glories, may my affection for You and my attachment for

the original forms of Your innumerable names continue to always increase.

The mantra given to Gopa Kumāra by his Guru

śrī-kṛṣṇa gopāla hare mukunda govinda he nanda-kiśora kṛṣṇa

hā śrī-yaśodā-tanaya prasīda śrī-ballavī-jīvana rādhikeśa

Śrī Bṛhad-bhāgavatāmṛtam 2.4.7/SGG p. 197

śrī-kṛṣṇa—Śrī Kṛṣṇa; gopāla—Gopāla; hare—Hari; mukunda—Mukunda; govinda—

Govinda; he—O!; nanda—of Nanda; kiśora—son; kṛṣṇa—Kṛṣṇa; hā—O!; śrī-yaśodā—

of Yaśodā; tanaya—son; prasīda—be kind; śrī-ballavī—of the gopīs; jīvana—life; rādhikā—

of Rādhikā; īśa—Lord [or rādhikeśa—He who is controlled by Śrīmati Rādhikā].

O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O son of Nanda! Kṛṣṇa! O son

of Yaśodā! Life of the gopīs! Lord of Rādhikā! May you be pleased with me!

Kṛṣṇa has invested all His potencies in His primary names

dāna-vrata-tapas-tīrtha-yātrādīnaś ca yāḥ sthitāḥ

śaktayo deva-mahatāṁ sarva-pāpa-harāḥ śubhāḥ

rājasūyāśvamedhānāṁ jñānasyādhyātma-vastunaḥ

ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu

Skanda Purāṇa/BR 2.3

Whatever potency to nullify sins or bestow auspiciousness found in charity,

vows, austerities, pilgrimage, the rājasūya and aśvamedha yajñas, knowledge of

transcendental objects, and so forth, has been invested by Śrī Hari in His own

holy names (that is, the primary names).

Tāraka (bestowing liberation) and Pāraka (bestowing prema) names

mukti-hetuka tāraka haya 'rāma-nāma'

'kṛṣṇa-nāma' pāraka hañā kare prema-dāna

CC Antya 3.257

mukti-hetuka—the cause of liberation; tāraka—deliverer; haya—is; rāmanāma—

the holy name of Lord Rāma; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa;

pāraka—that which delivers one from birth and death; hañā—being; kare—gives;

prema-dāna—the wealth of Kṛṣṇa-prema.

The holy name of Lord Rāma (tāraka-nāma) transports one to the other side of

the ocean of nesience and gives liberation, but the holy name of Kṛṣṇa (pārakanāma)

bestows the wealth of kṛṣṇa-prema.

Oṁ is famous as Tāraka-brahma

oṁ ity etad brahmaṇo nediṣṭaṁ nāma yasmād uccāryamāna

eva saṁsāra-bhayāt tārayati tasmād ucyate tāra iti

Ṛg Veda 1.156.3/BR 1.27

I meditate on Oṁ, the name of Param Brahma Bhagavān who is most close to

all jīvas, since He dwells within their heart of hearts. One who utters that

name

is liberated from the fear of the material world and for this reason Oṁ is famous

by the name tāraka-brahma (that which bestows liberation).

Thus ends section 5) Primary and Secondary names of Kṛṣṇa

5) The Holy Name Should Always be Chanted

(regardless of time, place, and circumstance)

Determination to continue chanting in the face of all obstacles

khaṇḍa-khaṇḍa hai deha jāya yadi prāṇa

tabu āmi vadane nā chāḍi harināma

CB Ādi 16.94/Upad. 3, pt

Regardless if my body is cut to pieces and the life-air exits my body, I will never

abandon the chanting of harināma. (Śrīla Haridāsa Ṭhākura)

When Your Lordship's holy name is chanted, everything becomes faultless

mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ

sarvaṁ karoti niśchidram anusaṅkīrtanaṁ tava

SB 8.23.16/HBV 11.376

mantrataḥ—in pronouncing the Vedic mantras improperly; tantrataḥ—in insufficient

knowledge for following regulative principles; chidram—discrepancy; deśa—

in the matter of country; kāla—and time; arha—and recipient; vastutaḥ—and

paraphernalia; sarvam—all these; karoti—makes; niśchidram—without discrepancy;

anusaṅkīrtanam—constantly chanting the holy name; tava—of Your Lordship.

There may be discrepancies in pronouncing the mantras and observing the regulative

principles, and there may be discrepancies in regard to time, place, person and paraphernalia.

But when Your Lordship's holy name is chanted, everything becomes faultless.

In the performance of nāma-bhajana, there is no consideration of cleanliness

or uncleanliness, nor of proper or improper time

na deśa-kāla-niyamo na śaucāśauca-nirṇayaḥ

paraṁ saṅkīrtanād eva rāma rāmeti mucyate

Vaiśvānara-saṁhitā/BR 2.4

In chanting the holy name, there is no rule concerning place and time, nor

regarding cleanliness or uncleanliness. By repeating the name "Rāma", or in other

words by performing saṅkīrtana of the mahā-mantra, the topmost

liberation –

namely prema-bhakti – is obtained.

The Holy Name is independent of time, place, and circumstance

na deśa niyamo rājan na kāla niyamas tathā

vidyate nātra sandeho viṣṇor nāmānukīrtane

kālo'sti dāne yajñe ca snāne kālo' sti saj jape

viṣṇu-saṅkīrtane kālo nāsty atra pṛṭhivī-tale

Hari-bhakti-vilāsa 11.412, 413

O king, there are no rules governing the time and place wherein the holy name

of Viṣṇu can be chanted. Of this there is no doubt. Charity and sacrifice are governed

by various rules regarding time and place, such as the taking of bath and the

silent uttering of mantras. But the holy name of Viṣṇu can be chanted in saṅkīrtana

at any time, in any circumstances, in any place on earth.

na deśa-niyamas tasmin na kāla-niyamas tathā

nocchiṣṭhādau niṣedho 'sti śrī harer-nāmni lubdhaka

Hari-bhakti-vilāsa 11.408

O hunter, there are no restrictions on when or where the holy name of Śrī

Hari

may be chanted and no prohibitions regarding the uncleanness of the mouth from

which the holy name comes forth.

Thus ends section 6) The Holy Name Should Always be Chanted

6) Śuddha-Nāma Appears by Sādhu-saṅga

mamāham iti dehādau hitvāmithyārtha-dhīr matim

dhāsye mano bhagavati śuddhaṁ tat-kīrtanādibhiḥ

iti jāta-sunirvedaḥ kṣaṇa-saṅgena sādhuṣu

gaṅgā-dvāram upeyāya mukta-sarvānubandhanaḥ

SB 6.2.38-39

mama—my; aham—I; iti—thus; deha-ādau—in the body and things related to the

body; hitvā—giving up; amithyā—not false; artha—on values; dhīḥ—with my consciousness;

matim—the attitude; dhāsye—I shall engage; manaḥ—my mind; bhagavati—

on the Supreme Personality of Godhead; śuddham—pure; tat—His name; kīrtana-

ādibhiḥ—by chanting, hearing and so on; iti—thus; jāta-sunirvedaḥ—(Ajāmila)

who had become detached from the material conception of life; kṣaṇa-saṅgena—by a

moment's association; sādhuṣu—with devotees; gaṅgā-dvāram—to Hardwar (haridvāra);

upeyāya—went; mukta—being freed from; sarva-anubandhanaḥ—all kinds of

material bondage.

Simply because I chanted the holy name of the Lord in the association of pure

devotees, my heart is now becoming purified. Therefore I shall not fall victim again

to the false lures of material sense gratification. Now that I have become fixed in

the Absolute Truth, henceforward I shall not identify myself with the body. I shall

give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of

Kṛṣṇa. Because of a moment's association with pure devotees (the Viṣṇudūtas),

Ajāmila detached himself from the material conception of life with determination.

Thus freed from all material attraction, he immediately started for Hardwar.

sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya

'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya

CC Madhya 15.276

sārvabhauma-saṅge—by the association of Sārvabhauma; tomāra—your; kaluṣa—

contamination; haila kṣaya—is now vanquished; kalmaṣa—contamination; ghucile—

when dispelled; jīva—the living entity; kṛṣṇa-nāma—the Hare Kṛṣṇa mahāmantra;

laya—can chant.

“However, due to the association of (a pure devotee like) Sārvabhauma

Bhaṭṭācārya, all your contamination is now vanquished. When a person’s heart is

cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.”

asādhu-saṅge bhāi "kṛṣṇa nāma" nāhi haya

"nāmākṣara" bāhirāya baṭe nāma kabhu naya

Prema-vivarta

O brothers, the holy name of Kṛṣṇa is never to be found in the association of

those who are un-saintly. The external sound of the holy name is never the same

as the pure name.

My heart is just like a desert, yearning for the nectar shower of Śrī Nāma

kṛṣṇa-nāma dhare kata bala

viṣaya-vāsanānale mora citta sadā jwale

ravi-tapta maru-bhūmi sama

karṇa-randhra-patha diyā,

hṛdi mājhe praveśiyā

variṣoya sudhā anupam

Śaraṇāgati, Bhaktivinoda Ṭhākura/KGH 17.60

What power does the name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The holy name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.

[an alternative translation:] How much power is there in kṛṣṇa-nāma? The desire for mortal things cannot satisfy me because by nature they are death-producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my internal mental condition. But somehow, by the grace of sādhu and Guru, the holy name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar. (SSM)

Thus ends section 7) Śuddha-nāma Appears by Sādhu-saṅga

7) Nāmābhāsa (A Shadow of Pure Nāma)

Nāmābhāsa liberates from material bondage

sakṛd eva (api) parigītaṁ śraddhayā helayā vā

bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma

Padma-Purāṇa/Skanda Purāṇa/Padyāvalī 26/HBV 11.451/JD ch. 6, 25/BR 1.18/MK 1.16

sakṛt—once; api—even; parigītam—chanted; śraddhayā—with faith; helayā—

with contempt; vā—or; bhṛgu-vara—O best of the Bhṛgus; nara-mātram—a person;

tārayet—delivers; kṛṣṇa—of Lord Kṛṣṇa; nāma—the name.

O best of the Bhṛgu dynasty, if one even once chants the holy name of Lord

Kṛṣṇa, either with faith or contempt, the holy name will liberate that chanter

from material bondage.

Even once chanting without offence (nāma-ābhāsa) eradicates all of one's karmic reactions

aṁhaḥ saṁharad akhilaṁ sakṛd udayād eva sakala-lokasya

taraṇir iva timira-jaladhiṁ jayati jagan-maṅgalaṁ harer nāma

Padyāvalī 16, Śrīdhara Svāmī /CC Antya 3.181

aṁhaḥ—the resultant action of sinful life, which causes material bondage;

saṁharat—completely eradicating; akhilam—all; sakṛt—once only; udayāt—by rising;

eva—certainly; sakala—all; lokasya—of the people of the world; taraṇiḥ—the

sun; iva—like; timira—of darkness; jala-dhim—the ocean; jayati—all glories to; jagatmaṅgalam—

auspicious for the whole world; hareḥ nāma—the holy name of the Lord.

[Śrīla Haridāsa Ṭhākura said:] "As the rising sun immediately dissipates all the

world's darkness, which is deep like an ocean, so the holy name of the Lord, if

chanted even once without offences (i.e. nāma-ābhāsa), dissipates all the reactions

of a living being's sinful life. All glories to that holy name of the Lord, which

is auspicious for the entire world."

Bhakti-rasāmṛta-sindhu states that even nāmābhāsa destroys all sins and liberates one from material existence

taṁ nirvyājaṁ bhaja guṇa-nidhiṁ pāvanaṁ pāvanānāṁ

śraddhā rajyan matir atitarām uttama-śloka-maulim

prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor

ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

BRS 2.1.103/CC Antya 3.62/BR 1.10

tam—Him; nirvyājam—without duplicity; bhaja—worship; guṇa-nidhim—O

reservoir of all good qualities; pāvanam—purifier; pāvanānām—of all other purifiers;

śraddhā—with faith; rajyan—being enlivened; matiḥ—mind; atitarām—

exceedingly; uttamaḥ-śloka-maulim—the best of the personalities who are worshiped

by choice poetry or who are transcendental to all material positions;

prodyan—manifesting; antaḥ-karaṇa-kuhare—in the core of the heart; hanta—

alas; yat-nāma—whose holy name; bhānoḥ—of the sun; ābhāsaḥ—slight appearance;

api—even; kṣapayati—eradicates; mahā-pātaka—the resultant actions of

greatly sinful activities; dhvānta—of ignorance; rāśim—the mass.

O reservoir of good qualities, just faithfully perform bhajana of Śrī Kṛṣṇa without duplicity.

He is the supreme savior among all saviors, and the most exalted of those worshipped with

transcendental ślokas. When even a slight appearance of His name, which is like the sun, arises

in one's cave-like heart, it destroys the darkness of great sins that are present there.

The four kinds of Nāmābhāsa

sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā

vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

SB 6.2.14

sāṅketyam—as an assignation; pārihāsyam—jokingly; vā—or; stobham—as musical

entertainment; helanam—neglectfully; eva—certainly; vā—or; vaikuṇṭha—of the

Lord; nāma-grahaṇam—chanting the holy name; aśeṣa—unlimited; agha-haram—

neutralizing the effect of sinful life; viduḥ—advanced transcendentalists know.

One who chants the holy name of the Lord is immediately freed from the reactions

of unlimited sins, even if he chants indirectly [to indicate something else],

jokingly, for musical entertainment, or even neglectfully. This is accepted by all

the learned scholars of the scriptures.

The example of Ajāmila

mriyamāṇo harer nāma gṛṇan putropacāritam

ajāmilo 'py agād dhāma kim uta śraddhayā gṛṇan

SB 6.2.49/CC Antya 3.187/BPKG p. 327/GKH (P)

mriyamāṇaḥ—at the time of death; hareḥ nāma—the holy name of Hari; gṛṇan—

chanting; putra-upacāritam—indicating his son; ajāmilaḥ—Ajāmila; api—even;

agāt—went; dhāma—to the spiritual world; kim uta—what to speak of; śraddhayā—

with faith and love; gṛṇan—chanting.

While dying, Ajāmila chanted the holy name of the Lord, intending to call his

son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak

of those who chant the holy name with faith and reverence?

etāvatālam agha-nirharaṇāya puṁsāṁ

saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām

vikruśya putram aghavān yad ajāmilo 'pi

nārāyaṇeti mriyamāṇa iyāya muktim

SB 6.3.24/KGH (P)

etāvatā—with this much; alam—sufficient; agha-nirharaṇāya—for taking away the reactions

of sinful activities; puṁsām—of human beings; saṅkīrtanam—the congregational

chanting; bhagavataḥ—of the Supreme Personality of Godhead; guṇa—of the transcendental

qualities; karma-nāmnām—and of His names according to His activities and pastimes;

vikruśya—crying to without offense; putram—his son; aghavān—the sinful; yat—since;

ajāmilaḥ api—even Ajāmila; nārāyaṇa—the Lord's name, Nārāyaṇa; iti—thus;

mriyamāṇaḥ—dying; iyāya—achieved; muktim—liberation.

Therefore it should be understood that one is easily relieved from all sinful reactions

by chanting the holy name of the Lord and chanting of His qualities and activities. This

is the only process recommended for relief from sinful reactions. Even if one chants the

holy name of the Lord with improper pronunciation, he will achieve relief from material

bondage if he chants without offenses. Ajāmila, for example, was extremely sinful,

but while dying he merely chanted the holy name, and although calling his son, he

achieved complete liberation because he remembered the name of Nārāyaṇa.

mukti tuccha-phala haya nāmābhāsa haite

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite

CC Antya 3.186,188

mukti—liberation; tuccha-phala—insignificant result; haya—is; nāma-ābhāsa

haite—from a glimpse of the awakening of offenseless chanting of the holy name;

ye—which; mukti—liberation; bhakta—a devotee; nā laya—does not take; se—

that; kṛṣṇa—Lord Kṛṣṇa; cāhe dite—wants to offer.

Liberation is insignificant in comparison to nāmābhāsa (a glimpse of the awakening

of offenseless chanting of the holy name). Thus a devotee will never accept

mukti even if Kṛṣṇa wants to give it to him.

oṁ āsya jānanto nāma cid-viviktan mahas te viṣṇo sumatiṁ bhajāmahe

oṁ tat sat

Bhagavata-Sandarbha 47

This mantra (oṁ tat sat) means, "O Lord Visnu, Your name is conscious (cit)

and therefore self-effulgent (mahaḥ) and so even one with partial knowledge of

the eternal nature of Your name, and incomplete understanding of the glory of

proper chanting, can attain knowledge of You merely by repeating the syllables,

because You, who are known by Oṁ, are self-existent (sat)." Thus it is seen that

nāmābhāsa liberates a person from fear and envy even if only alluded to.

he viṣṇo! te tava nāma cit cit-svarūpam ataeva mahaḥ sva-prakāśarūpam

| tasmād asya nāmnaḥ ā īṣad api jānantaḥ na tu samyag

uccāra-māhātmyādi-puraskāreṇa | tathāpi vivaktan bruvāṇāḥ

kevalaṁ tad-akṣarābhyāsa-mātraṁ kurvāṇāḥ sumatiṁ tad-viṣayāṁ

vidyāṁ bhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitaṁ

vastu sat svataḥ-siddham iti | ataeva bhaya-dveṣādau śrī-mūrteḥ

sphūrter iva sāṅketyādāv apy asya muktidatvaṁ śrūyate

Bhagavata Sandarbha 4

O Viṣṇu! Your holy name is of the nature of divine consciousness - it is transcendental

reality par-excellence. It is a manifestation of Your own divine form, even if

someone utters it without being aware of its full glories. To utter the name without

being fully aware of its glories means nāmābhāsa, or uttering the syllables of the

holy name which are only the outer reflection. Even in such a positon we shall

attain divine knowledge of the Lord, by such worship. Because this line contains

the word oṁ it indicates that the use of the word "sat" means svata-siddhaḥ.

Therefore the Lord’s divine form manifests even for one uttering nāmābhāsa

(because of sāṅketya and so forth), and thus one attains liberation from the postion

of fear and envy.

Thus ends section 8) Nāmābhāsa

8) The Ten Offences to the Holy Name

Padma-Purāṇa, Brahma-Khaṇḍa 25.15–18, 22-23

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute

yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām (1)

satām—of devotees; nindā—blasphemy; nāmnaḥ—against the holy name;

paramam—the greatest; aparādham—offence; vitanute—makes; yataḥ—because;

khyātim—broadcasting the glories; yātam—engaged in preaching the glories of the

Lord; katham—how?; u—indeed; sahate—he will tolerate; tad—of them; vigarhām—

such blasphemy.

To blaspheme devotees who have dedicated their lives to chanting the holy

name and broadcasting the glories of the Lord is the greatest offence. The holy

name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ

dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ (2)

śivasya—the name of Lord Śiva; śrī-viṣṇoḥ—Lord Viṣṇu; yaḥ—who; iha—in this

material world; guṇa—qualities; nāma—name; ādi-sakalam—everything; dhiyā

—

with the conception; bhinnam—difference; paśyet—may see; saḥ—he; khalu—

indeed; hari-nāmā—the holy name of the Lord; ahita-karaḥ—offender.

One who considers the name of Lord Śiva to be equal to the holy name of Lord

Viṣṇu or thinks that nāma and nāmī are different is an offender to Śrī hari-nāma

guror avajñā (3)

guroḥ—of the spiritual master; avajñā—disrespect or disobedience.

To disobey the orders of the Guru or to consider him an ordinary person (i.e. to

consider his body material).

śruti-śāstra-nindanam (4)

śruti-śāstra-nindanam—(to find fault with) the Vedas or their corollary literature.

To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

artha-vādaḥ (5)

artha-vādaḥ—to give some interpretation

To consider the exalted glories of the Lord described in śāstra to be exaggeration.

hari-nāmni kalpanam (6)

hari-nāmni—of Śrī-nāma; kalpanam—to make an imaginary interpretation.

To give a concocted interpretation of the holy name of the Lord.

nāmno balād yasya hi pāpa-buddhir

na vidyate tasya yamair hi śuddhiḥ (7)

nāmnaḥ—the holy name; balād—on the strength; yasya—who has; hi—indeed;

pāpa—sinful; buddhiḥ—mentality; na—not; vidyate—is; tasya—of him;

yamaiḥ—by austerities; hi—indeed; śuddhiḥ—purification.

To think that the Hare Kṛṣṇa mantra can counteract all sinful reactions and one

may therefore go on with his sinful activities and at the same time chant the Hare

Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

There is no way for such a person to be purified through practising austerities.

dharma-vrata-tyāga-hutādi-sarvaśubha-

kriyā-sāmyam api pramādaḥ (8)

dharma—religious performances or pious deeds; vrata—vows of penance and austerity;

tyāga—renunciation; huta—agnihotra yajñas or sacrificial offerings; ādi—

etc.; sarva—all; śubha—auspicious; kriyā—activities; sāmyam—equality; api—

also; pramādaḥ—inattentive.

To consider that the results achieved through auspicious pious activities such

as religious vows, renunciation, offering oblations in the sacrificial fire etc., are

comparable to the chanting of the divine names of Śrī Hari.

aśraddadhāne vimukhe ’py aśṛṇvati

yaś copadeśaḥ śiva-nāmāparādhaḥ (9)

aśraddadhāne—to one who is faithless; vimukhe—inimical; api—even; aśṛṇvati —

does not want to hear; yaḥ—one who; ca—and; upadeśaḥ—gives instruction;

śiva—filled with auspiciousness; nāmāparādhaḥ—offence to the holy name.

It is an offence to preach the confidential glories of the all-auspicious names of the

Lord to a person in whose heart śraddhā (faith) has not arisen or to the inimical.

śrutvāpi nāma-māhātmye yaḥ prīti-rahito naraḥ

ahaṁ-mamādi-paramo nāmni so ’py aparādha-kṛt (10)

Padma-Purāṇa/Upadeśāmṛta 1, pt

śrutvā—who has heard; api—even; nāma—the holy name; māhātmye—the glo-

ries; yaḥ—who is; prīti—of love; rahitaḥ—devoid; naraḥ—a person; aham—false

ego, “I and Mine”; mamādi—mine etc.; paramaḥ—dedicated; nāmni—the holy

name; saḥ—he; api—even; aparādha—offense; kṛt—doing.

That person who, in spite of hearing the astonishing glories of śrī-nāma, maintains

the consciousness of aham mama ādi (‘I am this body and things related to

this body are mine’) and who displays no persistence in or love for chanting the

holy name, is an offender at the feet of śrī-nāma.

api pramādaḥ

api—also; pramādaḥ—inattentive (chanting).

Pramāda which means being negligent and inattentive while uttering Śrī

Rādhā-Kṛṣṇa’s names is also highly offensive to śrī nāma (Inattentive chanting

devoid of absorption is the root cause of all offences).

Thus ends section 9) The Ten Offences to the Holy Name

9) Ślokas Pertaining to Nāmāparādha

The definition of aparādha (offences)

apagata-rādho yasmāt iti aparādhaḥ

Mahājana vākya

apagata—disappear; rādho—affection; yasmāt—on account of which; iti—thus;

aparādhaḥ—offence.

Any act or emotion which hinders the flow of love and affection. (Any activity

which causes Kṛṣṇa to withdraw his affection and protection or any activity performed

with an envious mood is also aparādha).

The principal offence to the Holy Name (Vaiṣṇava aparādha)

nāścaryam etad yad asatsu sarvadā

mahad-vinindā kuṇapātma-vādiṣu

serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir

nirasta-tejaḥsu tad eva śobhanam

SB 4.4.13

na—not; āścaryam—wonderful; etat—this; yat—which; asatsu—evil; sarvadā—

always; mahat-vinindā—the deriding of great souls; kuṇapa-ātma-vādiṣu—among

those who have accepted the dead body as the self; sa-īrṣyam—envy; mahā-pūruṣa—

of great personalities; pāda-pāṁsubhiḥ—by the dust of the feet; nirasta-tejaḥsu —

whose glory is diminished; tat—that; eva—certainly; śobhanam—very good.

It is not surprising that persons who have accepted the transient material body

as the self are always engaged in deriding great souls. Such envy on the part of

materialistic persons is very good because that is the way they fall down. They are

diminished by the dust of the feet of great saintly devotees.

One who offends devotees does not chant the real name

hena vaiṣṇavera nindā kare yai jana

sei pāya duḥkha-janma jīvana-maraṇa

vidyā-kula-tapa-saba viphala tāhāra

vaiṣṇava nindaye ye ye pāpī durācāra

pūjā o tāhāra kṛṣṇa nā kare grahaṇa

vaiṣṇavera nindā kare ye pāpiṣṭha-jana

CB Madhya 4.360

One who commits offenses against Vaiṣṇavas attains only misery, life after life.

His learning, exalted births and austerity bears no fruit. Blasphemy of Vaiṣṇavas

is the worst kind of sinful behavior and one who does so will find that Kṛṣṇa

does

not accept his worship. A person who blasphemes Vaiṣṇavas is therefore the worst

kind of sinner.

śūlapāṇi-sama yadi vaiṣṇavere ninde

tathāpiha nāśa yāya, kahe śāstra-vṛṇde

ihā nā māniyāye sujana-nindā kare

janme janme se pāpiṣṭha deva-doṣe mare

CB Madhya 22.54,56

It is the conclusion of all the revealed scriptures that one who blasphemes a

devotee is doomed. For such a person, everything is torn to pieces by the powerful

trident of his sinful reactions. A sinful person who disregards this principle

and insults great souls will suffer birth after birth for his offense.

Vaiṣṇava-aparādhis are severely punished by Yamarāja

prabhu bale, vaiṣṇava nindaye yei jana

kuṣṭha-roga kon tāra śātiye likhana

āpātataḥ śāstri kichu haiyāche mātra

āra kata āche yama-yātanāra pātra

caurāśī sahasra yama-yātanā pratyekṣe

punaḥ punaḥ kari bhūñje vaiṣṇava-nindake

CB Madhya 4.375-377

Mahāprabhu said, "It is written that one who blasphemes the Vaiṣṇavas will suffer

from leprosy, after which he will be punished by the agents of Yamarāja again

and again, in thousands of births".

Śiva's wife declares: Vaiṣṇava-aparādhis should have their tongues cut out

karṇau pidhāya nirayād yad akalpa īśe

dharmāvitary asṛṇibhir nṛbhir asyamāne

chindyāt prasahya ruśatīm asatīṁ prabhuś cej

jihvām asūn api tato visṛjet sa dharmaḥ

SB 4.4.17

karṇau—both ears; pidhāya—blocking; nirayāt—one should go away; yat—if;

akalpaḥ—unable; īśe—the master; dharma-avitari—the maintainers of dharma;

asṛṇibhiḥ—by irresponsible; nṛbhiḥ—persons; asyamāne—being blasphemed;

chindyāt—he should cut; prasahya—by force; ruśatīm—vilifying; asatīm—of the blasphemer;

prabhuḥ—one is able; cet—if; jihvām—tongue; asūn—(his own) life; api—

certainly; tataḥ—then; visṛjet—should give up; saḥ—that; dharmaḥ—is the process.

[Satī (Śiva's wife) said:] "If one hears an irresponsible person blaspheme

the

saintly maintainers of dharma, one should block his ears and go away if unable to

punish him. But if one is able to kill, then one should by force cut out the blasphemer's

tongue and kill the offender, and after that one should give up his own life."

The great fault of hearing blasphemy of Vaiṣṇavas

[vaiṣṇava nindā śravane 'pi doṣa uktaḥ] (SB 10.74.40)

nindāṁ bhagavataḥ śṛṇvan tat parasya janasya vā

tato nāpaiti yaḥ so 'pi yāty adha sukṛtāt cyutaḥ

tato'pagamaś cāsamarthasya eva; samarthena tu nindaka-jihvā chettavyā;

tatrāpy asamarthena sva-prāṇa-parityāgo 'pi kartavyaḥ

Bhakti Sandarbha 265

The Śrīmad Bhāgavatam says that it is a great fault to hear blasphemy of

Vaiṣṇavas. It states: "He who does not leave the place where devotees of the Lord

are blasphemed, but continues to hear such blasphemy, is guilty of a great sin. He

is deprived of all his piety and falls down into hell." It is enjoined that one must

leave the place of blasphemy. But that is for those who are not adept at śāstric argument.

If capable, one should 'cut out the tongue of the blasphemer' (i.e. defeat his

arguments). If unable to do that, one should give up his life rather than continue

to hear such blasphemy.

The way to overcome Vaiṣṇava-aparādha

ye vaiṣṇava-sthāne aparādha haya yāra

puna se kṣamile aparādha ghuce tāra

CB Madhya 22.32

If one offends a Vaiṣṇava, the only way to get free from the offense is to go back

that Vaiṣṇava and beg his forgiveness.

kāñṭā phuṭe yei mukhe, sei mukhe yāya

pāye kāñṭā phuṭile ki skāndhe bāhirāya

CB Antya 4.380

Just as it takes a thorn to remove a thorn, the offense committed by the mouth

[against a Vaiṣṇava] must be cured with the mouth [by begging forgiveness from

that same Vaiṣṇava].

The proper mentality for chanting without offence

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamāṇair hari-nāma-dheyaiḥ

na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ

SB 2.3.24

tat—that; aśma-sāram—is steel-framed; hṛdayam—heart; bata idam—certainly

that; yat—which; gṛhyamāṇaiḥ—in spite of chanting; hari-nāma—the holy name

of the Lord; dheyaiḥ—by concentration of the mind; na—does not; vikriyeta—

change; atha—thus; yadā—when; vikāraḥ—reaction; netre—in the eyes; jalam —

tears; gātra-ruheṣu—at the pores; harṣaḥ—eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy

name is not transformed. When such transformation does take place, tears fill the

eyes and the hairs stand on end.

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā

śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam

tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye

nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

Padma-Purāṇa/Hari-bhakti-vilāsa 11.289/CC Antya 3.60/JD ch. 24

If a devotee once utters the holy name of the Lord, or if it penetrates his mind

or enters his ear, which is the channel of aural reception, that holy name will certainly

deliver him from material bondage, whether vibrated properly or improperly,

with correct or incorrect grammar, and properly joined or vibrated in separate

parts. O brāhmaṇa, the potency of the holy name is therefore certainly great.

However, if one utters the vibration of śrī nāma for the benefit of the material

body, for material wealth and followers, or under the influence of greed or atheism

- in other words, if one utters the name with offences - such chanting will not

produce the desired result very soon. Therefore one should diligently avoid

offences in chanting śrī hari-nāma.

kṛṣṇa-nāma kare aparādhera vicāra

kṛṣṇa balile aparādhīra nā haya vikāra

CC Ādi 8.24

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kare—takes; aparādhera—of

offences; vicāra—consideration; kṛṣṇa—Lord Kṛṣṇa; balile—if one chants;

aparādhīra—of the offender; nā—never; haya—becomes; vikāra—transformed.

There are offences to be considered while chanting the Hare Kṛṣṇa mantra. If the

holy name is chanted with offences, one will not experience any change of heart.

Offences block the appearance of prema

bahu janma kare yadi śravaṇa, kīrtana

tabu ta' nā pāya kṛṣṇa-pade prema-dhana

CC 8.24.16/BPKG p. 20

bahu—many; janma—births; kare—does; yadi—if; śravaṇa—hearing; kīrtana—chanting; tabu—still; ta'—in spite of; nā—does not; pāya—get; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; prema-dhana—love of God.

(If one's heart is infested with the ten offences in the chanting of the Hare Kṛṣṇa mahā-mantra) Despite his endeavor to chant the holy name for many births, he will not get kṛṣṇa-prema which is the ultimate goal of this chanting.

eka kṛṣṇa-nāme kare sarva-pāpa nāśa

premera kāraṇa bhakti karena prakāśa

anāyāse bhava-kṣaya, kṛṣṇera sevana

eka kṛṣṇa-nāmera phale pāi eta dhana

CC Ādi 8.26 and 8.28

eka—one; kṛṣṇa-nāme—by chanting the holy name of Lord Kṛṣṇa; kare—makes;

sarva—all; pāpa—sinful life; nāśa—exhausted; premera—of love of Godhead;

kāraṇa—cause; bhakti—devotional service; karena—becomes; prakāśa—manifest;

anāyāse—without hard labor; bhava-kṣaya—stoppage of repetition of birth and death;

kṛṣṇera—of Lord Kṛṣṇa; sevana—service; eka—one; kṛṣṇa-nāmera—chanting the

name of Kṛṣṇa; phale—as a result of; pāi—we achieve; eta—so much; dhana—wealth.

Simply chanting the Hare Kṛṣṇa mahā-mantra without offences vanquishes all sinful

activities. Thus pure devotional service, which is the cause of love of Godhead,

becomes manifest. As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes

such great advancement in spiritual life that simultaneously his material existence terminates

and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that

by chanting even one pure name, one very easily achieves these transcendental riches.

hena kṛṣṇa-nāma yadi laya bahu-bāra

tabu yadi prema nahe, nahe aśrudhāra

tabe jāni, aparādha tāhāte pracura

kṛṣṇa-nāma-bīja tāhe nā kare aṅkura

CC Ādi 8.29-30

hena—such; kṛṣṇa-nāma—holy name of the Lord; yadi—if; laya—one takes;

bahu-bāra—again and again; tabu—still; yadi—if; prema—love of Godhead;

nahe—is not visible; nahe aśru-dhāra—there are no tears in the eyes; tabe—then;

jāni—I understand; aparādha—offense; tāhāte—there (in that process);

pracura—enough; kṛṣṇa-nāma—the holy name of Kṛṣṇa; bīja—seed; tāhe—in

those activities; nā—does not; kare—do; aṅkura—sprout.

If one chants the exalted holy name of the Lord again and again and yet his love for

the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that

because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

The real Holy Name can never awaken in māyāvādis

prabhu kahe māyāvādī kṛṣṇe aparādhī/ brahma ātmā caitanya kahe niravadhi

ataeva tāra mukhe nā āise kṛṣṇa-nāma/kṛṣṇa-nāma kṛṣṇa-svarūpa duita samāna

nāma vigraha svarūpa tina eka-rūpa/tine bheda nāhi tina cid-ānanda-rūpa

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi bheda/jīvera dharma nāma-deha-svarūpe vibheda

CC Madhya 17.129-132

[Śrī Caitanya Mahāprabhu said:] Māyāvādī impersonalists are offenders to

Kṛṣṇa. They consantly repeat words like Brahman, ātma, and caitanya. As

a result,

they are unable to utter Kṛṣṇa's holy name. Kṛṣṇa's name, His form and His essential

being are all one. They are spiritual and there is no distinction to be made

between them. In Kṛṣṇa, there is no difference between body and the proprietor of

the body, nor between the name and the person named, as is the case with the jīva,

in whom all these distinctions are present.

There is no consideration of offences in chanting the names of Gaura-Nitāi

caitanya-nityānande nāhi e saba vicāra

nāma laile prema deya, vahe aśru-dhāra

CC Ādi 8.31/BPKG p. 20

caitanya-nityānande—when chanting the holy names of Lord Caitanya and

Nityānanda; nāhi—there are not; e saba—all these; vicāra—considerations;

nāma—the holy name; laile—simply by chanting; prema—ecstatic love of God;

deya—they give; vahe—there is a flow; aśru-dhāra—tears in the eyes.

If one only chants, with some slight faith, the holy names of Lord Caitanya and

Nityānanda, very quickly he is cleansed of all offences. Thus as soon as he chants the

Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God and tears flow from his eyes.

Gaura does not consider offences, therefore by chanting Gaura's names

one easily attains Śrī Kṛṣṇa

gaura-nāma na laiyā, jei kṛṣṇa bhaje giyā, sei kṛṣṇa bahu kāle pāya

gaura-nāma laya jei, sadya kṛṣṇa pāya sei, aparādha nāhi rahe tāya

Śrī Navadvīpa Dhāma Māhātmya

na laiyā—without uttering; gaura-nāma—Śrī Gaura's names; jei—who; kṛṣṇa—

Kṛṣṇa's names; bhaje—adores; giyā—singing; sei—he; kṛṣṇa-kṛṣṇa; bahu kāle —

after a long time; pāya—attains; gaura-nāma—Gaura's names; laya—utters; jei —

he; sadya—at once; kṛṣṇa—Śrī Kṛṣṇa; pāya—attains; sei—he; aparādha—

offense; nāhi—not; rahe—remain; tāya—in him.

One who does not utter the names of Gaura yet worship Śrī Krṣna and sings

His names attains Ḥis shelter only after a long time. However one who utters

Gaura's names at once attains Śrī Kṛṣṇa. Offence does not remain in His heart.

Thus ends section 10) Ślokas Pertaining to Nāmāparādha

10) Further Glorification of Śrī Nāma

Kali-yuga is an ocean of faults but simply by chanting the holy name one

can counteract all faults and attain perfection

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

SB 12.3.51/CC Mad 20.344

kaleḥ—of the age of Kali; doṣa-nidheḥ—in the ocean of faults; rājan—O King;

asti—there is; hi—certainly; ekaḥ—one; mahān—very great; guṇaḥ—good quality;

kīrtanāt—by chanting; eva—certainly; kṛṣṇasya—of the holy name of Kṛṣṇa;

mukta-saṅgaḥ—liberated from material bondage; param—to the transcendental

spiritual kingdom; vrajet—one can go.

My dear King, although Kali-yuga is an ocean of faults, there is still one

redeeming quality of this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra,

one can become free from material bondage and go to the transcendental abode.

Everyone can be freed by simply chanting the holy name

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan

tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam

SB 1.1.14

āpannaḥ—entangled; saṁsṛtim—in the hurdle of birth and death; ghorām—terrible;

yat—of whom; nāma—the absolute name; vivaśaḥ—unconsciously; gṛṇan—

chanting; tataḥ—from that; sadyaḥ—at once; vimucyeta—gets freedom; yat—that

which; bibheti—fears; svayam—personally; bhayam—fear itself.

Living beings who are entangled in the terrible meshes of birth and death can

be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa,

which is feared by fear personified.

Kṛṣṇa became Nāma-rūpa and Gaura-dhāma

baddha-jīve kṛpā kari kṛṣṇa haila nāma

kali-jīve dayā kari kṛṣṇa haila gauradhāma

Śrī Caitanya Mahāprabhu's Bhagavattā-Pramāṇa (Hindi)

Being merciful on the jīvas who are bound within this age of quarrel, Śrī Kṛṣṇa

has become nāma-rūpa; then feeling still more compassion, He also became Śrī

Gaura-dhāma (Navadvīpa).

I do not dwell in Vaikuṇṭha nor in the hearts of the yogīs. I reside only in

the heart of My devotees who glorify Me

nāhaṁ tiṣṭhāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā

yatra gāyanti mad-bhaktāḥ tatra tiṣṭhāmi nārada

(or alternative version)

nāhaṁ vasāmi vaikuṇṭhe yogināṁ hṛdayena ca

mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada

Padma Purāṇa/Nārada-bhakti-sūtra 3.37/Bhakti Sandarbha 269/GKH (P)

na—not; aham—I; tiṣṭhāmi [vasāmi]—reside; vaikuṇṭhe—in Vaikuṇṭha; yoginām—of the yogīs; hṛdayeṣu—in the hearts; vā—either; [ca—and;] yatra—where; gāyanti—they sing about Me; mat-bhaktāḥ—My devotees; tatra—at the respective places; tiṣṭhāmi—I remain; nārada—O Nārada.

O Nārada, I do not dwell in Vaikuṇṭha nor am I in the hearts of the yogīs. I reside

where My devotees glorify My name, form, qualities and transcendental pastimes.

kṛṣṇa-nāmera phala 'premā', sarva-śāstre kaya

bhāgye sei premā tomāya karila udaya

CC Ādi 7.86/GKH (P)

kṛṣṇa-nāmera—of the holy name of the Lord; phala—result; premā—love of Godhead;

sarva—in all; śāstre—revealed scriptures; kaya—describe; bhāgye—fortunately; sei—

that; premā—love of Godhead; tomāya—in You; karila—has done; udaya—

arisen.

The conclusion of all revealed scriptures is that the ultimate result of chanting

śrī nāma is prema. By great great fortune this very prema has arisen in your heart.

one should awaken his dormant love of Godhead by chanting the holy name.

You are greatly fortunate to have already done so.

Yamarāja takes only those who fail to chant the holy name

jihvā na vakti bhagavad-guṇa-nāmadheyaṁ

cetaś ca na smarati tac-caraṇāravindam

kṛṣṇāya no namati yac-chira ekadāpi

tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

SB 6.3.29/GKH (P)

jihvā—the tongue; na—not; vakti—chants; bhagavat—of the Supreme

Personality of Godhead; guṇa—transcendental qualities; nāmadheyam—and the

nomenclature; cetaḥ—the heart; ca—also; na—not; smarati—remembers; tat—

His; caraṇa-aravindam—lotus feet; kṛṣṇāya—unto Lord Kṛṣṇa through His Deity

in the temple; no—not; namati—bows; yat—whose; śiraḥ—head; ekadā api—

even once; tān—them; ānayadhvam—bring before me; asataḥ—the nondevotees;

akṛta—not performing; viṣṇu-kṛtyān—duties toward Lord Viṣṇu.

My dear servants, please bring to me only those sinful persons who do not use their

tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember

the lotus feet of Kṛṣṇa even once and whose heads do not bow down even once

before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu,

which are the only duties in human life. Please bring me all such fools and rascals.

Hearing the holy name only once frees one from material contamination

na hi bhagavann aghaṭitam idaṁ

tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ

yan-nāma sakṛc chravaṇāt

pukkaśo 'pi vimucyate saṁsārāt

SB 6.16.44/GKH (P)

na—not; hi—indeed; bhagavan—O my Lord; aghaṭitam—not occurred; idam—

this; tvat—of You; darśanāt—by seeing; nṛṇām—of all human beings; akhila—all;

pāpa—of sins; kṣayaḥ—annihilation; yat-nāma—whose name; sakṛt—only once;

śravaṇāt—by hearing; pukkaśaḥ—the lowest class, the caṇḍāla; api—also; vimucyate—

is delivered; saṁsārāt—from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material

contamination by seeing You. Not to speak of seeing You personally, merely by

hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest

class, are freed from all material contamination. Considering this, who will not

be freed from material contamination simply by seeing You?

mat-kathā-vācakaṁ nityaṁ mat-kathā-śravaṇe ratam

mat-kathā-prīti-manasaṁ nāhaṁ tyakṣyāmi taṁ naram

Bhakti-Sandarbha 269/GKH (P)

In the Viṣṇu-dharma-Purāṇa and Skanda-Purāṇa the Supreme Lord declares: "I

will never abandon any person who always recounts My glories, or delights in

hearing My glories, or whose heart enjoys descriptions of My glories."

tārakāj jāyate muktiḥ samādhiketi bhavaḥ

Śrī Kṛṣṇa-Sandarbha 256/GKH (P)

tārakāt—from the liberator; jāyate—is generated; muktiḥ—liberation; samādhikā—

greater; iti—thus; bhāvaḥ—the meaning.

From chanting the holy name of Śrī Kṛṣṇa, one attains pure love of God, which

makes the happiness of liberation seem very insignificant.

nāmnāṁ mukhyatamaṁ nāma kṛṣṇākhyaṁ me parantapeti

Sri Kṛṣṇa-Sandarbha 257/GKH (P)

nāmnām—of names; mukhyatamam—most important; nāma—name; kṛṣṇa-ākhyam—

the name Kṛṣṇa; me—My; parantapa—O subduer of the enemies (Arjuna); iti—thus.

O Arjuna, of all My holy names, the name Kṛṣṇa is the most important.

What is the topmost worshipable object?

upāsyera madhye kon upāsya pradhāna?

śreṣṭha upāsya - yugala 'rādhā-kṛṣṇa' nāma

CC Mad 8.256

upāsyera—objects of worship; madhye—among; kon—which; upāsya—worshipable

object; pradhāna—the chief; śreṣṭha—the chief; upāsya—worshipable object; yugala—

the couple; rādhā-kṛṣṇa nāma—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which is the

chief?" Rāmānanda Rāya replied, "The highest worshipable object is the

holy

name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra.”

Śrī Nāma Vandanā

jayati jayati nāmānanda-rūpaṁ murārer

viramita-nija-dharma-dhyāna-pūjādi-yatnam

katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat

paramam amṛtam ekaṁ jīvanaṁ bhūṣaṅaṁ me

Śrī Bṛhad-Bhāgvatāmṛta 1.9, Śrīla Sanātana Gosvāmī

jayati jayati—all glories, all glories; nāma-ānanda—of the all-ecstatic name;

rūpam—to the form; murāreḥ—of Kṛṣṇa Murāri, the enemy of lust; viramita—giving

up; nija—of one’s own; dharma—social duties; dhyāna—meditation; pūjā-ādi—

ritual worship and so on; yatnam—the endeavors; katham api—somehow or other;

sakṛt—just once; āttam—taken; mukti-dam—giving liberation; prāṇinām—to living

entities; yat—which; paramam—the supreme; amṛtam—eternal nectar; ekam—

the only; jīvanam—life-giving, maintaining; bhūṣaṇam—ornament; me—my.

All glories, all glories to Kṛṣṇa-Murāri’s name, the embodiment of divine bliss!

It halts the cycle of birth and death and relieves one of all painful endeavors in

practicing religion, meditation, charity, deity worship, and austerity. It awards liberation

to one who utters it even once. Kṛṣṇa-nāma stands alone as the supreme

nectar and sole treasure of my life.

The experience of one's internal spiritual form (svarūpa), required for the

culture of rāgānuga-bhakti proper, is revealed by the grace of Kṛṣṇa-nāma

īsāt vikaśi punaḥ dekhāya nija-rūpa-guṇa

citta hari laya kṛṣṇa pāśa

pūrṇa-vikaśita haiyā vraje more jāya laiyā

dekhāya nija-svarūpa-vilāsa

Kṛṣṇa-nāma dhare kata bala, Śrīla Bhaktivinoda Ṭhākura

When śrī nāma is even slightly revealed, it shows me my own spiritual form and

characteristics. It steals my mind and takes it to Kṛṣṇa's side. When śrī nāma is

fully revealed, it takes me directly to Vraja, where it shows me my personal role in

the eternal pastimes.

The prema flower of śrī-nāma

pūrṇa-vikaśita hañā, braje more jāya lañā

dekhāya more svarūpa-vilāsa

more siddha-deha diyā, kṛṣṇa-pāse rākhe giyā

e dehera kare sarba-nāśa

Prema-vivarta ch. 7/JD ch. 25

Now blossoming fully, the prema flower of śrī-nāma takes me to Vraja, and reveals to me the pastimes of His own love dalliance. Nāma gives me my own siddha-deha, keeps me by the side of Kṛṣṇa, and then He completely destroys everything related to this mortal frame of mine.

Rādhā-nāma and Kṛṣṇa-nāma together produce unprecedented nectar

rādheti nāma nava-sundara-sīdhu mugdhaṁ

kṛṣṇeti nāma maḍhurādbhuta-gāḍha-dugdham

sarva-kṣaṇaṁ surabhi-rāga-himena ramyaṁ

kṛtvā tadaiva piba me rasane kṣud-ārte

Śrī Stavāvalī, Abhīṣṭa-sūcanam 10, Śrīla Raghunātha Dāsa Gosvāmī

rādhā—Rādhā; iti—thus; nāma—name; nava—fresh; sundara—delicious; sīdhu—nectar; mugdham—charming; kṛṣṇa—Kṛṣṇa; iti—thus; nāma—name; madhura—sweet; adbhuta—wonderful; gāḍha—thick; dugdham—milk; sarva—at every; kṣaṇam—moment; surabhi—fragrant; rāga—of love; himena—with the ice; ramyam—pleasing; kṛtvā—doing; tadā—then; eva—certainly; piba—please

drink; me—of me; rasane—O tongue; kṣud-ārte—tortured by thirst.

O tongue tortured by thirst, please mix the delicious nectar of the name Rādhā

with the wonderfully sweet condensed milk of the name Kṛṣṇa, add the fragrant

ice of pure love and drink this charming drink at every moment!

Thus ends Chapter 18 – Nāma-tattva

3rd Division: Prayojana-tattva

The Ultimate Objective – Love of God (Kṛṣṇa-prema)

Śrīla Nārāyaṇa Mahārāja explains: Divine Love for the Supreme Lord (prema) is a broad term. For some, it means to attain Śrī Lakṣmī-Nārāyaṇa, the Lord of Vaikuṇṭha. For others, it means Śrī Sīta-Rāma in Ayodhyā. In our Rūpānugā line we do not aspire for the above, neither do we aspire for the service of Dvārakādhīśa Kṛṣṇa, nor for that of Mathureśa Kṛṣṇa. Our sole object is loving devotional service unto Vrajendra-nandana Śrī Kṛṣṇa in Vraja: Vraja-prema. We do not desire the prema of Kṛṣṇa for Śrīmatī Rādhikā and the gopīs. We desire the prema of Śrīmatī Rādhikā and the

gopīs for Kṛṣṇa. We desire to serve Kṛṣṇa, but not directly or independently, only through Śrīmatī Rādhikā and the gopīs, and under their guidance. We do not aspire for a direct union of love with Śrī Kṛṣṇa, in competition with Śrīmatī Rādhikā. We desire only to experience prema through Her and assist Her in meeting with Śrī Kṛṣṇa. Serving Śrī Kṛṣṇa in the mood of Śrīmatī Rādhikā and the gopīs (gopī-bhāva) is the goal of the Śrī Rūpānugā line. Our primary relationship is with Śrīmatī Rādhikā. She is our primary worshipable Deity and we think of Śrī Kṛṣṇa only as the beloved, the life and soul of our Svāminī Śrīmatī Rādhikā.

There are various types of rasas (mellows of love) in Vraja: sakhya, vātsalya and mādhurya. Our goal is mādhurya-mayī bhakti, the love of the gopīs for Śrī Kṛṣṇa. We follow in the footsteps of our rasa-ācārya Śrīla Rūpa Gosvāmī, who came to establish the mission and innermost heart's desires of Śrī Caitanya Mahāprabhu. The essence of what Mahāprabhu is teaching us through Śrīla Rūpa Gosvāmī is to follow in the footsteps of the gopīmaidservants of Śrīmatī

Rādhikā and serve Her in mañjarī-bhāva (tat-tad-bhāva-icchāmayī). She is our iṣṭa-devatā, our worshipable object of loving service, our all-in-all. Therefore, our exclusive goal, our prayojana, is Rādhā-dāsyam. This is the speciality and the glory of our Śrī Rūpānugā line.

Chapter 19 – Rasa-tattva

‘raso vai saḥ’ - Śrī Kṛṣṇa is an ocean of rasa

1) **Śrī Kṛṣṇa and the Different Rasas**

Śrī Kṛsṇa is the reservoir of all relationships and transcendental mellows

akhila-rasāmṛta-mūrtiḥ prasṛmara-ruci-ruddha-tārakā-pāliḥ

kalita-śyāmā-lalito rādhā-preyān vidhur jayati

BRS 1.1.1/BRSB p. 2/CC Mad 8.142

akhila-rasa-amṛta-mūrtiḥ—the embodiment of rasa, transcendental mellows of love,

namely śānta, dāsya, sakhya, vātsalya and mādhurya; prasṛmara—spreading forth; ruci—

by His bodily luster; ruddha—who has subjugated; tārakā—the gopī named Tārakā (a

vipakṣa-gopī, representing a rival group to that of Śrī Rādhā); pāliḥ—the gopī named Pāli

(or Pālikā, a tatastha-gopī, representing a neutral group); kalita—who has accepted;

śyāmā—the gopī named Śyāmalā (a suhṛt-pakṣa-gopī, representing a friendly group); lalitaḥ—

and the gopī named Lalitā (a sva-pakṣa-gopī, belonging to Rādhikā’s own

group); rādhā-preyān—dearmost beloved of Śrīmatī Rādhikā (priya - he who endeavours to please, preyān - he who endeavours to please to the utmost); vidhuḥ—the moon, Śrī Kṛṣṇa; jayati—all glories to.

Let Śrī Kṛṣṇa, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pāli and accepted Śyāmā and Lalitā as His very self. He is Śrīmatī Rādhārāṇī's dearmost beloved, always endeavouring to please Her to the utmost degree. He is the reservoir of rasa for devotees in all transcendental mellows.

[An alternative translation:] **Śrī Kṛṣṇa, the destroyer of all sin and the bestower of all bliss, the very form of the highest bliss, filled with all rasas, excels all others in glory. He brings Tārakā and Pālikā under His control by the diffusion of His beauty. He is controlled by the love of Śyāmalā and Lalitā, and completely controlled by Śrīmatī Rādhikā's super-excellent love. Thus He gives Her pleasure by His super-excellent qualities.[32]**

[another translation:] **The full moon (Śrī Kṛṣṇa), which destroys suffering**

and

creates happiness by its cooling rays, shines everywhere with its excellent qualities

and beauty. This moon is the very form of nectar, filled with all varieties of rasa. It

eclipses the host of stars (tārakā-pāliḥ) by its light, accepts the playful gestures of the

night (śyāma-lalitā), and lovingly approaches the Rādhā constellation (rādhāpreyān)

in the spring season (thus becoming most beautiful and has His full glory

revealed only when in the company of Śrīmatī Rādhikā).

Śrī Kṛṣṇa and Śrīmatī Rādhikā enhance each other's qualities

rādhayā mādhavo devo mādhavenaiva rādhikā vibhrājante janeṣu

Ṛk-pariśiṣṭa/BRS 1.1.1 pt

Śrī Kṛṣṇa eternally shines with supreme qualities only in the company of Śrīmatī

Rādhikā and She shines with supreme qualities only in His company.

The definition śloka of rasa

vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhūḥ

hṛdi sattvojjvale bāḍhaṁ svadate sa raso mataḥ

BRS 2.5.132/JD ch. 28, 31/SB 10.43.17 pt/STB p. 51

Rasa is that which transcends the platform of thought, causes great astonishment

and wonder, and is immensely relished within the heart which is effulgent

with śuddha-sattva.

[an alternative translation:] **That which becomes even more intensely relishable**

in the heart made bright with hlādinī and saṁvit śaktis (attainment of bhāva),

after surpassing the stage of distinguishing the constituent bhāvas, and which

becomes even more astonishing in bliss than bhāva, is called rasa.

raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati

Chāndogya-Upaniṣad 8.13.1/Taittirīya-Upaniṣad 2.7.1/JD ch. 10,31/BPKG pp. 48,362

Rasika-śekhara Śrī Nanda-nandana Kṛṣṇa is the embodiment of rasa (transcendental

mellows of love); He is the personification of all rasa and an ocean of rasa.

He Himself is rasa, the taste or flavour or mellow of a particular relationship. And

certainly one who achieves this rasa becomes ānandī, filled with bliss. (or:) Only

when one achieves Kṛṣṇa, the embodiment of pleasure and the ocean of rasa, does

one actually become transcendentally blissful.

raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati, ko hy evānyat

kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt, eṣa hy evānandayati

Taittirīya-Upaniṣad 2.7.1/BPKG pp. 48,362/JD ch. 18

Śrī Kṛṣṇa is the personification of rasa (transcendental mellows). The jīva can

become blissful only by obtaining Him. If parama-tattva paramānanda-svarūpa Śrī

Kṛṣṇa did not reside in the spiritual sky, who could maintain his life? Who would

care to protect his life? Śrī Kṛṣṇa, the personification of supreme bliss filled with

rasa, gives ānanda (bliss) to everyone.

rasika-śekhara kṛṣṇa parama-karuṇa

CC Ādi 4.15-16/GV p. 63

rasika-śekhara—the supreme enjoyer of rasa; kṛṣṇa—Śrī Kṛṣṇa; parama-karuṇa—the

supremely merciful.

Thus Śrī Kṛṣṇa is known as the topmost relisher of rasa, the king of transcendental

mellows of love (and as supremely merciful).

Daśa-mūla on Rasa-tattva

sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas

tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ

tathā śrī-sāndhinyā kṛta-viśada-tad-dhāma-nicaye

rasāmbhodhau magno vraja-rasa-vilāsī vijayate

Daśa-mūla-tattva 4/JD ch. 14

sah vai—that same Śrī Hari; hlādinyāḥ—for His hlādinī potency, Śrī Rādhā; ca
—

and; praṇaya-vikṛteḥ—on account of a transformation caused by love; hlādanarataḥ—

is attached to the activities of pleasure; tathā—in the same way; samvitśakti—

of the cognitive potency; prakaṭita—is manifested; rahaḥ—confidential;

bhāva—transcendental love; rasitaḥ—tasted; tathā—and; śrī-sandhinyāḥ—

through His existence-sustaining potency; kṛta—created; viśada-tat-dhāma—of

His splendid abodes; nicaye—multitude; rasa-ambhodhau—in an ocean of rasa

(transcendental mellows); magnaḥ—is immersed;vraja—in Vraja; rasa-vilāsī—

that enjoyer of pleasure pastimes; vijayate—may He be gloriously victorious.

There are three functions of svarūpa-śakti: hlādinī, sandhinī and saṁvit. Kṛṣṇa

remains perpetually immersed in the praṇaya, transformations of ever newer and

newer love manifested by His hlādinī-śakti. Because of the confidential bhāvas

evoked by saṁvit-śakti, He is ever-situated as rasika-śekhara in relishing newer and

newer rasa. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned

within the ocean of vraja-rasa in His transcendental bliss-filled abodes, headed by

Vṛndāvana, which are manifest through sandhinī-śakti. All glories to Him!

Kṛṣṇa as the Viṣaya (object) of all twelve rasas at the same time

daityācāryās tadāsye vikṛtim aruṇatāṁ malla-varyāḥ sakhāyo

gaṇḍaunnatyaṁ khaleśāḥ pralayam ṛṣi-gaṇā dhyānam uṣṇaśrum ambā

romañcaṁ sāṁyugīnāḥ kam api nava-camatkāram antaḥ surendrā

lāsyaṁ dāsāḥ kaṭākṣaṁ yayur asita-dṛśaḥ prekṣya raṅge mukundam

Lalita Mādhava 4.1.11/BRS 4.8.84/BRSB p. 263

daitya—of the demons; ācāryāḥ—the teachers; tadā—then on the face; asye— ;

vikṛtim—transformation; aruṇatām—redness; malla—of wrestlers; varyāḥ—the

best; sakhāyaḥ—the friends; ganda-unnatyam—smiling; khala—of the demon;

īśāḥ—the kings; pralayam—devastation; ṛṣi—of sages; gaṇāḥ—cheeks;

dhyānam—meditation; uṣṇa—warm; aśrum—tears; amba—mother; romaañcam —

hairs standing up; samyuginaḥ—the chivalrous fighters; kam api—something;

nava—new; camatkāram—wonder; antaḥ—within; sura—of demigods;

indraḥ—the leaders; lāsyam—dancing; dāsāḥ—the menial servants; kaṭaakṣam —

sidelong glances; yayuḥ—attained; asita—black; dṛśaḥ—whose eyes;

prekṣya—seeing; raṅge—in the arena; mukundam—Kṛṣṇa.

[Different people saw Kṛṣṇa in different ways:] When the priests of Kaṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted with disgust (bībhatsa). The faces of the wrestlers turned red with anger (rudra). The cheeks of Kṛṣṇa's friends blossomed with joy (hāsya and sakhya). The wicked lost all consciousness as if on the verge of death (bhayānaka - fear). The sages became absorbed in deep meditation (śānta). Devakī and the other mothers began to cry warm tears in parental compassion (vātsalya and karuṇa). The bodily hairs of the of the warriors stood on end in chivalry (vīra). Indra and the other demigods experienced unprecedented astonishment within their hearts (adbhuta). The dāsya-bhaktas danced (dāsya), and the young girls cast sidelong amorous glances with their black eyes (mādhurya).

tataś ca tathā-vidha-veśo daśa-vidhair eṣa daśadhānvabhāvi. tathā hi

[tataḥ—then; ca—also; tathā—in that; vidha—way; veśaḥ—appearances; daśa—ten;

vidhaiḥ—with kinds; eṣaḥ—He; daśadhā—in ten ways; ānvabhāvi—one after another;

tathā hi—furthermore.]

[In the heading to the 'daityācāryās' śloka, Śrīla Rūpa Gosvāmī states:] Ten rasas

1. bībhatsa (loathing); 2. raudra (anger); 3. hāsya (comedy) and sakhya (friendship);

4. bhayānaka (terror); 5. śānta (peaceful meditation); 6. vātsalya (parental love) and

karuṇa (compassion); 7. vīra (chivalry); 8. adbhuta (wonder); 9. dāsya (servitude);

and 10. śṛṅgāra (conjugal love) are manifested one after another.

Śrī Kṛṣṇa as the Āśraya (subject) of all twelve rasas at the same time

svasmin dhurye 'py amānī śiśuṣu giri-dhṛtāv udyateṣu smitāsyas

thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṇākṣaḥ

goṣṭhe sāśrur vidūne guruṣu hari-makhaṁ prāsya kampaḥ sa pāyād

āsāre sphāra-dṛṣṭir yuvatiṣu pulakī bibhrad adriṁ vibhur vaḥ

BRS 4.8.85/BRSB p. 271

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid

of pride (śānta). He smiled when He saw that the small boys were prepared to hold

up the hill (hāsya and vātsalya). He spat at the smell of musty yogurt (bībhatsa). He

displayed tremendous prowess to lift Govardhana in the presence of His beloved

friends (sakhya and vīra). He looked at Indra with eyes red with anger (raudra).

Tears came to His eyes when He saw the residents of Vraja tormented by the powerful

wind and rain (karuṇa). He trembled before His respectful elders on account

of having spoiled the Indra yajña (dāsya and bhayānaka). His eyes widened at the

torrential downpour of water (adbhuta), and His hairs stood on end when He saw

the young gopīs (mādhurya). May that Śrī Giridhārī protect you.

Kṛṣṇa, the ocean of rasa, appears differently to different persons according to their bhāva

mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān

gopānāṁ sva-jano 'satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ

mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ

vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ

SB 10.43.17/MK 1.3

mallānām—for the wrestlers; aśaniḥ—lightning; nṛṇām—for the males; naravaraḥ—

the best of men; strīṇām—for the women; smaraḥ—Cupid; mūrti-mān—

incarnate; gopānām—for the cowherds; sva-janaḥ—their relative; asatām—

impious;

kṣiti-bhujām—for the kings; śāstā—a punisher; sva-pitroḥ—for His parents;

śiśuḥ—a child; mṛtyuḥ—death; bhoja-pateḥ—for the King of the Bhojas, Kaṁsa;

virāṭ—the totality of the material universe; aviduṣām—for the unintelligent;

tattvam—the Absolute Truth; param—Supreme; yoginām—for the yogīs;

vṛṣṇīnām—for the members of the Vṛṣṇi dynasty; para-devatā—their most worshipable

Deity; iti—in these ways; viditaḥ—understood; raṅgam—the arena;

gataḥ—He entered; sa—along with; agra-jaḥ—His elder brother.

The various groups of people in the arena regarded Kṛṣṇa in different ways

when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning

bolt, the men of Mathurā as the best of males, the women as Cupid in person, the

cowherd men as their relative, the impious rulers as a chastiser, His parents as

their child, the King of the Bhojas (Kaṁsa) as death personified, the unintelligent

as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the

Vṛṣṇis as their supreme worshipable Deity.33

In his commentary Śrīla Śrīdhara Svāmī quotes the following śloka

raudro ’dbhutaś ca śṛṅgāro hāsyaṁ vīro dayā tathā

bhayānakaś ca bībhatsaḥ śāntaḥ sa-prema-bhaktikaḥ

SB 10.43.17 pt

[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the

men], conjugal attraction [the women], laughter [the cowherds], chivalry [the

kings], mercy [His parents], terror [Kaṁsa], ghastliness [the unintelligent], peaceful

neutrality [the yogīs] and loving devotion [the Vṛṣṇis].

The five principle Rasas

śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma

kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna

CC Mad 19.185

śānta—neutrality; dāsya—servitude; sakhya—friendship; vātsalya—parental affection;

madhura-rasa—conjugal love; nāma—different names; kṛṣṇa-bhakti—of devotional service

to Śrī Kṛṣṇa; rasa—the mellows; madhye—among; e—these; pañca—five; pradhāna—chief.

The chief transcendental mellows experienced with Śrī Kṛṣṇa are five—śānta,

dāsya, sakhya, vātsalya and mādhurya.

The seven secondary Rasas

hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya

pañca-vidha-bhakte gauṇa sapta-rasa haya

CC Mad 19.187

hāsya—laughter; adbhuta—wonder; vīra—chivalry; karuṇa—compassion; raudra—

anger; bībhatsa—disaster; bhaya—fearfulness; pañca-vidha-bhakte—in five kinds of devotees;

gauṇa—indirect; sapta-rasa—seven kinds of mellows; haya—there are.

There are seven indirect mellows, known as laughter, wonder, chivalry, compassion,

anger, disgust and fear which manifest at different times in the personalities

of Kṛṣṇa's associates whose principal rasas are sakhya, vātsalya, mādhurya etc.

2) Ingredients of the Five Rasas

Śānta – kṛṣṇa-niṣṭhā and tṛṣṇa-tyāga – **fixed, unwavering devotion to**

Kṛṣṇa and complete detachment from material desires (tṛṣṇā—

thirst, hankering, lusty desires; tyāga—devoid of).

Dāsya – mamatā and sevā-vṛtti - **possessiveness ("You are Mine") and a**

desire to serve, are added.

Sakhya – viśrambha – **intimacy based on feelings of equality is added.**

Viśrambha **means a mood of intimacy, devoid of reverential attitude.**

Vātsalya – pālana-poṣaṇa and taḍana-bhartsana - **protecting and nourishing**

(“I am Kṛṣṇa’s guardian, I have to protect and nourish Him”),

and chastising (“I am His parent, I have to discipline Him for His

own welfare”) are added.

Mādhurya – nija-aṅga diyā – **offering one’s whole body, serving Kṛṣṇa with all**

bodily limbs, is added.

The five rasas are graded and the highest is mādhurya-rasa

yathottaram asau svāda-viśeṣollāsamayy api

ratir vāsanayā svādvī bhāsate kāpi kasyacit

BRS 2.5.38/ CC Ādi 4.45, Mad 8.84

yathā—just as; uttaram—one after another; asau—that; svāda-viśeṣa—of particular

tastes; ullāsa-mayī—filled with delight; api—however; ratiḥ—love;

vāsanayā—on account of the desire; svādvī—sweet (mādhurya); bhāsate—shines;

kā api—a certain; kasyacit—for someone (the devotee).

Increasing love is experienced in various tastes, one above another. But that love

which has the sweetest taste in the gradual succession of desires shines in the

form

of mādhurya-rasa. Even though rati always consists of the bliss of a particular rasa,

it is differentiated in a hierarchical manner as the five rasas. The particular form

that rati takes for a given person is determined by inherent (eternal) spiritual

desires (gāḍha-saṁskāras).

3) Ślokas Delineating the Five Rasas

Śānta-rasa

The essential features of Śānta-rasa

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne

kṛṣṇa-niṣṭhā, tṛṣṇa-tyāga śāntera 'dui' guṇe

śāntera svabhāva kṛṣṇe mamatā-gandha-hīna

'param-brahma'-'paramātmā'-jñāna pravīṇa

CC Madhya 19.215,218

svarga—the heavenly kingdom; mokṣa—liberation from material bondage; kṛṣṇabhakta—

a devotee of Lord Kṛṣṇa; naraka kari' māne—considers as good as hell;

kṛṣṇa-niṣṭhā—unwavering devotion to the lotus feet of Kṛṣṇa; tṛṣṇā-tyāga—devoid

of thirst for anything material; śāntera—of one on the neutrality platform; dui

guṇe—two transcendental qualities; śāntera svabhāva—the characteristic of śāntarasa;

kṛṣṇe—in Kṛṣṇa; mamatā-gandha-hīna—not even the slightest smell of mamatā

(possessiveness); param-brahma—the impersonal, all-encompassing Brahman;

paramātmā—the localized, all-pervading Supersoul; jñāna—knowledge; pravīṇa —

prominence.

When a devotee is on the platform of śānta-rasa, he desires neither elevation

to the heavenly planets nor liberation. These are the results of karma and jñāna,

and the devotee considers them no better than hell. A person on the śānta platform

manifests the two transcendental qualities of detachment from all material

desires and full attachment to Kṛṣṇa. However, the nature of śānta-rāsa is that not

even the slightest mamatā (possessiveness) exists. Rather, knowledge of impersonal

Brahman and localized Paramātmā is prominent.

The Upaniṣads on Śānta-rasa

sarvaṁ khalu idaṁ brahma taj-jalān iti śānta upāsīta

Chāndogya Upaniṣad. 3.14.1

sarvam—everything; khalu—indeed; idam—this; brahma—the Supreme Spirit

(Brahman).

Everything is Brahman, the all-encompassing aspect of the Supreme. That is,

everything that exists has emanated from Brahman, the Supreme Absolute Truth.

Nothing can exist that is unrelated to Him. From Him everything emanates, by

Him everything is maintained, into Him everything is dissolved. Therefore, one

who is śānta, or peaceful, who has intuitive wisdom, should worship Him through

devotional service. [One who worships the Lord in this way, free from any trace of

material hankering, is said to be a devotee in śānta-rasa]

Śrīmad Bhāgavatam on Śānta-rasa

vāta-vasanā ya ṛṣayaḥ śramaṇā ūrdhva-manthinaḥ

brahmākhyaṁ dhāma te yānti śāntāḥ sannyāsino 'malāḥ

SB 11.6.47

vāta-vasanāḥ—dressed by the air (naked); ye—those who are; ṛṣayaḥ—sages; śramaṇāḥ—

strict observers of spiritual practices; ūrdhva-manthinaḥ—who have conserved

their semen to the point that it has risen up to their heads; brahmaākhyam—

known as Brahman; dhāma—the (impersonal) spiritual abode; te—they;

yānti—to go; śāntāḥ—peaceful; sannyāsinaḥ—sannyāsīs; amalāḥ—pure, sinless.

Sages who subsist on air, those who exert themselves in penances, those who

observe strict celibacy for life, those who are peaceful, and those who are sannyāsīs,

attain to the spiritual abode known as Brahman.

Being fixed on Kṛṣṇa is a quality of Śānta-rasa

śamo man-niṣṭhatā buddher dama indriya-saṁyamaḥ

titikṣā duḥkha-sammarṣo jihvopastha-jayo dhṛtiḥ

SB 11.19.36/CC Madhya 19.213

śamaḥ—neutrality; mat-niṣṭhatā—attachment for Me; buddheḥ—of intelligence;

damaḥ—self-control; indriya-saṁyamaḥ—controlling the activities of the senses;

titikṣā—tolerance; duḥkha—of unhappiness; sammarṣaḥ—endurance; jihvā—

tongue; upastha—and the urge of the genitals; jayaḥ—conquering; dhṛtiḥ—control.

The word śama, or śānta-rasa, indicates that one has unwavering attachment to the

lotus feet of Kṛṣṇa. His mind is fixed in constantly meditating on the Lord. Damameans

controlling the senses and not being deviated from the Lord's service; titikṣā means to

tolerate unhappiness; dhṛti means complete control of the tongue and the genitals.

tvaṁ pratyag-ātmani tadā bhagavaty ananta

ānanda-mātra upapanna-samasta-śaktau

bhaktiṁ vidhāya paramāṁ śanakair avidyāgranthiṁ

vibhetsyasi mamāham iti prarūḍham

SB 4.11.30/GKH (P)

tvam—you; pratyak-ātmani—unto the Supersoul; tadā—at that time; bhagavati—

unto the Supreme Personality of Godhead; anante—who is unlimited; ānandamātre—

who is constituted of pleasure; upapanna—possessed of; samasta—all; śaktau—

potencies; bhaktim—devotional service; vidhāya—by rendering; paramām—

supreme; śanakaiḥ—gradually; avidyā—of illusion; granthim—the knot;

vibhetsyasi—you will cut; mama—my; aham—I; iti—thus; prarūḍham—firmly fixed.

[Manu to Dhruva:] "Thus regaining your natural position by rendering devotional

service unto the Supreme Lord, whose nature is unalloyed delight, who is possessed of

all potencies, and who dwells in the heart of all beings as the Supersoul, you will gradually

cut the tight knot of the false conception of "I and Mine" and become firmly

fixed in Your svarūpa."

Dāsya-rasa (love in servitude)

Dāsya-rasa includes Śānta with the addition of mamatā and sevā

kevala 'svarūpa-jñāna' haya śānta-rase

'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsye

īśvara-jñāna, sambhrama-gaurava pracura

'sevā' kari' kṛṣṇe sukha dena nirantara

śāntera guṇa dāsye āche, adhika 'sevana'

ataeva dāsya-rasera ei 'dui' guṇa

CC Madhya 19.219-221

kevala—only; svarūpa-jñāna—knowledge of the constitutional position of one's

self; haya—there is; śānta-rase—in the mellow of neutrality; pūrṇa-aiśvarya-prabhu-

jñāna—knowledge of the full opulences of the Supreme Personality of

Godhead; adhika—greater; haya—becomes; dāsye—in the transcendental mellow

of servitude; īśvara-jñāna—knowledge of the supreme controller; sambhrama-gaurava—

awe and reverence; pracura—abundant; sevā—service; kari'—performing;

kṛṣṇe—unto Lord Kṛṣṇa; sukha—happiness; dena—gives; nirantara—constantly;

śāntera—of the platform of śānta-rasa; guṇa—the qualities; dāsye—on the platform

of servitude; āche—are; adhika—additional; sevana—serving; ataeva—therefore;

dāsya-rasera—of the platform of dāsya-rasa; ei dui guṇa—these two qualities

(namely śānta and dāsya).

In śānta-rasa one only realises his constitutional position, but when one is raised

to dāsya-rasa, he better understands the full opulence of the Supreme Personality

of Godhead. In dāsya-rasa, knowledge of the Supreme Person is aiśvarya-jñāna,

imbued with awe and reverence. By rendering service to Kṛṣṇa, the devotee in

dāsya-rasa gives constant happiness to the Lord. The qualities of śānta-rasa are

also present in dāsya-rasa, but in dāsya-rasa service is added. Thus dāsya-rasa has

the qualities of śānta-rasa and dāsya-rasa.

Śrīmad Bhāgavatam on Dāsya-rasa

itthaṁ satāṁ brahma-sukhānubhūtyā

dāsyaṁ gatānāṁ para-daivatena

māyāśritānāṁ nara-dārakeṇa

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ

SB 10.12.11/CC Mad 8.75, Antya 7.32/GKH (P)

ittham—in this way; satām—of the transcendentalists; brahma-sukhaanubhūtyā—

with Kṛṣṇa, the source of the happiness of brahma; dāsyam—servitorship; gatānām—of the devotees who have accepted; para-daivatena—with the Supreme Lord; māyā-āśritānām—for those in the clutches of material energy; nara-dārakeṇa—with Him who is like an ordinary child; sākam—along with; vijahruḥ—played; kṛta-puṇya-puñjāḥ—all these boys, who had accumulated the results of life after life of pious activities.

Having accumulated the results of pious activities for many lives, the cowherd

boys were able to play and frolic with the same Kṛṣṇa who is the source of the

Brahman effulgence for jñānīs, who is the Supreme Personality of Godhead for

devotees in dāsya-rasa, and who, for ordinary persons under the clutches of māyā,

is but another ordinary child.

Note: Rāmānanda Rāya cited this śloka to Śrī Caitanya Mahāprabhu as an example of the superiority of sakhya-rasa over dāsya-rasa.

Śrīmad Bhāgavatam on the glories of Dāsya-rasa

tvayopabhukta-srag-gandha-vāso-'laokāra-carcitāḥ

ucchiṣṭa-bhojino dāsās tava māyāṁ jayema hi

SB 11.6.46

tvayā—by You; upabhukta—already enjoyed; srak—with the garlands; gandha

—

fragrances; vāsaḥ—garments; alaṅkāra—and ornaments; carcitāḥ—adorned;

ucchiṣṭa—the remnants of Your food; bhojinaḥ—eating; dāsāḥ—Your servants;

tava—Your; māyām—illusory energy; jayema—we will conquer; hi—indeed.

Simply by decorating ourselves with the garlands, fragrant oils, clothes, and

ornaments that You have already enjoyed, and by eating the remnants of Your

meals, we, Your servants will indeed conquer Your illusory energy.

The glories of being a servant of Kṛṣṇa

alpa kari' nā māniha dāsa hena nāma

alpa bhāgye dāsa nāhi karena bhagavān

agre haya mukti, tabe sarva-bandha-nāśa

tabe se haite pāre śrī kṛṣṇera dāsa

CB Madhya 17.103-104

[Śrī Caitanya Mahāprabhu said:] Those who are devoid of a service attitude and

do not wish to call themselves "kṛṣṇa-dāsa," are devoid of good fortune. The Lord

will never accept them as His servants. Let those who would be liberated from

material bondage accept the service of Kṛṣṇa.

When will I bloom in a life of servitude

bhavantam evānucaran nirantaraḥ

praśānta-niḥśeṣa-mano-rathāntaraḥ

kadāham aikāntika-nitya-kiṅkaraḥ

praharṣayiṣyāmi sa-nātha-jīvitam

Śrī Stotra-ratna 43/CC Madhya 8.73/BR 3.11/PJ 3.17

bhavantam—You; eva—certainly; anucaran—serving; nirantaraḥ—always; praśānta—

pacified; niḥśeṣa—all; manaḥ-ratha—desires; antaraḥ—other; kadā—when;

aham—I; aikāntika—exclusive; nitya—eternal; kiṅkaraḥ—servant; praharṣayiṣyāmi—

I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

When will I bloom in a life of servitude as Your eternal devotee, my heart pacified

due to all other desires being consumed by engagement in Your uninterrupted service?

Sakhya-rasa (love in friendship)

In Sakhya-rasa there may be quarrels in which the Lord is defeated by His friends

uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ

vṛṣabhaṁ bhadrasenas tu pralambo rohiṇī-sutam

SB 10.18.24

uvāha—carried; kṛṣṇaḥ—Lord Śrī Kṛṣṇa; bhagavān—the Supreme Personality of

Godhead; śrīdāmānam—His devotee and friend Śrīdāmā; parājitaḥ—being

defeated; vṛṣabham—Vṛṣabha; bhadrasenaḥ—Bhadrasena; tu—and; pralambaḥ—

Pralamba; rohiṇī-sutam—the son of Rohiṇī (Balarāma) .

Being defeated, Kṛṣṇa bore His friend Śrīdāma upon His back; and Vrṣabha,

Bhadrasena and Pralambha took Balarāma, the powerful son of Rohinī, upon their back.

sakhā śuddha-sakhye kare, skandhe ārohaṇa

tumi kon baḍa loka,—tumi āmi sama

CC Ādi 4.25

sakhā—the friend; śuddha-sakhye—in pure friendship; kare—does; skandhe—on

the shoulders; ārohaṇa—mounting; tumi—You; kon—what; baḍa—big; loka—

person; tumi—You; āmi—I; sama—the same.

My friends climb on My shoulders in pure friendship, saying, 'What kind of big

man are You? You and I are equal.

The Śrutis on Sakhya-rasa

dvā suparṇā sayujā sakhāyā sa-mānaṁ vṛkṣaṁ pariṣasvajāte

tayor anyaḥ pippalaṁ svādvaty anaśnam anyo 'bhicākasīti

Śvetāśvatara Upaniṣad 4.6

The Supreme Lord is the friend of the living being. He is so kind to him that He

always accompanies the living being. In the same way that two birds occupy the same

branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness

upon the soul. In this way the Lord acts as the indwelling witness, even

while the soul pursues the fruits of karma which give happiness and distress.

Sakhya-rasa includes śānta-rasa and dāsya-rasa plus viśrambha (intimacy)

śāntera guṇa, dāsyera sevana sakhye dui haya

dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya

kāndhe caḍe, kāndhe caḍāya, kare krīḍa-raṇa

kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!

viśrambha-pradhāna sakhya gaurava-sambhrama-hīna

ataeva sakhya-rasera 'tina' guṇa cihna

'mamatā' adhika, kṛṣṇe ātma-sama jñāna

ataeva sakhya-rasera vaśa bhagavān

CC Madhya 19.222-225

śāntera guṇa—qualities of śānta-rasa; dāsyera sevana—the service of the dāsya-

rasa;

sakhye—on the platform of fraternity; dui—the qualities of two rasas; haya—there

are; dāsyera—of the dāsya platform; sambhrama-gaurava—with awe and reverence;

sevā—service; sakhye—on the platform of fraternity; viśvāsa-maya—mixed with

confidence; kāndhe—on the shoulders; caḍe—gets up; kāndhe caḍāya—sometimes

takes on his own shoulders; kare—performs; krīḍā-raṇa—mock fighting; kṛṣṇe

seve—serves Kṛṣṇa; kṛṣṇe—from Kṛṣṇa; karāya—causes; āpana-sevana—his own

service; viśrambha-pradhāna sakhya—sakhya, where intimacy is prominent; gaurava-

sambhrama—awe and reverence; hīna—devoid of; ataeva—therefore; sakhyarasera—

of the platform of fraternity; tina guṇa—the qualities of three rasas, namely

śānta, dāsya and sakhya; cihna—the symptom; mamatā—possessiveness; adhika—

increase; kṛṣṇe—with Kṛṣṇa; ātma-sama jñāna—the notion of equality; ataeva—

therefore; sakhya-rasera—by the mellow of fraternity; vaśa—controlled;

bhagavān—Bhagavān.

The qualities of śānta-rasa and the service of dāsya-rasa are both present on the

platform of sakhya-rasa (fraternity). On the sakhya platform, the qualities of dāsyarasa

are mixed with the confidence of fraternity instead of awe and reverence (aiśvarya).

In sakhya-rasa, the devotee sometimes offers the Lord service and sometimes

makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd

boys would sometimes climb on Kṛṣṇa's shoulders and have Him carry them. They

serve Kṛṣṇa and sometimes they make Kṛṣṇa serve them. Awe and reverence are

absent on the platform of fraternity, since this rasa is predominated by service

imbued with the confidence of mamatā (possessiveness, "He is mine"). Therefore

sakhya-rasa is characterized by the qualities of three rasas. On this platform, Kṛṣṇa

Bhagavān is controlled by the devotees who are intimate with Him and think

themselves equal to Him.

Vātsalya-rasa (parental love)

Vātsalya-rasa includes Śānta + Dāsya + Sakhya + Nurturing and Chastising

vātsalye śāntera guṇa, dāsyera sevana

sei sei sevanera ihāṅ nāma 'pālana'

sakhyera guṇa 'asaṅkoca', 'agaurava' sāra

mamatādhikye tāḍana-bhartsana-vyavahāra

āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna

'cāri' guṇe vātsalya rasa amṛta-samāna

CC Madhya 19.226-228

vātsalye—on the platform of parental love; śāntera guṇa—the qualities of śāntarasa;

dāsyera sevana—the service of dāsya-rasa; sei sei sevanera—the service

moods of śānta-rasa, dāsya-rasa and sakhya-rasa; ihāṅ—on this platform; nāma —

named; pālana—protection; sakhyera guṇa—the mood of sakhya (fraternity);

asaṅkoca—without any formality; agaurava—without any reverence; sāra—the

essence; mamatā-adhikye—on account of greater possessiveness; tāḍana—of chastisement;

bhartsana—of rebuking; vyavahāra—behavior; āpanāre—unto himself;

pālaka jñāna—the notion of a guardian; kṛṣṇe—in Kṛṣṇa; pālya—as object of protection;

jñāna—notion; cāri—four; guṇe—in qualities; vātsalya-rasa—the mellow

of parental love; amṛta-samāna—like nectar.

In vātsalya-rasa (parental love), the qualities of śānta-rasa, dāsya-rasa, and

sakhya-rasa are transformed into a form of service called pālana-poṣaṇa, protecting

and nourishing (guardianship). The essence of fraternal love is intimacy devoid of

the formality and reverence found in dāsya-rasa. Due to an increase in possessivenes

(mamatā), the devotee endowed with the mood of paternal love chastises and

rebukes the Lord as ordinary parents do (tāḍana-bhartsana). In paternal love the

devotee considers himself the Lord's maintainer and protector. Thus the Lord is the

object of nourishment and protection, like a son. Since this mellow has the combined

qualities of śānta-rasa, dāsya-rasa, sakhya-rasa, and vātsalya-rasa, it is just like nectar.

How greatly fortunate are the cows and ladies of Vṛndāvana

aho 'ti-dhanyā vraja-go-ramaṇyaḥ

stanyāmṛtaṁ pītam atīva te mudā

yāsāṁ vibho vatsatarātmajātmanā

yat-tṛptaye 'dyāpi na cālam adhvarāḥ

SB 10.14.31/GKH (P)

aho—oh; ati-dhanyāḥ—most fortunate; vraja—of Vṛndāvana; go—the cows;

ramaṇyaḥ—and the gopīs; stanya—the breast-milk; amṛtam—which is like nectar;

pītam—has been drunk; atīva—fully; te—by You; mudā—with satisfaction;

yāsām—of whom; vibho—O almighty Lord; vatsatara-ātmaja-ātmanā—in the

form of the calves and the sons of the cowherd women; yat—whose; tṛptaye—for

the satisfaction; adya api—even until now; na—not; ca—and; alam—sufficient;

adhvarāḥ—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the

nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking

the form of their calves and children! All the Vedic sacrifices performed from time

immemorial up to the present day have not given You as much satisfaction.

mātā more putra-bhāve karena bandhana

atihīna-jñāne kare lālana pālana

CC Ādi 4.24

mātā—mother; more—Me; putra-bhāve—in the mood of (considering Me) her

son; karena—does; bandhana—binding; ati-hīna-jñāne—in thinking very helpless;

kare—does; lālana—nourishing; pālana—protecting.

Mother sometimes binds Me as her son. She nourishes and protects Me, thinking

Me utterly helpless.

The sūtra śloka of vātsalya-rasa

trayyā copaniṣadbhiś ca sāṅkhya-yogaiś ca sātvataiḥ

upagīyamāna-māhātmyaṁ hariṁ sāmanyatātmajam

SB 10.8.45

trayyā—by studying the three Vedas (Sāma, Yajur and Atharva); ca—also;

upaniṣadbhiḥ ca—and by studying the Vedic knowledge of the Upaniṣads;

sāṅkhya-yogaiḥ—by reading the literature of sāṅkhya-yoga; ca—and; sātvataiḥ—

by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pañcarātras;

upagīyamāna-māhātmyam—whose glories are worshiped; harim—unto Śrī Hari;

sā—she; amanyata—considered (ordinary); ātmajam—as her own son.

The glories of Śrī Hari are studied through the three Vedas, the Upaniṣads, the

literature of Sāṅkhya-yoga, and other Vaiṣṇava literatures, yet mother Yaśodā

considered that Supreme Person her ordinary child. (Śrīla Viśvanātha Cakravartī

states that this śloka is the sūtra of vātsalya-līlā).

The fortune of Mother Yaśodā and Nanda Bābā

nandaḥ kim akarod brahman śreya evaṁ mahodayam

yaśodā ca mahā-bhāgā papau yasyāḥ stanaṁ hariḥ

SB 10.8.46/CC Mad 8.77

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī);

nandaḥ—Mahārāja Nanda; kim—what; akarot—performed; brahman—O

learned

brāhmaṇa; śreyaḥ—auspicious activities, like performing penances and austerities;

evam—as exhibited by him; mahā-udayam—from which they achieved the greatest

perfection; yaśodā—mother Yaśodā; ca—also; mahā-bhāgā—most fortunate;

papau—drank; yasyāḥ—of whom; stanam—the breast milk; hariḥ—Śrī Hari.

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired

from Śukadeva Gosvāmī:] O learned brāhmaṇa, mother Yaśodā's breast milk was

sucked by the Supreme Personality of Godhead. What past auspicious activities

did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

Mādhurya-rasa (conjugal love)

Mādhurya-rasa includes Śānta + Dāsya + Sakhya + Vātsalya plus the desire

to offer one's whole body in loving service to Śrī Kṛṣṇa (nija-aṅga diyā)

madhura-rase kṛṣṇa-niṣṭhā, sevā atiśaya

sakhyera asaṅkoca, lālana-mamatādhikya haya

kānta-bhāve nijāṅga diyā karena sevana

ataeva madhura-rasera haya 'pañca' guṇa

ākāśādi guṇa yena para para bhūte

eka-dui-tina-cāri krame pañca pṛthivīte

ei-mata madhure saba bhāva-samāhāra

ataeva āsvādādhikye kare camatkāra

CC Madhya 19.231-234

madhura-rase—on the platform of conjugal love; kṛṣṇa-niṣṭhā—being fixed on

Kṛṣṇa; sevā atiśaya—an intensity of service mood; sakhyera—of the platform of

fraternity; asaṅkoca—uninhibited; lālana—nourishing; mamatā-adhikya—

increased sense of mamatā (possessiveness); haya—there is; kānta-bhāve—on the

platform of conjugal love; nija-aṅga—own body; diyā—offering; karena—executes;

sevana—service; ataeva—therefore; madhura-rasera—of the mellow of conjugal

love; haya—there are; pañca guṇa—five kinds of transcendental qualities;

ākāśa-ādi—beginning with the sky; guṇa—qualities; yena—as; para para—one

after another; bhūte—in the material elements; eka—one; dui—two; tina—three;

cāri—four; krame—in this way; pañca—all five qualities; pṛthivīte—in earth; ei

mata—in this way; madhure—on the platform of conjugal love; saba—all; bhāvasamāhāra—

amalgamation of all five bhāvas (moods); ataeva—therefore; āsvādaadhikye—

the intensified tasting; kare camatkāra—is astonishingly relishable.

In conjugal love, attachment for Kṛṣṇa, rendering service to Him, the uninhibited,

playful feelings of fraternity and the feelings of protecting and nourishing,

all increase in intimacy and intensity. In conjugal love, the devotee offers his body

in the service of the Lord. Thus on this platform all five transcendental qualities

are present. All the qualities of matter evolve one after another in the material

sphere, beginning with the element of space. By gradual evolution, first one quality

develops, then two, then three and four, until all five qualities are found in the

element earth. Similarly, all the service moods of the devotees in the other four

rasas are amalgamated within conjugal love. Thus this intensified rasa is astonishingly

relishable.

The qualities and taste increase with every successive rasa

guṇādhikye svādādhikya bāḍe prati-rase

śānta-dāsya-sakhya-vātsalyera guṇa madhurete vaise

CC Madhya 8.86

guṇa-ādhikye—by the increase of transcendental qualities; svāda-ādhikya—

increase of taste; bāḍe—increases; prati-rase—in each mellow; śānta—of neutrality;

dāsya—of servitude; sakhya—of fraternity; vātsalyera—and of parental affection;

guṇa—the qualities; madhurete—in the conjugal mellow; vaise—appear.

As the qualities increase, so the taste also increases in each and every mellow.

Therefore the qualities found in śānta-rasa, dāsya-rasa, sakhya-rasa and vātsalyarasa

are all manifested in conjugal love [mādhurya-rasa].

Complete bhakti is possible only by mādhurya-rasa

paripūrṇa-kṛṣṇa-prāpti ei 'premā' haite

ei premāra vaśa kṛṣṇa - kahe bhāgavate

CC Madhya 8.88

paripūrṇa—completely full; kṛṣṇa-prāpti—achievement of the lotus feet of Śrī

Kṛṣṇa; ei—this; premā—pure love of God; haite—from; ei premāra—of this type

of prema; vaśa—under the control; kṛṣṇa—Śrī Kṛṣṇa; kahe—it is said;

bhāgavate—in Śrīmad-Bhāgavatam.

Complete attainment of the lotus feet of Śrī Kṛṣṇa is made possible only in mādhurya-

rasa, or conjugal love. Śrī Kṛṣṇa is indeed brought under the control of such

love. This is stated in Śrīmad-Bhāgavatam. (mayi bhaktir hi bhūtānām - SB 10.82.44)

Śrīla Bhaktivedānta Swāmī Prabhupāda: Conjugal love (mādhurya-rasa) is also

known as śṛṅgāra-rasa. It is the conclusion of Śrīmad-Bhāgavatam that in the

complete combination of loving service to the Lord—namely in conjugal love—

the Supreme Lord fully agrees to be under the control of the devotee. The highest

form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the

pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī

Rādhārāṇī's influence. (CC Madhya 8.88 pt)

The gopīs say: To see You is the perfection of the eyes

akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ

sakhyaḥ paśūn anaviveśayator vayasyaiḥ

vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ

yair vā nipītam anurakta-kaṭākṣa-mokṣam

SB 10.21.7 (Veṇu-gīta)/CC Ādi 4.155/STB p. 56/GKH (P)

śrī-gopyaḥ ūcuḥ—the gopīs said; akṣaṇvatām—of those who have eyes; phalam—

the success; idam—this (beautiful sight of Śrī Kṛṣṇa as He enters Vṛndāvana with

the cows and cowherd boys); na—not; param—other (success of the eyes); vidāmaḥ—

we know; sakhyaḥ—O friends; paśūn—the cows; anuviveśayatoḥ—entering

one forest after another; vayasyaiḥ—with Their friends of the same age;

vaktram—the sweetness of Their faces; vraja-īśa—of Mahārāja Nanda; sutayoḥ—

of the two sons Kṛṣṇa and Balarāma [or Kṛṣṇa the son of Nanda and Rādhikā the daughter of King Vṛṣabhānu]; anu-veṇu-juṣṭam—following behind and touching the flute to His lips; yaiḥ—by those who; vā—and; nipītam—drinking (the nectar of Kṛṣṇa's sidelong glances); anurakta—filled with love; kaṭa-akṣa—sidelong glances; mokṣam—pouring on (smiles, laughter and sidelong glances).

The gopīs began to speak among themselves: "O sakhīs! We think that for those who have eyes, there is no greater object of vision. Success of the eyes lies in beholding this object alone; we know of no other. It is the vision of the two sons of Mahārāja Nanda, Śrī Kṛṣṇa and Baladeva, accompanied by the gopas, as They enter the forest taking the cows, or as They bring them back to Vṛndāvana. They hold Their flutes to Their lips and look upon us with mild smiles and amorous sidelong glances filled with love. At that time, we drink the sweetness of Their faces."

The gopīs see the Pulindī girls through the eyes of prema

kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ

kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvaḥ

nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc

chreyas tanoty agada-rāja ivopayuktaḥ

SB 10.47.59/GKH (P)

kva—where, in comparison; imāḥ—these; striyaḥ—(Pulindī) women; vana—in

the forests; carīḥ—who wander; vyabhicāra—by improper behavior; duṣṭāḥ—contaminated;

kṛṣṇe—for Kṛṣṇa; kva ca—and where; eṣaḥ—this; parama-ātmani—

for the Supreme Soul; rūḍha-bhāvaḥ—stage of perfect love (known technically as

mahā-bhāva); nanu—certainly; īśvaraḥ—the Personality of Godhead; anubhajataḥ—

to one who constantly worships Him; aviduṣaḥ—not learned; api—even

though; sākṣāt—directly; śreyaḥ—the highest good; tanoti—bestows; agadarājaḥ—

the king of medicines (namely, the nectar which the demigods drink for

long life); iva—as if; upayuktaḥ—taken.

[The gopīs said:] How amazing it is that these simple women who wander about

the forest, seemingly spoiled by improper behavior, have achieved the perfection

of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme

Lord Himself awards His blessings even to an ignorant worshiper, just as the best

medicine works even when taken by a person ignorant of its ingredients.

In this connection see the śloka 'pūrṇāḥ pulindya urugāya' SB 10.21.17

Thus ends section 3) Ślokas Delineating the Five Rasas

4) Other aspects of rasa

Sthāyi-bhāva - permanent ecstasy, eternally inherent mood towards Śrī Kṛṣṇa

ei pañca sthāyī bhāva haya pañca 'rasa'

ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'

CC Mad 23.46

ei pañca—these five kinds of transcendental mellows; sthāyī bhāva—permanent

ecstatic moods; haya—become; pañca rasa—five kinds of transcendental mellows;

ye-rase—in these mellows; bhakta sukhī—a devotee becomes happy; kṛṣṇa—Lord

Kṛṣṇa; haya—becomes; vaśa—under the control.

These five transcendental mellows śānta, dāsya, sakhya, vātsalya and mādhurya

rasa are called sthāyī bhāva or the inherent moods which exist permanently in the

heart of the respective devotees. Once situatd in that rasa, one becomes completelyhappy.

Kṛṣṇa also becomes inclined towards such a devotee and comes under his

or her control.

Sthāyī bhāva is the predominant emotion within the bhakta's heart

aviruddhān viruddhāṁś ca bhāvān yo vaśatāṁ nayan

su-rājeva virājeta sa sthāyī bhāva ucyate

sthāyī bhāvo 'tra sa proktaḥ śrī-kṛṣṇa-viṣayā ratiḥ

BRS 2.5.1/BRSB p. 189

Sthāyī bhāva is the predominant emotion within the bhakta's heart, which is so

strong that it controls and rules over all other emotions, both favorable (i.e. laughter)

and unfavourable (i.e. anger) just as a king rules over his citizens. This sthāyī

bhāva is kṛṣṇa-rati, attachment for Śrī Kṛṣṇa; the devotee's permanent relationship

with Śrī Kṛṣṇa.

Subdivisions of Rasa - anubhāvas and sāttvika-bhāvas

anubhāva - smita, nṛtya, gītādi udbhāsvara

stambhādi - sāttvika anubhāvera bhitara

CC Madhya 23.51

anubhāva—subordinate ecstasy; smita—smiling; nṛtya—dancing; gīta-ādi—songs and so

on; udbhāsvara—symptoms of bodily manifestation; stambha-ādi—being stunned and others;

sāttvika—natural; anubhāvera bhitara—within the category of subordinate ecstasies.

There is one kind of anubhāva or subordinate ecstasies, (which are voluntary

actions) such as smiling, dancing, and singing; as well as udbhāsvaras (involuntary

manifestations in the body) such as being stunned which are also in the category

of anubhāva. They are called sāttvika-bhāva or moods which come about following

a transformation of one's sattva or existence.

Thirty-three varieties of vyabhicāri (transitory bhāvas)

nirveda-harṣādi tetriśa 'vyabhicāri'

saba mili' 'rasa' haya camatkāra-kārī

CC Madhya 23.52

nirveda-harṣa-ādi—complete despondency, jubilation and so on; tetriśa—thirtythree;

vyabhicārī—transitory bhāvas; saba mili'—all meeting together; rasa—the

mellow; haya—becomes; camatkāra-kārī—a cause of wonder.

There are other ingredients, beginning with complete despondency and jubilation.

Altogether, there are thirty-three varieties of vyabhicāri-bhāvas (transitory

moods) and when these combine with one another in various ways, they cause the

relishing of rasa to be astonishingly wonderful.

Sthāyi-bhāva, together with different ingredients of subordinate bhāvas are transformed into bhakti-rasa

premādika sthāyi-bhāva sāmagrī-milane

kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme

vibhāva, anubhāva, sāttvika, vyabhicārī

sthāyi-bhāva 'rasa' haya ei cāri mili'

CC Madhya 23.47-48

prema-ādika—prema, beginning with śānta, dāsya and so on; sthāyi-bhāva—the permanent ecstasies; sāmagrī-milane—by mixing with other ingredients; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; rasa-rūpe—composed of transcendental mellows; pāya—becomes; pariṇāme—by transformation; vibhāva—special ecstasy; anubhāva—subordinate ecstasy; sāttvika—natural ecstasy; vyabhicārī—transitory ecstasy; sthāyi-bhāva—permanent ecstasy; rasa—mellow; haya—becomes; ei cāri—these four; mili'—meeting.

When the permanent ecstasy (stāyi-bhāva) is mixed with the different ingredients of subordinate bhāvas, devotion in ecstasy (bhāva) is transformed and becomes transcendental

mellows (bhakti-rasa). The permanent ecstasy becomes increasingly relishable

through the mixture of the four ingredients, special ecstasy (vibhāva), subordinate ecstasy

(anubhāva), natural ecstasy (sāttvika), and transitory ecstasy (vybhicārī).

kṛṣṇa-bhakti-sudhā-pānād deha-daihika-vismṛteḥ

teṣāṁ bhautika-dehe'pi sac-cid-ānanda-rūpatā

Bṛhad-bhāgavatāmṛta 2.3.45

kṛṣṇa—to Lord Kṛṣṇa; bhakti—of pure devotional service; sudhā—of the nectar;

pānāt—from drinking; deha—of the body; daihika—and things in relation to the

body; vismṛteḥ—forgetfulness; teṣām—of them; bhautika—material; dehe—in the

body; api—even; sat—eternal; cit—full of knowledge; ānanda—and full of bliss;

rūpata—the state of having a form.

Drinking the nectar of kṛṣṇa-bhakti-rasa, the living being forgets the gross and

subtle material bodies and becomes absorbed in transcendence. The body of such

a devotee, although material, attains the qualities sat, cit and ānanda, or eternity,

knowledge, and bliss.

Two kinds of Vibhāva, causes for tasting bhakti-rasa

dvi-vidha 'vibhāva' ālambana, uddīpana

vaṁśī-svarādi 'uddīpana', kṛṣṇādi 'ālambana'

CC Mad 23.50

dvi-vidha—two kinds; vibhāva—particular ecstasy; ālambana—the support; uddīpana—

stimulant; vaṁśī-svara-ādi—such as the vibration of the flute; uddīpana—

stimulant; kṛṣṇa-ādi—Kṛṣṇa and others; ālambana—the support.

There are two kinds of vibhāva, causes for tasting bhakti-rasa. One is called

ālambana—the support for bhakti-rasa, and the other is called uddīpana—the

stimuli for bhakti-rasa. The vibration of Kṛṣṇa's flute is an example of uddīpana,

and Śrī Kṛṣṇa Himself is an example of ālambana.

Two kinds of Ālambana, Viṣaya and Āśraya

kṛṣṇaś ca kṛṣṇa-bhaktaś ca buddhairālambanā matāḥ

ratyāder-viṣayatvena tathādhāratayā'pi ca

BRS 2.1.16

According to the learned scholars, Lord Kṛṣṇa and His devotees are the two

kinds of ālambana-vibhāva. Lord Kṛṣṇa is the object of love (viṣaya) and the devotee

is the abode of the love (āśraya).

Śrīmatī Rādhārāṇī is the best of all Āśrayas (abodes of prema)

anayārādhito nūnaṁ bhagavān harir īśvaraḥ

yan no vihāya govindaḥ prīto yām anayad rahaḥ

SB 10.30.28

anayā—by this one; ārādhitaḥ—worshiped; nūnam—certainly; bhagavān—the

Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; īśvaraḥ—the Supreme

Lord; yat—from which; naḥ—us; vihāya—leaving behind; govindaḥ—Govinda;

prītaḥ—pleased; yām—whom; anayat—lead; rahaḥ—to a secluded place.

[The Vraja-gopīs said:] O my friend! Leaving us aside Kṛṣṇa has gone off to a secluded

place with a particular gopī. She must truly be expert in worshiping (anayārādhito)

Him, for He was so pleased with Her service that He has left us all behind.

kaṁsārir api saṁsāra-vāsanābaddha-śṛnkhalām

rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ

Gīta Govinda 3.1/BRS 3.5.10/CC Ādi 4.219, Madhya 8.106

kaṁsa-ariḥ—Kṛṣṇa, the enemy of Kaṁsa; api—moreover; saṁsāra—for the

essence of enjoyment (rāsa-līlā); vāsanā—by the desire; baddha—tied on;

śṛṅkhalām—which was like the ropes; rādhām—Śrīmatī Rādhikā; ādhāya—taking;

hṛdaye—in the heart; tatyāja—left aside; vraja-sundarīḥ—the other gopīs.

When Rādhā left the arena of the rāsa dance out of pride, Kṛṣṇa, the enemy of

Kaṁsa, gave up the association of the other beautiful gopīs and left the arena,

thinking only of Rādhā and being bound by the ropes of Her matchless prema.

Direct and indirect tasting of rasa

etāvad eva jijñāsyaṁ tattva-jijñāsunātmanaḥ

anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā

SB 2.9.36/CC Ādi 1.56/BR 2.15

etāvat—up to this; eva—certainly; jijñāsyam—is to be inquired; tattva—the

Absolute Truth; jijñāsunā—by the student; ātmanaḥ—of the Self; anvaya—direct

meaning; vyatirekābhyām—indirect, confidential meaning; yat—whatever; syāt—

it may be; sarvatra—in all circumstances; sarvadā—at all times.

One who is inquisitive about the truth of the self (ātma-tattva) inquires always

and everywhere through direct (anvaya) and indirect (vyatireka) means of deliberation

about that Person who is rasa personified (raso vai saḥ).

5) Kṛṣṇa Reciprocates According to One's Particular Mood

Kṛṣṇa reciprocates with His devotees according to their mood (bhāva)

āmāke ta' ye ye bhakta bhaje yei bhāve

tāre se se bhāve bhaji - e mora svabhāve

CC Ādi 4.19

āmāke—Me; ta'—certainly; ye ye—whatever; bhakta—devotee; bhaje—worships;

yei—which; bhāve—in the mood; tāre—him; se se—that; bhāve—in the mood;

bhaji—I reciprocate; e—this; mora—My; svabhāve—in the nature.

In whatever transcendental mellow My devotee worships Me, I reciprocate

with him. That is My nature.

As My devotees surrender unto Me, I reward them accordingly

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

BG 4.11/CC Mad 4.20/STB p. 61/BPKG p. 459

ye—all who; yathā—as; mām—unto Me; prapadyante—surrender; tān—them; tathā—

so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartma—path; anuvartante—

follow; manuṣyāḥ—all men; pārtha—O son of Pṛthā; sarvaśaḥ—in all respects.

In whatever way My devotees surrender unto Me, I reward them accordingly.

Everyone follows My path in all respects, O son of Pṛthā.

However, the prema of the gopīs is so exalted that Kṛṣṇa is unable to keep His promise

na pāraye 'haṁ niravadya-saṁyujāṁ

sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ

yā mābhajan durjaya-geha-śṛṅkhalāḥ

saṁvṛścya tad vaḥ pratiyātu sādhunā

Śrīmad-Bhāgavatam 10.32.22/CC Ādi 4.180/BMP p. 418/BR 7.23 pt/ORY p. 199/STB p. 64

na—not; pāraye—am able to make; aham—I; niravadya-saṁyujām—to those who

are completely free from deceit; sva-sādhu-kṛtyam—proper compensation; vibudhaāyuṣā—

with a lifetime as long as that of the demigods; api—although; vaḥ—to you;

yāḥ—who; mā—Me; abhajan—have worshiped; durjara—difficult to overcome;

geha-śṛṅkhalāḥ—the chains of household life; saṁvṛścya—cutting; tat—that; vaḥ—

of you; pratiyātu—let it be returned; sādhunā—by the good activity itself.

[When the gopīs were overwhelmed with dissatisfaction due to Śrī Kṛṣṇa's absence

from the rāsa-līlā, Kṛṣṇa returned to them and told them:] My dear gopīs, our meeting

is certainly free of all material contamination. I must admit that in many lives

it would be impossible for Me to repay My debt to you because you have cut off

the shackles of family life which are so difficult to break, just to search for Me.

Consequently I am unable to repay you. Therefore please be satisfied with your

saintly activities in this regard.

The Lord's pastimes are wonderful and rasika for everyone

yan martya-līlaupayikaṁ sva-yogamāyā-

balaṁ darśayatā gṛhītam

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SB 3.2.12/CC Mad 21.100/BR 6.17/GKH (P)

yat—His eternal form which; martya—mortal world; līlā-upayikam—just suitable

for the pastimes; sva-yoga-māyā-balam—potency of the internal energy; darśayatā—

through manifestation; gṛhītam—took; vismāpanam—wonderful; svasya—of

His own; ca—and; saubhaga-ṛddheḥ—of the opulent; param—supreme; padam—

ultimate stand; bhūṣaṇa—ornament; bhūṣaṇa-aṅgam—of the ornaments.

The astonishing form which Śrī Kṛṣṇa accepted for the purpose of displaying

His transcendental opulence and auspicious abode was created by His internal

potency Yogamāyā and was just suitable for His pastimes within the material

world. Śrī Kṛṣṇa's body was so attractive that it beautified its own ornaments, thus

becoming known as the ornament of all ornaments.

Kṛṣṇa is known as the all-attractive one

puruṣa, yoṣit, kibā sthāvara-jaṅgama

sarva-cittākarṣaka, sākṣāt manmatha-madana

CC Mad 8.139

puruṣa—a male; yoṣit—a female; kibā—whether; sthāvara-jaṅgama—immobile

and mobile living entities; sarva—of everyone; citta-ākarṣaka—the attractor of

the minds; sākṣāt—directly; manmatha-madana—the Cupid of Cupid himself.

The very name Kṛṣṇa means that He attracts even Cupid. He is therefore

attractive to everyone—whether male or female, moving or inert living entities.

Indeed, Kṛṣṇa is known as the all-attractive one.

Whoever directs his mind towards Kṛṣṇa will become Kṛṣṇa conscious

kāmaṁ krodhaṁ bhayaṁ snehaṁ aikyaṁ sauhṛdam eva ca

nityaṁ harau vidadhato yānti tan-mayatāṁ hi te

SB 10.29.15

kāmam—lust; krodham—anger; bhayam—fear; sneham—loving affection;

aikyam—unity; sauhṛdam—friendship; eva ca—also; nityam—always; harau—for

Lord Hari; vidadhataḥ—exhibiting; yānti—they achieve; tat-mayatām—absorption

in Him; hi—indeed; te—such persons.

Persons who constantly direct their lust, anger, fear, protective affection, feeling

of impersonal oneness or friendship towards Lord Hari are sure to become

absorbed in thought of Him.

One receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him

kāmād dveṣād bhayāt snehāt yathā bhaktyeśvare manaḥ

āveśya tad-aghaṁ hitvā bahavas tad-gatiṁ gatāḥ

SB 7.1.30/JD ch. 21

kāmāt—from lust; dveṣāt—from hatred; bhayāt—from fear; snehāt—from affection;

yathā—as well as; bhaktyā—by devotion; īśvare—in the Supreme; manaḥ—

the mind; āveśya—absorbing; tat—of that; agham—sin; hitvā—giving up;

bahavaḥ—many; tat—of that; gatim—path of liberation; gatāḥ—attained.

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great

absorbtion and giving up sinful activities. This great absorbtion may be due to lusty

desires, inimical feelings, fear, affection or devotional service. (I shall now explain how

one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him).

Whatever mood one fosters towards Kṛṣṇa, he will attain His mercy

gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ

sambandhād vṛṣṇayaḥ snehāt yūyaṁ bhaktyā vayaṁ vibho

SB 7.1.31

gopyaḥ—the gopīs; kāmāt—out of amorous desires; bhayāt—out of fear; kaṁsaḥ—King

Kaṁsa; dveṣāt—out of envy; caidya-ādayaḥ—Śiśupāla and others; nṛpāḥ—kings; sambandhāt—

out of kinship; vṛṣṇayaḥ—the Vṛṣṇis or the Yādavas; snehāt—out of affection; yūyam—

you (the Pāṇḍavas); bhaktyā—by devotional service; vayam—we; vibho—O great King.

My dear King Yudhiṣṭhira, the gopīs by their amorous desires, Kaṁsa by fear,

Śiśupāla and other kings by envy, the Yādus by their familial relationship with

Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees,

by our devotional service, have obtained the mercy of Kṛṣṇa.

yaṁ krodha-kāma-sahaja-praṇayādi-bhītivātsalya-

moha-guru-gaurava-sevya-bhāvaiḥ

sañcintya tasya sadṛśīṁ tanum āpur ete

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahmā-saṁhitā 55

yam – whom; krodha – of anger (such as that shown by Śiśupāla toward Kṛṣṇa out

of enmity); kāma – of divine lust felt by the vraja-gopīs, out of their desire to give

Kṛṣṇa pleasure (in other words mādhurya-rasa or prema); sahajapraṇaya-ādi – of

sakhya-bhāva, the spontaneous friendly affection of the cowherd friends (sakhās)

such as Śrīdāmā, Subala, etc.; bhīti – of incessant terror felt by persons such as

Kaṁsa, accompanied by the fearful thought, "I shall be slain by Kṛṣṇa!"; vātsalya

– of parental affection felt by persons headed by Śrī Nanda and Yaśodā; moha –

of delusion felt by those of the Māyāvādī cult, i.e. a mood of total forgetfulness in

the contemplation of sāyujya-mukti (liberation through merging one's identity

with Śrī Kṛṣṇa's impersonal aspect of the non-differentiated divine light, known

as nirbheda-brahma); guru-gaurava – of śānta-bhāva, wherein one contemplates

Him as a great personage, worthy of respect; sevya – of dāsya-bhāva, the mood of

servitude rendered by those who contemplate Śrī Kṛṣṇa as the sole object worthy of their service; bhāvaiḥ – through the moods; sañcintya – by full contemplation; tasya – for His service; sadṛśīm – an appropriate; tanum – body; āpuḥ – attain; ete – those persons; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; tam – of that; aham bhajāmi – I engage in bhajana.

Those who contemplate Him with feelings of lust, anger, the natural intimacy of friendship, fear, parental affection, bewilderment, reverence and servitude, attain bodies (suitable for the eternal associates of Bhagavān) with various degrees of beauty and qualities corresponding to their individual meditations. I worship that original personality, Govinda.

6) Kṛṣṇa is Controlled Only by Mādhurya (not Aiśvarya)

(controlled by love, not by awe and reverence)

Kṛṣṇa is not satisfied with prema enfeebled by awe and reverence

aiśvarya-jñānete saba jagat miśrita

aiśvarya-śithila-preme nā hi mora prīta

CC Ādi 3.16, 4.17

aiśvarya-jñānete—with knowledge of the opulences; saba—all; jagat—the world;

miśrita—mixed; aiśvarya-śithila-preme—to love enfeebled by a reverential attitude,

the mood that Kṛṣṇa is the Supreme Godhead; nā hi—there is not; mora—

My; prīta—attraction.

Knowing My opulences and majesty, the whole world looks upon Me with awe

and reverence. But devotion made feeble by such a mood of aiśvarya certainly

does not attract Me.

Love in awe and reverence cannot control Me

āmāre īśvara māne, āpanāke hīna

tāra preme vaśa āmi nā ha-i adhīna

CC Ādi 4.18

āmāre—Me; īśvara—the Lord; māne—regards; āpanāke—himself; hīna—low; tāra—of

him; preme—by the love; vaśa—controlled; āmi—I; nā ha-i—am not; adhīna—subservient.

If one regards Me as the Supreme Lord and himself as a subordinate, I do not

become subservient to his love, nor can it control Me.

Śrī Kṛṣṇa is conquered only by those free from knowledge of aiśvarya

itīdṛk-sva-līlābhir ānanda-kuṇḍe

sva-ghoṣaṁ nimajjantam ākhyāpayantam

tadīyeśita-jñeṣu bhaktair jitatvaṁ

punaḥ prematas taṁ śatāvṛtti vande

Śrī Dāmodarāṣṭakam 3, Padma-Purāṇa/HBV/SGG p. 142

iti—thus; īdṛk-sva-līlābhiḥ—by such activities; ānanda-kuṇḍe—in a lake of bliss; svaghoṣam—

His village or Vraja; nimajjantam—submerging; ākhyāpayantam— disclos-

ing; tadīya-īśita-jñeṣu—to those aware of His aiśvarya; bhaktaiḥ jitatvam— Who is

conquered by the devotees; punaḥ— again; premataḥ—out of affection; tam—to

Him; śata-āvṛtti—hundred of times; vande—I offer prayers (or chant His glories).

By childhood pastimes such as this (Dāmodara-līlā), He perpetually immerses

the inhabitants of Gokula (the Vrajavāsīs) in pools of pure bliss, and through

them teaches the devotees desirous of knowing His aspect of supreme opulence

and majesty that He is conquered only by those who are free from knowledge of

His aiśvarya. With great love I again and again worship that Dāmodara Śrī Kṛṣṇa.

Śrī Kṛṣṇa is superior to Nārāyaṇa from the viewpoint of rasa-tattva

siddhānta tas tv abhede 'pi śrīśa-kṛṣṇa-svarupayoḥ

rasenotkṛṣyate kṛṣṇaḥ kṛṣṇa-rūpam eṣā rasa-sthitiḥ

BRS 1.2.59/BTV ch. 1

Although from the viewpoint of siddhānta Nārāyaṇa and Kṛṣṇa are non-different,

Kṛṣṇa is superior from the viewpoint of rasa-tattva because of possessing more

rasa (all twelve rasas in full). The form of Kṛṣṇa is the abode of all rasa.

Kṛṣṇa becomes controlled by the prema of His eternal associates in Vraja

mora putra, mora sakhā, mora prāṇa-pati

ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna

sei bhāve ha-i āmi tāhāra adhīna

CC Ādi 4.21-22

mora—my; putra—son; mora—my; sakhā—friend; mora—my; prāṇa-pati—lord

of life; ei bhāve—in this way; yei—those who; more—unto Me; kare—do; śuddhabhakti—

pure devotion; āpanāke—himself; baḍa—great; māne—he regards;

āmāre—Me; sama—equal; hīna—or lower; sei bhāve—in that way; ha-i—am;

āmi—I; tāhāra—to him; adhīna—subordinate.

If one performs pure loving devotion to Me, considering Me his son, his friend

or his beloved, regarding himself as great and considering Me his equal or inferior,

I become subordinate to him.

Thus ends section 6) Kṛṣṇa is Controlled Only by Mādhurya

7) **Madhurya-rasa in Parakīyā-bhāva**

(the highest form of Prema)

parakīyā-bhāve ati rasera ullāsa

vraja vinā ihāra anyatra nāhi vāsa

CC Ādi 4.47

parakīyā-bhāve—in the mood of parakīyā, or conjugal relations outside of marriage;

ati—very great; rasera—of mellow; ullāsa—increase; vraja vinā—except for Vraja;

ihāra—of this; anyatra—anywhere else; nāhi—there is not; vāsa—residence.

There is a great increase of rasa (mellows of love) in the unwedded paramour

mood (parakīyā-bhāva). Such love is found only in Vraja.

This exclusive mood is unbounded in the damsels of Vraja (the gopīs)

vraja-vadhū-gaṇera ei bhāva niravadhi

tāra madhye śrī-rādhāya bhāvera avadhi

CC Ādi 4.48

vraja-vadhū-gaṇera—of the young wives of Vraja, the Gopīs; ei—this; bhāva—

mood; niravadhi—unbounded; tāra madhye—among them; śrī-rādhāya—in Śrīmatī

Rādhārāṇī; bhāvera—of the mood; avadhi—the highest limit.

This exclusive mood is unbounded in the damsels of Vraja (gopīs), but among

them it finds its perfection in Śrī Rādhā.

After touching Your lotus feet we will never be attracted to anyone else

yarhy ambujākṣa tava pāda-talaṁ ramāyā

datta-kṣaṇaṁ kvacid araṇya-jana-priyasya

asprākṣma tat-prabhṛti nānya-samakṣam añjaḥ

sthātuṁs tvayābhiramitā bata pārayāmaḥ

SB 10.29.39 (Praṇaya-gīta)

yarhi—when; ambuja—like lotuses; akṣa—O You whose eyes; tava—Your; pāda—of

the feet; talam—at the base; ramāyāḥ—for the goddess of fortune, Śrīmatī Lakṣmīdevī;

datta—affording; kṣaṇam—a few moments; kvacit—sometimes; araṇya—who

dwell in

the forest; jana—the people; priyasya—who hold dear; asprākṣma—we shall touch; tatprabhṛti—

from that moment forward; na—never; anya—of any other man;

samakṣam—in the presence; añjaḥ—directly; sthātum—to stand; tvayā—by You; abhiramitāḥ—

filled with joy; bata—certainly; pārayāmaḥ—will we be able.

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever

she has the opportunity to touch the soles of Your lotus feet. You are very

dear to the residents of the forest, and therefore we will also touch those lotus feet.

From that time on we will be unable even to stand in the presence of any other

man, for we will have been fully satisfied by You.

The qualification for entering Mādhurya-rasa

yadi hari-smaraṇe sarasaṁ manaḥ yadi vilāsa-kalāsu kutūhalam

madhura-komala-kānta-padāvalīm śṛṇu tadā jayadeva-sarasvatīm

Gīta-govinda 1.4.1

If your heart is greedy to delight in remembrance of Śrī Hari; if you are hankering to

contemplate upon him with intense affection; if you are overwhelmed with curiosity to

know about his skill in amorous pastimes; then by all means read this book. You will find

my lovely poetry to be extremely relishable. Although it is so emotive and mellifluous, if

you are not possessed of the aforementioned qualifications then you must not read it.

This literature is not for you.

[an alternative translation:] **If you at all wish to fill your consciousness with the remembrance**

of Śrī Śrī Rādhā and Kṛṣṇa and enter into a serving position within their sublime

pleasure pastimes on the banks of Śrī Rādhā-kuṇḍa, then listen carefully to this sweet and

poignant song of Jayadeva, which is filled with the narrations of their divine love.

Śrīla Nārāyaṇa Mahārāja: Within this śloka there is relationship (sambandha) and the

means of attaining perfection (abhidheya). The qualifications (adhikāra) for entering

one's constitutional position in the confidential pastimes of Rādhā-Mādhava, rendering

Them service, and realising the highest ecstasy in that position, is attainable by those rasika

devotees who are free from all anārthas. They are qualified to read this book and thus

reach the highest goal (prayojana). [Those not free of anarthas should keep off]

The prohibition for those who are unqualified

naitat samācarej jātu manasāpi hy anīśvaraḥ

vinaśyaty ācaran mauḍhyād yathārudro 'bdhi-jaṁ viṣam

SB 10.33.30

na—not; etat—this; samācaret—should perform; jātu—ever; manasā—with the

mind; api—even; hi—certainly; anīśvaraḥ—one who is not a controller; vinaśyati—

he is destroyed; ācaran—acting; mauḍhyāt—out of foolishness; yathā—as; arudraḥ—

one who is not Lord Rudra; abdhi-jam—generated from the ocean; viṣam—poison.

One should never imitate the behavior of great persons. If out of foolishness an

ordinary person imitates such behavior [i.e. Kṛṣṇa's dancing with the gopīs] even mentally,

he is doomed, just as one who imitates Rudra by swallowing a ocean of poison.

Love and lust are opposites and should never be confused

kāma, prema—dõhākāra vibhinna lakṣaṇa

lauha āra hema yaiche svarūpe-vilakṣaṇa

ātmendriya-prīti-vāñchā—tāre bali 'kāma'

kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

kāmera tātparya—nija-sambhoga kevala

kṛṣṇa-sukha-tātparya—prema mahā-bala

Śrī Caitanya-caritāmṛta (Ādi-līlā 4.164–66)

The characteristics of worldly lust and transcendental love are completely different.

If mundane lust is likened to iron then spiritual love can be likened to gold.

The desire to give satisfaction to one's own senses is called lust. However, the

desire to satisfy the senses of Śrī Kṛṣṇa is called pure love or prema. The goal of

lust is one's own enjoyment, whereas the purpose of love is to please Śrī Kṛṣṇa.

Such prema is immensely powerful.

Kṛṣṇa is perfect and free from faults (such as that of mundane parakīyā)

aṣṭādaśa-mahādoṣaiḥ rahitā bhagavat-tanuḥ

sarvaiśvaryamayī satya-vijñānānanda-rūpiṇī

Vaiṣṇava-tantra/JD ch. 26

Bhagavān is endowed with all kinds of superhuman powers, perfect knowledge

and joy, and His body is free from the eighteen types of general faults.

There is no impropriety in Kṛṣṇa's parakīyā-bhāva

laghutvam atra yat proktaṁ tat tu prākṛta-nāyake

na kṛṣṇe rasa-niryāsa-svādārtham avatāriṇi

Ujjvala-Nīlamaṇi, Nāyaka-bheda, 16/BRSB, Preface

Whatever fault or impropriety has been pointed out (in mundane rasa-śāstras)

in regards to the love of paramours, applies to ordinary worldly lovers and not to

Śrī Kṛṣṇa, for He is the taster of the liquid essence of rasa and the source of all

incarnations. (In other words, the Lord's incarnations are the controllers of religion

and irreligion and are never subject to their control. How then can Śrī Kṛṣṇa

be subjected to such codes when He is the source of all incarnations?)

All glories to parakīyā-bhāva

jaya jayojjvala-rasa sarva-rasa-sāra

parakīyā-bhāve jāhā vrajete pracāra

Śrī Vraja-Dhāma-Mahimāmṛta/SGG p. 78

All glories, all glories to ujjvala-rasa (mādhurya-rasa, śṛṅgāra-rasa), which is the

essence of all rasa and is propagated in Vraja as parakīyā-bhāva.

In comparison to śṛṅgāra-rasa, mundane rasa is completely insignificant.

When a taste for the sweetness of mādhurya-rasa appears in a devotee’s heart, he no longer finds either aiśvarya or mundane rasa to be tasteful

sādhvī mādhvīka cintā na bhavati bhavataḥ śarkare karkarāsi

drākṣe drakṣyanti ke tvām amṛta mṛtam asi kṣīra nīraṁ rasas te

mākanda kranda kāntādhara dharaṇi-talaṁ gaccha yacchanti yāvad

bhāvaṁ śṛṅgāra-sārasvatam iha jayadevasya viṣvag-vacāṁsi

Śrī Gīta-govinda 12.27

Hey powerful wine! Do not think you are so intoxicating. Hey sugar! You are too harsh. Hey grapes! Who will look at you? Hey nectar (amṛta)! You are like death (mṛta). Hey milk! You taste like water. Hey ripe mango! Now go and weep. Hey lips of a beautiful woman! Now you can go to hell. As long as the complete essence of divine love (mādhurya-rasa) exists in the form of the auspicious, artful compositions of Śrī Jayadeva, I have nothing to do with you.

Thus ends Chapter 19 – Rasa-tattva

Chapter 20 – Bhāva-bhakti-tattva

Bhābva - The first ray of the sun of Prema

Definition of Bhāva

śuddha-sattva-viśeṣātmā prema-sūryāṁśu-sāmya-bhāk

rucibhiś citta-masṛṇya-kṛd asau bhāva ucyate

BRS 1.3.1/BRSB p.136/CC Mad 23.5 /BPKG p. 397/BR 6.2 pt

śuddha-sattva—pure goodness; viśeṣa—distinguished; ātmā—whose nature;

prema—of love of God; sūrya—like the sun; aṁśu—a ray; sāmya-bhāk—which is

similar to; rucibhiḥ—by different tastes; citta—of the heart; masṛṇya—softness;

kṛt—which causes; asau—that softness; bhāvaḥ—emotion; ucyate—is called.

Bhāva-bhakti is (1) constituted entirely of viśuddha-sattva. (2) It is like a ray of

the sun of prema, and (3) it softens the heart by various tastes (abhilāṣa).

Bhāva – (1) spiritual emotions, love or sentiments; (2) the initial stage of perfection

in devotion (bhāva-bhakti). A stage of bhakti in which śuddha-sattva, the essence of the

Lord's internal potency consisting of spiritual knowledge and bliss, is transmitted into

the heart of the practicing devotee from the heart of one of the Lord's eternal associates

and softens the heart by different kinds of taste. It is the sprout of prema, and it is

also known as rati. This is the seventh stage of the creeper of devotion. (JD p. 526-7)

Devotion on the platform of pure goodness (viśuddha-sattva)

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ

yad īyate tatra pumān apāvṛtaḥ

sattve ca tasmin bhagavān vāsudevo

hy adhokṣajo me namasā vidhīyate

SB 4.3.23

sattvam viśuddham—pure consciousness (the stage of bhāva); vasudeva—Vasudeva; śabditam—

known as; yat—because; īyate—is revealed; tatra—there; pumān—the Supreme

Person; apāvṛtaḥ—without any covering; sattve—in pure goodness; ca—and; tasmin—in

that; bhagavān—Śrī Kṛṣṇa; vāsudevaḥ—Vāsudeva; hi—because; adhaḥ-kṣajaḥ—transcendental,

beyond the range of sense perceprtion; me—by Me; namasā—with obeisances;

vidhīyate—may it be done (worshiped).

The state of viśuddha-sattva, purely transcendental goodness, is also known as

vasudeva, for in the same way that Mahārāja Vasudeva gave birth to Vāsudeva

Kṛṣṇa, practice in unadulterated, pure goodness will pull the curtain of māyā away

and reveal the transcendental svarūpa of Śrī Rādhā-Kṛṣṇa's amorous pastimes in

one's heart. Kṛṣṇa consciousness is always pure consciousness, in which Kṛṣṇa,

known as Vāsudeva, is revealed without any covering. I offer my obeisances to

Adhokṣaja Kṛṣṇa. Although He is beyond the range of my imperfect senses, let

Him be the object of my worship and bhajana.

bhaktyā sañjātayā bhaktyā

SB 11.3.31/MK ch. 1

Bhakti arises from bhakti (not from any other cause). From the heart of a pure devotee,

a living sad-guru, it is inspired into the heart of a sādhaka. Thus the fruit of sādhana-

bhakti is bhāva-bhakti which leads to prema-bhakti.

One must transcend miśra-sattva - the impure material existence of māyā

and her three agents, the modes of tamas, rajas and sattva - to enter bhāva

traiguṇya-viṣayā vedā nistrai-guṇyo bhavārjuna

nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

BG 2.45

trai-guṇya—the three modes of material nature; viṣayāḥ—on the subject matter; vedāḥ—Vedic literatures; nistrai-guṇyaḥ—transcendental to the three modes of material nature; bhava—be; arjuna—O Arjuna; nirdvandvaḥ—devoid of duality; nitya-sattva-sthaḥ—in a pure state of spiritual existence (śuddha-satva); niryoga-kṣemaḥ—free from concerns for maintainance and protection; ātma-vān—be established in the self (in your eternal spiritual form, svarūpa).

The Vedas deal mainly with the subject of the three modes of material nature.

O Arjuna, you must become transcendental to these three modes. Be free from all

dualities and from all anxieties for maintenance or safety. Thereafter, be established

in the self (in your svarūpa).

Daśa-Mūla on Bhāva

svarūpāvasthāne madhura-rasa-bhāvodaya iha

vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan

parānande prītiṁ jagad-atula-sampat-sukham aho

vilāsākhye tattve parama-paricaryāṁ sa labhate

Daśa-mūla tattva, 10a/JD ch. 22

sva-rūpa—of one's original spiritual form; avasthāne—in the state; madhura-rasa—

of madhura rasa; bhāva—of the love; udayaḥ—the arousal; iha—here; vraje—in

Vrajabhūmi; rādhā—of Śrīmatī Rādhārāṇī; kṛṣṇa—and Lord Kṛṣṇa; svajana-jana —

of the associates; bhāvam—the pure love; hṛdi—in the heart; vahan—carrying;

para—supreme; ānande—in bliss; prītim—pure love; jagat—of the universe;

atula—not comparable; sampat—opulence; sukham—happiness; aho—O! what a

great wonder; vilāsa—as spiritual pastimes; ākhye—known; tattve—in the truth;

parama—supreme; parīcaryām—devotional service; saḥ—he; labhate—attains.

In the mature stage of sādhana-bhakti, when the jīva becomes situated in his svarūpa,

then by the influence of the hlādinī potency, the state of bhāva in mādhurya-rasa arises

within him. In other words, the mood to follow in the footsteps of the dearmost

associates of Śrī Śrī Rādhā-Kṛṣṇa in Vraja manifests in his heart. Gradually he

obtains happiness and prosperity that is unsurpassed in this world, in the form of

the supreme service of paramānanda-tattva, which is known as vilāsa. There is no

greater gain than this for the jīva.

Bhāva can only be attained by sādhu-saṅga

yathā duṣṭatvam me davayati śaṭhasyāpi kṛpayā

yathā mahyam premāmṛtam api dadāty ujjvalam asau

yathā śrī-gāndharvā-bhajana-vidhaye prerayati māṁ

tathā goṣṭhe kākvā giridharam iha tvam bhaja manaḥ (8)

yathā—so that; duṣṭatvam—wickedness; me—my; davayati—drives away;

śaṭhasyāpi—although corrupt; kṛpayā— mercifully; yathā—so that; mahyam—to

me; premāmṛtam—nectar of divine love; api—also; dadāti—He gives; ujjvalam—

the radiant; asau—He; yathā—so that; śrī-gāndharvā—of Śrīmatī Rādhikā; bhajana-

vidhaye—in the service; prerayati—He impels; mām—me; tathā—in such a

manner; goṣṭhe—in Vraja; kākvā—with humble words; giridharam—Śrī

Giridhārī; iha—here; tvam—you; bhaja—worship; manaḥ—O mind.

(By the association of sādhus, hlādinī-śakti is transmitted into the sādhaka's

heart, dispels all contamination and brings about the highest perfection. But that

type of sādhu-saṅga is not easily available) Therefore, O mind, with utter humility

and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in such a way that He

will become pleased with me. By His causeless mercy He will remove my wickedness,

bestow the nectar of His supremely radiant prema, and confer upon me the

inspiration to worship Śrīmatī Rādhikā.

A bhāva-bhakta is eligible to drink the pure nectar of the holy name

prabhuḥ kaḥ ko jīvaḥ kathaṁ idam acid-viśvam iti vā

vicāryaitān arthān hari-bhajana-kṛc chāstra-caturaḥ

abhedāśāṁ dharmān sakalam aparādhaṁ pariharan

harer nāmānandaṁ pibati hari-dāso hari-janaiḥ

Daśa-mūla-tattva, 10b/JD ch. 22

prabhuḥ—the Supreme Lord; kaḥ—Who?; kaḥ—who?; jīvaḥ—the living entity;

katham—what?; idam—this; acit—inanimate; viśvam—material universe; iti—thus;

vā—and; vicārya—reflecting; etān—on these; arthān—points; hari—of Lord Hari;

bhajana-kṛt—describing the devotional service; śāstra—in the scriptures; caturaḥ—

expert; abheda—of liberation; āśām—the hope; dharmān—material pious duties;

sakalam—completely; aparādham—offenses; pariharan—abandoning; hareḥ—of

Lord Hari; nāma—of the Holy Names; ānandam—the transcendental bliss; pibati—

drinks; hari—of Lord Hari; dāsaḥ—the servant; harijanaiḥ—with the devotees.

Who is Kṛṣṇa? Who am I, the jīva? What is this temporary material (acit) world,

and the eternal spiritual (cit) world? He who is exclusively devoted to the bhajana

of Śrī Hari and has made an intelligent analysis of the Vaiṣṇava-śāstras

under the

guidance of śuddha-bhaktas, who has abandoned all offences and attachment to

dharma and adharma, as well as any trace of desire for impersonal liberation, and

who can consider and dispose of all questions – that servant of Śrī Hari drinks the

sublime nectar of śrī-hari-nāma in the company of other hari-janas (devotees).

Without the wealth of prema, my wretched life is useless

prema dhana vinā vyartha daridra jīvana

'dāsa' kari' vetana more deha prema-dhāna

BR 6.1 (Bengali)

Without the wealth of prema, my wretched life is useless. O Lord, please accept

me as Your paid servant and grant me the wealth of prema as my wages.

The sixth verse of Śikṣāṣṭaka describes the external manifestations of perfection

nayanaṁ galad-aśru-dhārayā

vadanaṁ gadgada-ruddhayā girā

pulakair nicitaṁ vapuḥ kadā

tava nāma-grahaṇe bhaviṣyati

Śikṣāṣṭaka 6/CC Antya 20.36/ BR 6.1

nayanam—the eyes; galat-aśru-dhārayā—by streams of tears running down;

vadanam—mouth; gadgada—faltering; ruddhayā—choked up; girā—with words;

pulakaiḥ—with erection of the hairs due to transcendental happiness; nicitam—

raised up; vapuḥ—the body; kadā—when; tava—Your; nāma-grahaṇe—in chanting

the name; bhaviṣyati—will be.

Oh Prabhu! When will tears flow from my eyes like torrents of rain, my voice

falter and the hairs on my body stand erect as I chant Your holy names?

On the appearance of bhāva-bhakti the following nine symptoms are observed:

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā

āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne prītis tad-vasati-sthale

ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

BRS 1.3.25-26/CC Madhya 23.18-19/BRSB p. 139/BR 6.3

kṣāntiḥ—forgiveness; avyartha-kālatvam—being free from wasting time;

viraktiḥ—detachment; māna-śūnyatā—devoid of pride, absence of false prestige;

āśā-bandhaḥ—the bondage of hope; samutkaṇṭhā—eagerness; nāma-gāne—in

chanting the holy names; sadā—always; ruciḥ—taste; āsaktiḥ—attachment; tat —

of Lord Kṛṣṇa; guṇa-ākhyāne—in describing the transcendental qualities; prītiḥ—affection; tat—His; vasati-sthale—for places of residence (the temple or holy places); iti—thus; ādayaḥ—and so on; anubhāvāḥ—the signs; syuḥ—are; jāta—developed; bhāva-aṅkure—whose seed of ecstatic emotion; jane—in a person.

(1) kṣānti - forbearance or tolerance, (2) avyartha-kālatva - not wasting time, (3) virakti - detachment from worldly enjoyment, (4) māna-śūnyatā - absence of pride, (5) āśā-bandha - steadfast hope that Kṛṣṇa will bestow His mercy, (6) samutkaṇṭhā - intense longing to obtain one's goal, (7) nāma-gāne sadā ruciḥ - spontaneous attraction for always chanting the holy name, (8) tad-guṇākhyāne āsakti - attachment to Hari-kathā and (9) tad-vasati-sthale prītiḥ - affection for the transcendental pastime places of the Lord – these are the nine sprouts of love of God (prītiḥ), or in other words, the symptoms of the appearance of bhāva.

Editorial note: In this connection see CC Madhya 23.20-37 for ślokas exemplifying each of these nine symptoms. These ślokas are not given here since they appear under different headings elsewhere in the book.

Vṛtrāsura has expressed his samutkaṇṭhā thus:

ajāta-pakṣā iva mātaraṁ khagāḥ

stanyaṁ yathā vatsatarāḥ kṣudhārtāḥ

priyaṁ priyeva vyuṣitaṁ viṣaṇṇā

mano 'ravindākṣa didṛkṣate tvām

SB 6.11.26/BR 6.3 pt/GKH (P)

ajāta-pakṣāḥ—who have not yet grown wings; iva—like; mātaram—the mother;

khagāḥ—small birds; stanyam—the milk from the udder; yathā—just as; vatsatarāḥ—

the young calves; kṣudha-ārtāḥ—distressed by hunger; priyam—the

beloved or husband; priyā—the wife or lover; iva—like; vyuṣitam—who is separated;

viṣaṇṇā—morose; manaḥ—my mind; aravinda-akṣa—O lotus-eyed one;

didṛkṣate—wants to see; tvām—You.

O lotus-eyed Lord, as baby birds whose wings are not yet grown always look for their

mother to return and feed them, as small calves tied with ropes await anxiously the time

of milking when they will be allowed to drink the milk of their mothers, or as a beloved

whose lover is far away always longs for him to return and satisfy her in all respects, I

always yearn for the opportunity to render direct service unto You.

For a devotee in bhāva all worldly things and even liberation are insignificant

pañcama puruṣārtha - premānandāmṛta-sindhu

mokṣādi ānanda yāra nahe eka bindu

CC. Ādi 7.85/GKH (P)

pañcama—fifth; puruṣa-artha—goal of life; prema-ānanda—the spiritual bliss of

love of Godhead; amṛta—eternal; sindhu—ocean; mokṣa-ādi—liberation and

other principles of religiosity; ānanda—pleasures derived from them; yāra—

whose; nahe—never comparable; eka—one; bindu—drop.

For a devotee who has actually developed bhāva, the pleasure derived from dharma,

artha, kāma and mokṣa appears like a drop of water in the presence of the sea.

Devotion in dāsya-rati is evident in Vṛtrāsura's prayer

ahaṁ hare tava pādaika-mūladāsānudāso

bhavitāsmi bhūyaḥ

manaḥ smaretāsu-pater guṇāṁs te

gṛṇīta vāk karma karotu kāyaḥ

SB 6.11.24/BR 5.6/GKH (P)

aham—I; hare—O my Lord; tava—of Your Lordship; pāda-eka-mūla—whose only shelter

is the lotus feet; dāsa-anudāsaḥ—the servant of Your servant; bhavitāsmi—shall I

become; bhūyaḥ—again; manaḥ—my mind; smareta—may remember; asu-

pateḥ—of the

Lord of my life; guṇān—the attributes; te—of Your Lordship; gṛṇīta—may chant; vāk—

my words; karma—activities of service to You; karotu—may perform; kāyaḥ—my body.

O Lord, please bestow such mercy upon me, that in my next birth I may obtain the

opportunity to exclusively serve the servants who have taken shelter of Your lotus feet.

May my mind always remember Your all-auspicious qualities, my speech always chant

the glories of these qualities, and my body always remain engaged in Your service.

One has to give up dehātma-buddhi (thinking "I am this material body")

and remember one's eternal svarūpa

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro

nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā

kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher

gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

Padyāvalī 74/BR 6.6

na—not; aham—I; vipraḥ—a brāhmaṇa; na—not; ca—also; nara-patiḥ—a king or

kṣatriya; na—not; api—also; vaiśyaḥ—a merchant; na—not; śūdraḥ—a worker;

na—not; aham—I; varṇī—a brahmacārī; na—not; ca—also; gṛha-patiḥ—a householder;

no—not; vana-sthaḥ—vānaprastha; yatiḥ—a mendicant or renunciant; vā—

either; kintu—but; prodyan—brilliant; nikhila—universal; parama-ānanda—with

transcendental bliss; pūrṇa—complete; amṛta-abdheḥ—of the ocean of nectar; gopībhartuḥ—

of the maintainer of the gopīs; pada-kamalayoḥ—of the two lotus feet;

dāsa—of the servant; dāsa-anudāsaḥ—this insignificant servant of the servant.

My identity is not that of a brāhmaṇa, kṣatriya, vaiśya or śūdra, nor a brahmacārī,

gṛhastha, vānaprastha or sannyāsī, but only that of a servant of the servants of the

Vaiṣṇavas who are the servants of the lotus feet of Śrī Rādhā-vallabha, the maintainer

of the gopīs. He is naturally effulgent and the complete ocean of bliss.

Śrīla Bhaktivinoda Ṭhākura: The happiness of service to Bhagavān is the only

relishable mellow. It is accomplished by an unwavering conviction in the process

of bhakti, whose very nature is such that the soul becomes established in the following

relationship: “The ultimate shelter is the Supreme Enjoyer, Śrī Kṛṣṇa, and

I am the predominated or enjoyed principle in the form of a maidservant of Śrī

Rādhā.” (BS 3-4 pt)

Editorial note: One may therefore contemplate as follows, “I am not young or

old,

male or female, black or white, rich or poor, father or child, husband or wife, Jewish

or Christian, Muslim or Hindu or Buddhist - I am only an insignificant servant of

Śrī Guru and Śrī Kṛṣṇa in this world, and in the spiritual world (and for those who

have the adhikāra, "I am a Radhā-dāsī, a mañjarī maidservant in Vraja under the

Guidance of my Guudeva and Śrī Rūpa Mañjarī)."

Śrīman Mahāprabhu has described the external behaviour of rāga-mārga

bhaktas with the following words:

para-vyasaninī nārī vyagrāpi gṛha-karmasu

tad evāsvādayaty antar nava-saṅga-rasāyanam

CC Mad 1.211/BR 6.8

para-vyasaninī—attached to another man; nārī—a woman; vyagrā api—although

zealous; gṛha-karmasu—in household affairs; tat eva—that only; āsvādayati—tastes;

antaḥ—within herself; nava-saṅga—of new association; rasa-ayanam—mellow.

When a woman is attached to a man other than her husband, she continues to

carry out her many household duties, but within her heart she relishes the new

pleasure of her meeting with her paramour. (Similarly, a devotee may be engaged

in activities within this world, but he always relishes the rasa of Śrī Kṛṣṇa that he

has tasted in the association of devotees)

In this state of rāga-mārga-bhajana, the devotee has affection for places

that are dear to Kṛṣṇa, and he longs to stay in such places

kadāhaṁ yamunā-tīre nāmāni tava kīrtayan

udvāṣpaḥ puṇḍarīkākṣa! racayiṣyāmi taṇḍavam

BRS 1.2.156/BRSB p. 84/BR 6.9

O lotus-eyed Kṛṣṇa, when, upon the banks of the Yamunā, will I chant Your

holy names and dance like a madman, my eyes brimming with tears of love?

If one doesn't experience ecstacy while chanting, this is due to offences

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamānair hari-nāmadheyaiḥ

na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ

SB 2.3.24/BR 6.10

tat—that; aśma-sāram—is steel-framed; hṛdayam—heart; bata idam—certainly

that; yat—which; gṛhyamāṇaiḥ—in spite of chanting; hari-nāma—the holy name;

dheyaiḥ—by the influence of the names; na—does not; vikriyeta—change; atha

—

thus; yadā—when; vikāraḥ—reaction; netre—in the eyes; jalam—tears; gātraruheṣu—

at the pores; harṣaḥ—eruptions of ecstasy.

When a sādhaka performs harināma-saṅkīrtana, the hairs of his body stand on end

and tears of joy begin to flow from his eyes. But the heart of one in whom such sāttvika-

bhāva transformations do not arise, is not actually a heart, but a hard thunderbolt.

When attachment (rati) for the holy name arises, the youthful form of

Kṛṣṇa naturally and easily manifests

bhaktis tvayi sthiratarā bhagavan yadi syād

daivena naḥ phalati divya-kiśora-mūrtiḥ

muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān

dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; tvayi—unto You; sthiratarā—very steady;

bhagavan—O Lord; yadi—if; syāt—it may be; daivena—as destiny; naḥ—unto us;

phalati—bears the fruit; divya—transendental; kiśora—mūrtiḥ—the youthful

form of Kṛṣṇa; muktiḥ—liberation; svayam—personally; mukulita-añjaliḥ—

standing with folded hands; sevate—renders service; asmān—unto us; dharma—

religiosity; artha—economic development; kāma—sense gratification; gatayaḥ—

the final goals; samaya—nearby; pratīkṣāḥ—expecting.

O Bhagavān, if someone has steady devotion unto Your lotus feet, he easily perceives

Your most charming divine youthful form. Thereafter, liberation stands before him with

folded hands, and dharma, artha and kāma also wait for an opportunity to serve him.

Sometimes the prideless pure devotee preaches nāma-prema throughout the

world by the medium of kīrtana

nāmāny anantasya hata-trapaḥ paṭhan

guhyāni bhadrāṇi kṛtāni ca smaran

gāṁ paryaṭaṁs tuṣṭa-manā gata-spṛhaḥ

kālaṁ pratīkṣan vimado vimatsaraḥ

SB 1.6.26/BR 6.13

nāmāni—the holy name, fame, etc.; anantasya—of the unlimited; hata-trapaḥ—

being freed from all formalities of the material world; paṭhan—by recitation,

repeated reading, etc.; guhyāni—mysterious; bhadrāṇi—all benedictory; kṛtāni—

activities; ca—and; smaran—constantly remembering; gām—on the earth;

paryaṭan—traveling all through; tuṣṭa-manāḥ—fully satisfied; gata-spṛhaḥ—completely

freed from all material desires; kālam—time; pratīkṣan—awaiting;

vimadaḥ—without being proud; vimatsaraḥ—without being envious.

[While telling his life story, Śrī Nārada said:] "Not feeling shy or embarrassed, I

began to chant and remember the mysterious and auspicious sweet names and pas-

times of Bhagavān. My heart was already free from longing, pride and envy. Now

I roamed the Earth joyfully, waiting for the right time."

Śrīmad-Bhāgavatam describes the practice of chanting the holy name at

the stage of rati in the association of pure devotees:

parasparānukathanaṁ pāvanaṁ bhagavad-yaśaḥ

mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ

smarantaḥ smārayantaś ca mitho 'ghaugha-haraṁ harim

bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum

SB 11.3.30-31/BR 6.12

paraspara—mutual; anukathanam—discussion; pāvanam—purifying; bhagavat—

of the Supreme Lord; yaśaḥ—glories; mithaḥ—mutual; ratiḥ—loving attraction;

mithaḥ—mutual; tuṣṭiḥ—satisfaction; nivṛttiḥ—cessation of material miseries;

mithaḥ—mutual; ātmanaḥ—of the soul; smarantaḥ—remembering; smārayantaḥ ca—and reminding; mithaḥ—one another; agha-ogha-haram—the killer of Aghasura or He who removes everything inauspicious from His devotees; harim—Śrī Hari; bhaktyā—because bhakti; sañjātayā—is awakened; bhaktyā—by bhakti; bibhrati—possess; utpulakām—agitated by ecstasy; tanum—body.

The devotees of the Lord constantly discuss the glories of Śrī Kṛṣṇa among themselves. They remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of God, which can only be obtained from those who have it, for bhakti comes from bhakti. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

My bhaktas derive great satisfaction and bliss from always sharing hari-kathā

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam

kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca

BG 10.9/GKH 12.54

mat-cittāḥ—their minds fully engaged in Me; mat-gata-prāṇāḥ—their lives devoted

to Me; bodhayantaḥ—enlightening; parasparam—among themselves; kathayantaḥ—

talking; ca—also; mām—about Me; nityam—perpetually; tuṣyanti—become

pleased; ca—also; ramanti—enjoy transcendental bliss; ca—also.

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to

My service, and they derive great satisfaction and bliss from always enlightening

one another and conversing about Me.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his

mind, in his original, pure, self-realised spiritual body (nija-siddha-deha)

mane nija-siddha-deha kariyā bhāvana

rātri-dine kare vraje kṛṣṇera sevana

nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā

nirantara sevā kare antarmanā hañā

CC Mad 22.157,159/BR 6.13 pt

mane—the mind; nija—own; siddha-deha—eternal body or self-realized position;

kariyā bhāvana—thinking of; rātri-dine—night and day; kare—executes; vraje—

in Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; sevana—service; nija-abhīṣṭa—one's own

choice; kṛṣṇa-preṣṭha—the servitor of Kṛṣṇa; pācheta' lāgiyā—following; nirantara—

twenty-four hours a day; sevā—service; kare—executes; antarmanā—within

the mind; hañā—being.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his

mind, in his original, pure, self-realised position (nija-siddha-deha). Actually, the

inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If a person wants to engage in

spontaneous loving service, he must follow the inhabitants of Vṛndāvana and

constantly engage in devotional service within his mind.

The transcendental bhāvas of the mahā-bhāgavata

kvacid rudanty acyuta-cintayā kvacid

dhasanti nandanti vadanty alaukikāḥ

nṛtyanti gāyanty anuśīlayanty ajaṁ

bhavanti tūṣṇīṁ param etya nirvṛtāḥ

SB 11.3.32/BR 6.14

kvacit—sometimes; rudanti—they cry; acyuta—of the infallible Supreme Lord; cintayā—

by the thought; kvacit—sometimes; hasanti—they laugh; nandanti—take great

pleasure; vadanti—speak; alaukikāḥ—acting amazingly; nṛtyanti—they dance; gāyanti—

sing; anuśīlayanti—and imitate; ajam—the unborn; bhavanti—they become;

tūṣṇīm—silent; param—the Supreme; etya—obtaining; nirvṛtāḥ—freed from distress.

The transcendental mahā-bhāgavata's condition is astonishing. Sometimes he

starts to worry, thinking , "So far I have not had direct audience of Bhagavān. What

shall I do? Where shall I go? Whom shall I ask? Who will be able to find Him for

me?" Thinking like this he begins to weep. Sometimes he receives an internal revelation

(sphūrti) of Bhagavān's sweet pastimes, and he laughs loudly as he beholds

Bhagavān, who is endowed with all opulences, hiding in fear of the gopīs. Sometimes

he is submerged in bliss upon receiving Bhagavān's darśana and directly experiencing

His prema. Sometimes, when situated in his siddha-deha, he speaks with

Bhagavān, saying, "O Prabhu, after so long, I have attained You," and he proceeds

to sing the glories of his Lord. Sometimes, when he receives Bhagavān's affection,

he starts to dance, and sometimes he experiences great peace and remains silent.

Kṛṣṇa's beauty attracts the hearts of all

yasyānanaṁ makara-kuṇḍala-cāru-karṇabhrājat-

kapola-subhagaṁ savilāsa-hāsam

nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo

nāryo narāś ca muditāḥ kupitā nimeś ca

SB 9.24.65/BR 6.18

yasya—whose; ānanam—face; makara—resembling sharks; kuṇḍala—by earings;

cāru-karṇa—by beautiful ears; bhrājat—glistening; kapola—cheeks; subhagam—

declaring all opulences; sa-vilāsa-hāsam—with smiles of enjoyment; nityautsavam—

whenever one sees Him, one feels festive; na tatṛpuḥ—they could not be

satisfied; dṛśibhiḥ—by seeing the form of the Lord; pibantyaḥ—as if drinking

through the eyes; nāryaḥ—all the women of Vṛndāvana; narāḥ—all the male devotees;

ca—also; muditāḥ—fully satisfied; kupitāḥ—angry; nimeḥ—the moment

(they are disturbed by the blinking of the eyes); ca—also.

The makara-shaped earrings that swing on Śrī Kṛṣṇa's ears cast glistening

reflections on the lake of His cheeks, and this splendour increases even further the

beauty of His cheeks. When He smiles with enjoyment, the bliss that is always present

on His face is augmented. With the cups of their eyes, all men and women

drink the perpetual festival of His lotus face. They are never satisfied, however, so

they become angry with Brahmā for creating eyes that blink and thus obstruct their

relish of this sweetness.

The result of having darśana of the deity with deep, loving attachment (anurāga)

yasyānurāga-pluta-hāsa-rāsa

līlāvaloka-pratilabdha-mānāḥ

vraja-striyo dṛgbhir anupravṛttadhiyo

'vatasthuḥ kila kṛtya-śeṣāḥ

SB 3.2.14/BR 6.20

yasya—whose; anurāga—attachment; pluta—enhanced by; hāsa—laughter;

rāsa—humors; līlā—pastimes; avaloka—glancing; pratilabdha—obtained thereof;

mānāḥ—anguished; vraja-striyaḥ—damsels of Vraja; dṛgbhiḥ—with the eyes;

anupravṛtta—following; dhiyaḥ—by intelligence; avatasthuḥ—stood silently;

kila—indeed; kṛtya-śeṣāḥ—without finishing household duties.

When the young women of Vraja were honoured by Kṛṣṇa's affectionate laughter,

joking words and playful glances, their eyes would become fixed on Him. Their

minds would become so absorbed in Him that they would become unaware of their

bodies and homes, and they would remain standing as if lifeless dolls.

The mood of absolute opulence assuming the form of sweetness (mādhurya)

svayaṁ tv asāmyātiśayas try-adhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ

baliṁ haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭīḍita-pāda-pīṭhaḥ

SB 3.2.21/BR 6.21

svayam—Himself; tu—but; asāmya—unique, unequalled; atiśayaḥ—greater; triadhīśaḥ—

Lord of the three; svārājya—independent supremacy; lakṣmī—goddess of fortune;

āpta—achieved; samasta-kāmaḥ—all desires; balim—worshiping paraphernalia;

haradbhiḥ—offered by; cira-loka-pālaiḥ—by the eternal maintainers of the order of creation;

kirīṭa-koṭi—by millions of helmets; īḍita-pāda-pīṭhaḥ—feet honored by prayers.

Śrī Kṛṣṇa is Himself the Supreme Lord of the three potencies (sandhinī, saṁvit

and hlādinī). No one is equal to Him, so who can be greater than Him? All of His

desires are fulfilled by His own transcendental goddess of fortune (Śrīmatī

Rādhikā). Indra and innumerable other loka-pālas, deities presiding over different

regions of the universe, bring Him varieties of offerings and pay their

obeisances,

touching the tops of their crowns to His lotus feet.

Śrī Kṛṣṇa's mercy is inconceivable (acintya) and causeless (ahaitukī)

kasyānubhāvo 'sya na deva vidmahe

tavāṅghri-reṇu-sparśādhikāraḥ

yad-vāñchayā śrīr lalanācarat tapo

vihāya kāmān su-ciraṁ dhṛta-vratā

SB 10.16.36/CC Mad 9.114/BMP p. 391/BR 6.22

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not;

deva—my Lord; vidmahe—we know; tava—Your; aṅghri—of the lotus feet; reṇu—

of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—for which;

vāñchayā—with the desire; śrīḥ—the goddess of fortune; lalanā—enchanted by

desires; ācarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all

desires; su-ciram—for a long time; dhṛta—upheld; vratā—her vow.

[The Nāgapatnīs, wives of Kālīya, prayed to Śrī Kṛṣṇa:] "Oh Deva! Śrī Lakṣmīdevī

gave up all her desires, took a vrata and performed austerities for a long long

time just to attain the dust of Your lotus feet. Nonetheless, she failed to achieve

her heart's desire. Who knows what pious activities Kālīya Nāga performed

to

become qualified to receive that same rare footdust.”

Śrīmad-Bhāgavatam states that the vraja-gopīs’ devotion is topmost

nāyaṁ śriyo ’ṅga u nitānta-rateḥ prasādaḥ

svar-yoṣitāṁ nalina-gandha-rucāṁ kuto ’nyāḥ

rāsotsave ’sya bhuja-daṇḍa-gṛhīta-kaṇṭhalabdhāśiṣāṁ

ya udagād vraja-sundarīṇām

SB 10.47.60/CC Mad 8.80, 8.232, 9.120,Antya 7.29/BR 6.23

na—not; ayam—this; śriyaḥ—of the goddess of fortune; aṅge—on the chest; u —

alas; nitānta-rateḥ—who is very intimately related; prasādaḥ—the favor; svaḥ—of

the heavenly planets; yoṣitām—of women; nalina—of the lotus flower; gandha —

having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others;

rasa-utsave—in the festival of the rāsa dance; asya—of Śrī Kṛṣṇa; bhuja-daṇḍa —by

the ‘elephant-trank-like’ (or vine-like) arms; gṛhīta—embraced; kaṇṭha—their

necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became

manifest; vraja-sundarīnām—of the beautiful gopīs of Vrajabhūmi.

In the rāsa festival, Śrī Kṛṣṇa embraced the vraja-sundarīs around their necks

with His vine-like arms, thus fulfilling their hearts' desires. Even Lakṣmī, who

eternally resides on His chest, does not attain this mercy. It is also not attained by

the most beautiful girls of the heavenly planets, whose bodily lustre and fragrance

resemble the lotus flower, what to speak of other (mortal) beautiful women.

The superiority of paramour love

yat tv ahaṁ bhavatīnāṁ vai dūre varte priyo dṛśām

manasaḥ sannikarṣārthaḥ mad-anudhyāna-kāmyayā

yathā dūra-care preṣṭhe mana āviśya vartate

strīṇāṁ ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocaraḥ

SB 10.47.34-35/BR 6.23 pt

yat—the fact that; tu—however; aham—I; bhavatīnām—from your; vai—indeed;

dūre—far away; varte—am situated; priyaḥ—who am dear; dṛśām—to the eyes; manasaḥ—

of the mind; sannikarṣa—of the attraction; artham—for the sake; mat—upon

Me; anudhyāna—for your meditation; kāmyayā—out of My desire; yathā—as; dūracare—

being situated far away; preṣṭhe—a lover; manaḥ—the minds; āviśya—becoming

absorbed; vartate—remain; strīṇām—of women; ca—and; na—not; tathā—so; cetaḥ—

their minds; sannikṛṣṭe—when he is near; akṣi-gocare—present before their eyes.

But the actual reason why I, the beloved object of your sight, have stayed far

away from you is that I wanted to intensify your meditation upon Me and thus

draw your minds closer to Me. When her lover is far away, a woman thinks of him

more than when he is present before her.

Śrīla Viśvanātha Cakravartī Ṭhākura: "The lover's heart is more attracted to the

beloved when she is far from him than when she is living near him. Due to this,

although Lakṣmī perpetually sports upon Nārāyaṇa's chest, the glories of her good

fortune are less than those of the gopīs'."

All types of devotees long for gopī-bhāva

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ

vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā

bhejur mukunda-padavīṁ śrutibhir vimṛgyām

SB 10.47.61/CC Antya 7.47/VG p. 82/BMP p. 275/ORY p. 113/BR 6.24

āsam—of the gopīs; aho—Oh! How astonishing; caraṇa-reṇu—by the dust of the lotus

feet; juṣām—favourably devoted to; aham syām—let me become; vṛndāvane—

in

Vṛndāvana; kim api—any one; gulma-latā-auṣadhīnām—among bushes, creepers and

herbs; yāḥ—they who; dustya-jam—very difficult to give up; sva-janam—family members;

ārya-patham—the path of dharma or chastity; ca—and; hitvā—giving up;

bhejuḥ—worshiped; mukunda-padavīm—the lotus feet of Mukunda, Kṛṣṇa; śrutibhiḥ—

by the Vedas; vimṛgyām—to be searched for.

[Śrī Uddhavajī prayed:] Aho! The vraja-devīs have given up everything that is difficult

to renounce, such as children, family and the path of chastity, and they have

taken shelter of the path of prema-bhakti to Śrī Kṛṣṇa that is searched for but rarely

attained by the Śrutis. My prayer is that I may appear as a bush, a creeper or a blade

of grass in Śrī Vṛndāvana and thus receive the footdust of these gopīs' lotus feet.

Lord Brahmā prays for the dust of the Vrajavāsīs

tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ

yad gokule 'pi katamāṅghri-rajo-'bhiṣekam

yaj-jīvitaṁ tu nikhilaṁ bhagavān mukundas

tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva

SB 10.14.34/BMP p. 379

tat—that; bhūri-bhāgyam—the greatest good fortune; iha—here; janma—the birth;

kim api—any whatsoever; aṭavyām—in the forest (of Vṛndāvana); yat—which;

gokule—in Gokula; api—even; katama—of any (of the devotees); aṅghri—of the

feet; rajaḥ—by the dust; abhiṣekam—bathing; yat—whose; jīvitam—life; tu—indeed;

nikhilam—whole; bhagavān—the Supreme Personality of Godhead; mukundaḥ—

Lord Mukunda; tu—but; adya api—even until now; yat—whose; pāda-rajaḥ—dust of

the feet; śruti—by the Vedas; mṛgyam—sought after; eva—certainly.

Aho! It would be my great fortune to take birth as a blade of grass, a shrub or any

other species which may be anointed with the dust falling from the lotus feet of any of

the Brajabāsīs of Vṛndāvana. Even the śrutis, who have been searching for so long, have

not yet received the dust of the lotus feet of Bhagavān Mukunda, who is the life and

soul of these Brajabāsīs. If it is impossible for me to take birth in any species in

Vṛndāvana, then let me take birth even as a rock on the border of Nanda-Gokula. The

ladies who sweep the streets will then rub their feet on this rock to clean

them, and by

this I will receive the good fortune of touching the dust of their feet (or as a rocky hill

- Brahma-parvat - so that I may witness and serve Rādhā-Kṛṣṇa's sweet līlās).

Even Brahmā longs to take birth in Vraja as a blade of grass

mudā yatra brahmā tṛna-nikara-gulmādiṣu paraṁ

sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam

kramād ye tatraiva vraja-bhuvi vasanti priya-janā

mayā te te vandyāḥ parama-vinayāt puṇya-khacitāḥ

Śrī Vraja-vilāsa-stava 100, Raghunātha dāsa Gosvāmī/BMP p. 422

Although Brahmā is always very busy carrying out his many weighty duties including

creating the material universe, still he longs to take birth in Vṛndāvana as a blade of grass,

a shrub, or in any other species. With utmost humility I worship all of the dear devotees

who reside in that Vṛndāvana. They are all highly virtuous and supremely worshipable on

account of their unparalleled humility.

The grass, bushes, insects, and other creatures in Vraja all assist Kṛṣṇa in His pastimes

yat kiñcit tṛṇa-gulma-kīkaṭa-mukhaṁ goṣṭhe samastaṁ hi tat

sarvānandamayaṁ mukunda-dayitaṁ līlānukūlaṁ param

Vraja-vilāsa-stava 102/VG p. 91/MS p. 16/BMP p. 211

The grass, bushes, insects, and other creatures in Vraja are all very dear to Lord

Kṛṣṇa. They assist the Lord in ways favourable for His pastimes. They are filled

with all varieties of transcendental bliss. (Again and again the scriptures recount

the earnest request of Brahmā and others to reside in Vraja in the form of an animal,

a tree, a bush or a stone). For these reasons I vow to offer my respects to all

the living entities who reside in Vraja.

Uddhava tells that even Brahmā is distracted upon seeing the mood of the gopīs

etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo

govinda eva nikhilātmani rūḍha-bhāvāḥ

vāñchanti yad bhava-bhiyo munayo vayaṁ ca

kiṁ brahma-janmabhir ananta-kathā-rasasya

SB 10.47.58/BR 6.25

etāḥ—these (gopīs); param—alone; tanu—their bodies; bhṛtaḥ—maintain successfully;

bhuvi—on the earth; gopa-vadhvaḥ—the young cowherd women; govinde—for Lord

Kṛṣṇa; eva—certainly; nikhila—of all; ātmani—the Soul; rūḍha—perfected; bhāvāḥ—

ecstatic loving attraction; vāñchanti—they desire; yat—which; bhava—material existence;

bhiyaḥ—those who are afraid of; munayaḥ—sages; vayam—we; ca—also; kim—

what use; brahma—as a brāhmaṇa or as Lord Brahmā; janmabhiḥ—with births; ananta—

of the unlimited Lord; kathā—for the topics; rasasya—for one who has a taste.

The gopīs have one-pointed rūḍha-bhāva towards Śrī Kṛṣṇa, who is the soul of all living entities. This is the topmost level of kṛṣṇa-prema, and by this, their lives are successful. This bhāva is hankered for, not only by fearful persons desiring liberation from this material existence, but also by great mahāpuruṣas, as well as devotees like ourselves; but none of us are able to attain it. For such persons whose minds are spontaneously attached to kṛṣṇa-kathā, what is the benefit of taking birth, even as Brahmā, again and again for many mahā-kalpas?

The glories of Śrī Vṛndāvana seen with the eyes of bhāva

puṇyāt puṇyaṁ maṅgalaṁ maṅgalānāṁ

divyād divyaṁ kāma-daṁ kāma-dānām

sārāt sāraṁ prema-daṁ prema-dānām

anyad vṛndāraṇyato manyatāṁ kaḥ

Vṛndāvana Mahimāmṛta 13.45

puṇyāt-of the sacred; puṇyam-the most sacred; maṅgalam-of the auspicious; maṅgalānām-

the most auspicious; divyāt-of the splendidly transcendental; divyam-the

most splendidly transcendental; kāmadam-of the the fulfiller of desires;

kāmadānām-the best of they who fulfil desires; sārāt-of the essence; sāram-the

essence; premadam-of the the bestowers of prema; premadānām-the best of

bestowers of prema; anyat-other (place); vṛndāraṇyataḥ-than Vṛndāvana; manyatām-

could be considered; kaḥ-what?

This dhāma is the most sacred of all sacred places. The most auspicious of all

auspicious things. The most splendidly transcendental of all that is splendidly

transcendental. The greatest desire-fulfilling benefactor of all desire-fulfilling

benefactors. The essence of the essence and the greatest bestower of prema. What

other place than Śrī Vṛndāvana-dhāma can be considered in this way?

Jāta (in bhāva) and ajāta-rati-sādhaka (prior to bhāva) – different meditations

for different adhikāras

cañcala-jīvana-srota pravāhiyā, kālera sāgare dhāya

gela je divāsa, nā āsibe āra, ebe kṛṣṇa ki upāya

Śrī Rādhā-Kṛṣṇa-Vijñapti 6, BVT/SGG p. 68

(For the ajāta-rati-sādhakas:) This flickering life is rushing towards the ocean of

death and can end in any moment. The days that have passed without performing

bhajana can never be reclaimed. Alas, Kṛṣṇa, what am I to do now?

(The jāta-rati-sādhaka considers that a gopī is praying:) The youthful beauty of

my life is rushing like a river towards the ocean of Your love. It will only last for a

few days and will soon dry up. Alas, a day that has passed without Your association

can never be reclaimed. O Kṛṣṇa, what am I to do now?

Queen Kuntī devī expresses her rati for Kṛṣṇa

tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt

ratim udvahatād addhā gaṅgevaugham udanvati

SB 1.8.42

tvayi—unto You; me—my; ananya-viṣayā—unalloyed; matiḥ—attention; madhupate—

O Lord of Madhu; asakṛt—continuously; ratim—attraction; udvahatāt—

may flow; addhā—directly; gaṅgā—the Ganges; iva—like; ogham—flows;

udanvati—

down to the sea.

O my Lord of Sweetness (Madhu)! As the Gaṅgā forever flows to the sea without

hindrance, let my attraction be constantly drawn unto you without being

diverted to anyone else.

Even devotees inclined to aiśvarya, Bhagavān's opulence, long for gopī-bhāva

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ

lāvaṇya-sāram asamordhvam ananya-siddham

dṛgbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya

SB 10.44.14/CC Ādi 4.156, Mad 21.112/BR 6.26/BS 33 pt/STB p. 86

gopyaḥ—the gopīs; tapaḥ—austerities; kim—what; acaran—performed; yat—from

which; amuṣya—of such a one (Lord Kṛṣṇa); rūpam—the form; lāvaṇya-sāram—the

essence of loveliness; asama-ūrdhvam—not paralleled or surpassed; ananya-siddham—

not perfected by any other ornament (self-perfect); dṛgbhiḥ—by the eyes; pibanti—they

drink; anusava-abhinavam—constantly new; durāpam—difficult to obtain; ekāntadhāma—

the only abode; yaśasaḥ—of fame; śriyaḥ—of beauty; aiśvarasya—of opulence.

[The Mathurā-ramaṇīs prayed:] "Aho! What kind of austerities did the gopīs

perform to be able to constantly drink the unequaled and unsurpassed sweetness

of His bodily beauty, which is newer and newer at every moment? The gopīs directly

see with their own eyes the very rare and ever-fresh loveliness of Śrī Kṛṣṇa's

form, which is the essence of all lustre, and is the unrivaled, exclusive reservoir of

independently perfect fame, beauty and opulence."

The desire to serve Śrī Kṛṣṇa becomes the obsession of the devotee's heart

in the stage of bhāva

ānamrām asita-bhruvor upacitām akṣiṇa-pakṣmāṅkureṣv

ālolām anurāgiṇor nayanayor ārdrāṁ mṛdau jalpite

ātāmrām adharāmṛte mada-kalām amlāna-vaṁśī-svaneṣv

āśāste mama locanaṁ vraja-śiśor mūrttiṁ jagan mohinīm

Kṛṣṇa-karṇāmṛta 54/BRS 1.3.36/BRSB p. 140

ānamrām—curved; asita—black; bhruvoḥ—eyebrows; upacitām—furnished abundantly

with; akṣīna—thick; pakṣmā—eyelashes; aṅkureṣu—like sprouts; ālolām—

rolling; anurāginoḥ—passionate; nayanayoḥ—eyes; ārdrām—full of feeling;

mṛdau—gentle; jalpite—speech; ātāmrām—very red; adhara—of the lips; amṛte —

nectar; madakalām—soft, slurred; amlāna—clear; vaṁśī—of the flute; svaneṣu —

deep notes; āśāste—desires; mama—my; locanam—eye; vraja-śiśor—of Vraja's

child (Kṛṣṇa); mūrtim—the form; jagat—the universe; mohinīm—enchanter.

My eyes are ever restless to see the form of vraja-kiśora (that adolescent boy of Vraja) who

enchants the entire world, who is endowed with gracefully curving black eyebrows, whose

eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of

anurāga (or whose eyes always display anurāga), whose voice is soft and filled with rasa, whose

lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless

flute whose inexplicably sweet and mild tones madden all (and incite the gopīs' kāma).

The śruti-phala of Daśa-mūla (i.e. bhāva) is attained through sādhu-saṅga

saṁsevya daśa-mūlaṁ vai hitvā 'vidyām ayaṁ janaḥ

bhāva-puṣṭiṁ tathā tuṣṭiṁ labhate sādhu-saṅgataḥ

Daśa mūla tattva, Śruti-phala

saṁsevya—accepting; daśa—ten; mūlam—axioms, fundamental truths; vai—certainly;

hitvā—abandoning; avidyām—ignorance; ayam—this; janaḥ—person; bhāva—of pure

love of God; puṣṭim—nourishment; tathā—in the same way; tuṣṭim—satisfaction; labhate—

attains; sādhu—of the saintly devotees; saṅgataḥ—because of the association.

When the jīva studies and carefully follows the teachings of this Daśa-mūla, he

throws far away material disease in the form of ignorance. Thereafter, through the association

of sādhus, he obtains the nourishment of bhāva, and becomes fully satisfied.

Bhāva bhakti can only arise by association with a pure devotee (alternatively,

at the stage of bhāva one will get darśana of Kṛṣṇa and lose all

attraction to family and worldly things)

dṛg-ambhobhir dhautaḥ pulaka-patalī maṇḍita-tanuḥ

skhalann antaḥ-phullo dadhad atipṛthuṁ vepathum api

dṛśoḥ kakṣaṁ yāvan mama sa puruṣaḥ ko 'py upayayau

na jāte kiṁ tāvan matir iha gṛhe nābhiramate

BRS 1.2.241/MS 7 pt

I don't know why my mind no longer remains attached to household affairs since

the time when that extraordinary person appeared on the pathway of my eyes. His

body was drenched in showers of tears, his bodily hairs stood on end in ecstasy, he

faltered at every step and was submerged in transcendental bliss within his

heart

while feverishly trembling.

[an alternative translation:] **Ever since I saw a certain person whose body was**

washed with his own tears, whose hairs were standing on end, and who stumbled

around with a joyous heart while profusely quivering, my mind has become so

attached to that form of Kṛṣṇa that I no longer have any attachment to my family.

Śrīla Jīva Gosvāmī: The meaning here is, "My consciousness (mama matiḥ) dwells

on (abhiramate) the indescribable Śyāmasundara who has appeared in my heart (iha)

and thus my mind does not dwell (na abhiramate) on my family and home (gṛhe)."

Thus ends Chapter 20 – Bhāva-bhakti-tattva

Chapter 21 – Prema-bhakti-tattva

Desiring to gratify one's own senses is kāma (lust)

Desiring to please Śrī Rādhā-Kṛṣṇa is prema (love)

The definition śloka of Prema (1)

samyaṅ masṛṇita-svānto mamatvātiśayāṅkitaḥ

bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate

BRS 1.4.1/CC Madhya 23.7/BRSB p. 145/MS p. 83/BPKG p. 397/GKH (P)

samyak—completely; masṛṇita-sva-antaḥ—which makes the heart soft; mamatva—of a

sense of ownership or 'mineness'; atiśaya-aṅkitaḥ—marked with an abundance; bhāvaḥ—

emotion; saḥ—that; eva—certainly; sāndra-ātmā—whose nature is very condensed; budhaiḥ—

by learned persons; premā—pure ecstatic love of God; nigadyate—is described.

When bhāva-bhakti or rati deepens and matures, the sādhaka's heart becomes completely

soft and melted with an overwhelming sense of mamatā or possessiveness

towards Śrī Kṛṣṇa. Thereafter the devotee experiences the supreme exaltation of condensed

transcendental bliss. Learned authorities describe this condition as prema.

What is Prema? (definition śloka 2)

sarvathā dhvaṁsa-rahitaṁ yadyapi dhvaṁsa-kāraṇe

yad bhāva-bandhanaṁ yūnoḥ sa premā parikīrtitaḥ

Ujjvala-nīlāmaṇi/CC Adi 4.165 pt/SB 10.60.51 pt/STB p. 54

saḥ—that; bhāva-bandhanam—bondage of ecstatic love; yūnoḥ—between a

youthful couple; yad—which; yady api—although; dhvaṁsa-kāraṇe—there is

cause for dissolution; sarvathā—in everyway; dhvaṁsa-rahitam—free from dissolution;

parikīrtitaḥ—declared; premā—to be pure transcendental love.

When the affectionate bond between a young man and a young woman can

never be destroyed, even when there is every cause for its destruction, but instead

of breaking it becomes unlimitedly newer and more relishable, such an attachment

is called prema - pure transcendental love.

Kṛṣṇa-prema does not exist in the material world

akaitava kṛṣṇa-prema, yena jāmbūnada-hema,

sei premā nṛloke nā haya

yadi haya tāra yoga, nā haya tabe viyoga,

viyoga haile keha nā jīyaya

CC Madhya 2.43

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; yena—like; jāmbū-nada-hema—

gold from the Jāmbū River; sei premā—that love of Godhead; nṛ-loke—in the material world; nā haya—is not possible; yadi—if; haya—there is; tāra—with it; yoga—connection, binding; nā—not; haya—is; tabe—then; viyoga—separation; viyoga—separation; haile—if there is; keha—someone; nā jīyaya—cannot live.

Pure kṛṣṇa-prema, just like gold from the Jāmbū River, does not exist in the material world. If it existed, there could not be separation. If separation were

there, one could not live.

The difference between lust and love (kāma and prema)

ātmendriya-prīti-vāñchā - tāre bali 'kāma'

kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

CC Adi 4.165/BR 8.9 pt

ātma-indriya-prīti—for the pleasure of one's own senses; vāñchā—desires; tāre—

to that; bali—I say; kāma—lust; kṛṣṇa-indriya-prīti—for the pleasure of Lord Kṛṣṇa's senses; icchā—desire; dhare—holds; prema—love; nāma—the name.

The desire to gratify one's own senses is kāma (lust), but the desire to please the senses

of Śrī Kṛṣṇa is prema (pure love of God). [Briefly, lust is "for me" - love is

“for Śrī Kṛṣṇa”].

Śrīla Bhaktivinoda Ṭhākura [Kṛṣṇa is saying:] “Those jīvas who do not serve Me

by correctly using their free will, have to accept kāma, an enjoying mood, which

is the perverted form of the jīvas’ pure love for Me, prema.”

The love between Kṛṣṇa and the gopīs is pure prema, not lust

gopī-gaṇera premera rūḍha-bhāva nāma

viśuddha nirmala prema, kabhu nahe kāma

CC Ādi 4.162

gopī-gaṇera—of the gopīs; premera—of the love; rūḍha-bhāva—the ecstatic mood

in the state of ascended, fully blown bhāva; nāma—named; viśuddha—pure; nirmala—

spotless; prema—love; kabhu—at anytime; nahe—is not; kāma—lust.

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless prema. It is

not at any time kāma (lust).

Lust and love are as different as iron and gold

kāma, prema - doṅhākāra vibhinna lakṣaṇa

lauha āra hema yaiche svarūpe vilaksana

CC Ādi 4.164

kāma—lust; prema—love; doṅhākāra—of the two; vibhinna—separate; lakṣaṇa—

symptoms; lauha—iron; āra—and; hema—gold; yaiche—just as; svarūpe—in

nature; vilakṣaṇa—different.

Lust and prema are completely different, just as iron and gold have different natures.

Lust is like dense darkness, but love is like the bright sun

ataeva kāma-preme bahuta antara

kāma - andha-tamaḥ, prema - nirmala bhāskara

CC Ādī 4.171/PS 58 pt

ataeva—therefore; kāma-preme—in lust and love; bahuta—much; antara—difference;

kāma—lust; andha-tamaḥ—blind darkness; prema—love; nirmala—pure; bhāskara—sun.

Therefore lust and prema are quite different. Lust is like dense darkness, but

prema is like the bright sun.

premaiva gopa-rāmāṇāṁ kāma ity agamat prathām

ity uddhavādayo 'py etaṁ vāñchanti bhagavat-priyāḥ

CC Ādi 4.163/BRS 1.2.285/PS 58 pt

prema—love; eva—only; gopa-rāmāṇām—of the women of Vraja; kāmaḥ—lust;

iti—as; agamat—went to; prathām—fame; iti—thus; uddhava-ādayaḥ—headed by

Śrī Uddhava; api—even; etam—this; vāñchanti—desire; bhagavat-priyāḥ—dear

devotees of the Supreme Personality of Godhead.

The pure prema of the gopīs has become celebrated by the name 'kāma' (lust).

The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love.

[Although the gopīs' prema is sometimes referred to as kāma, this refers to divine, transcendental

desire to satisfy Kṛṣṇa in conjugal love and is completely devoid of lust].

ataeva gopī-gaṇera nāhi kāma-gandha

kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha

CC Ādi 4.172/PS 8 pt

ataeva—therefore; gopī-gaṇera—of the gopīs; nāhi—not indeed; kāma-gandha —

the slightest bit of lust; kṛṣṇa-sukha—the happiness of Lord Kṛṣṇa; lāgi—for;

mātra—only; kṛṣṇa—Śrī Kṛṣṇa; se—that; sambandha—the relationship.

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship

with Kṛṣṇa is only for the sake of His enjoyment.

āmāra darśane kṛṣṇa pāila eta sukha

ei sukhe gopīra praphulla-aṅga-mukha

CC Ādi 4.191/PS 58 pt

āmāra darśane—in seeing me; kṛṣṇa—Lord Kṛṣṇa; pāila—obtained; eta—so

much; sukha—happiness; ei—this; sukhe—in happiness; gopīra—of the gopīs; praphulla—

full-blown; aṅga-mukha—bodies and faces.

[The gopīs think:] "Śrī Kṛṣṇa has obtained so much pleasure by seeing me."

That thought increases the fullness and beauty of their faces and bodies.

gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata

kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata

Ādi 4.192/PS 58 pt

gopī-śobhā—the beauty of the gopīs; dekhi'—seeing; kṛṣṇera—of Lord Kṛṣṇa;

śobhā—the beauty; bāḍhe—increases; yata—as much as; kṛṣṇa-śobhā—the beauty

of Śrī Kṛṣṇa; dekhi'—seeing; gopīra—of the gopīs; śobhā—the beauty; bāḍhe—

increases; tata—that much.

As much as the beauty of Śrī Kṛṣṇa increases at the sight of the beauty of the

gopīs, the gopīs' beauty increases when they see Śrī Kṛṣṇa's beauty.

ataeva sei sukha kṛṣṇa-sukha poṣe

ei hetu gopī-preme nāhi kāma-doṣe

CC Ādi 4.195/PS 58 pt

ataeva—therefore; sei—that; sukha—happiness; kṛṣṇa-sukha—the happiness of

Śrī Kṛṣṇa; poṣe—nourishes; ei—this; hetu—reason; gopī-preme—in the love of the

gopīs; nāhi—there is not; kāma-doṣe—the fault of lust.

Therefore we find that the joy of the gopīs nourishes the joy of Śrī Kṛṣṇa. For

that reason the fault of lust is not present in their love.

kāma-gandha-hīna svābhāvika gopī-prema

nirmala, ujjvala, śuddha yena dagdha hema

CC Ādi 4.209

kāma-gandha-hīna—without any scent of lust; svābhāvika—natural; gopī-prema—

the love of the gopīs; nirmala—spotless; ujjvala—blazing (indicating mahābhāva);

śuddha—pure; yena—like; dagdha hema—molten gold.

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright

and pure, like molten gold.

pahilehi rāga nayana-bhaṅge bhela anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramaṇī duṅhu-mana manobhava peṣala jāni'

e sakhi, se-saba prema-kāhinī kānu-ṭhāme kahabi vichurala jāni'

nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān duṅhukeri milane madhya ta pāṅca-bāṇa

ab sohi virāga, tuṅhu bheli dūtī su-purukha-premaki aichana rīti

CC Madhya 8.194/STB p. 56

pahilehi—in the beginning; rāga—attraction; nayana-bhaṅge—by activities of the eyes;

bhela—there was; anu-dina—gradually, day after day; bāḍhala—increased; avadhi—

limit; nā—not; gela—reached; nā—not; so—He; ramaṇa—the enjoyer; nā—not;

hāma—I; ramaṇī—the enjoyed; duṅhu-mana—both the hearts; manaḥ-bhava—of

(mind-born) Cupid; peṣala—pressed together; jāni'—knowing; e—this; sakhi—My

dear friend; se-saba—all those; prema-kāhinī—affairs of love; kānu-ṭhāme—before

Kṛṣṇa; kahabi—you will say; vichurala—He has forgotten; jāni'—knowing; nā—not;

khoṅjaluṅ—searched out; dūtī—a messenger; nā—not; khoṅjaluṅ—searched out;

ān—anyone else; duṅhukeri—of both of Us; milane—by the meeting; madhya—in the

middle; ta—indeed; pāṅca-bāṇa—five arrows of Cupid; ab—now; sohi—that; virāga—

separation; tuṅhu—you; bheli—became; dūtī—the messenger; su-purukha—of a beautiful person; premaki—of loving affairs; aichana—such; rīti—the consequence.

Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by the meeting of our two hearts and the pressure of mind-born Cupid whereby Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic

state. My dear friend, please act as a messenger on My behalf, because if one is

in love with a beautiful person, this is the consequence.

Thus Śrī Kṛṣṇa began to play sweetly on His flute, attracting the minds of

the beautiful-eyed gopīs

dṛṣṭvā kumudvantam akhaṇḍa-maṇḍalaṁ

ramāna-nābhaṁ nava-kuṅkumāruṇam

vanaṁ ca tat-komala-gobhī rañjitaṁ

jagau kalaṁ vāma-dṛśāṁ manoharam

SB 10.29.3/STB p. 59

dṛṣṭvā—observing; kamudvantam—causing the night-blooming kumuda lotuses to

open; akhaṇḍa—unbroken; maṇḍalam—the disk of whose face; ramā—of the

goddess of fortune; ānana—(resembling) the face; ābham—whose light; nava—

new; kuṅkuma—with vermilion powder; aruṇam—reddened; vanam—the forest;

ca—and; tat—of that moon; komala—gentle; gobhiḥ—by the rays; rañjitam—colored;

jagau—He played His flute; kalam—sweetly; vāma-dṛśām—for the girls who

had charming eyes; manaḥ-haram—enchanting.

Śrī Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence

of newly applied vermilion, as if it were the face of the goddess of fortune.

He also saw the kumuda lotuses opening in response to the moon's presence and

the forest gently illumined by its rays. Thus Śrī Kṛṣṇa began to play sweetly on His

flute, attracting the minds of the beautiful-eyed gopīs.

The Gopīs run towards Kṛṣṇa upon hearing his flute song

niśamya gītāṁ tad-anaṅga-vardhanaṁ

vraja-striyaḥ kṛṣṇa-gṛhīta-mānasāḥ

ājagmur anyonyam alakṣitodyamāḥ

sa yatra kānto java-lola-kuṇḍalāḥ

SB 10.29.4/BMP p. 417/GKH (P)

niśamya—hearing; gītam—the music; tat—that; anaṅga—Cupid; vardhanam—

which fortifies; vraja-striyaḥ—the young women of Vraja; kṛṣṇa—by Kṛṣṇa; gṛhīta—

seized; mānasāḥ—whose minds; ājagmuḥ—they went; anyonyam—to one

another; alakṣita—unnoticed; udyamāḥ—their going forward; saḥ—He; yatra—

where; kāntaḥ—their boyfriend; java—because of their haste; lola—swinging;

kuṇḍalāḥ—whose earrings.

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses

Cupid within the heart, their minds were absorbed in thoughts of the Lord. They

went to where their lover waited, each unknown to the others, moving so quickly

that their earrings swung back and forth.

The Queens of Dvārakā have samañjasa-rati and cannot control Kṛṣṇa by their prema

smāyāvaloka-lava-darśita-bhāva-hāribhrū-

maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ

patnyas tu śoḍaśa-sahasram anaṅga-bāṇair

yasyendriyaṁ vimathitum karaṇair na śekuḥ

SB 10.61.5/PS 58 pt

smāya—with concealed laughter; avaloka—of glances; lava—by the traces; darśita—

displayed; bhāva—by the intentions; hāri—enchanting; bhrū—of the eyebrows;

maṇḍala—by the arch; prahita—sent forth; saurata—romantic; mantra—

of messages; śauṇḍaiḥ—with the manifestations of boldness; patnyaḥ—wives;

tu—but; ṣoḍaśa—sixteen; sahasram—thousand; anaṅga—of Cupid; bāṇaiḥ—

with the arrows; yasya—whose; indriyam—senses; vimathitum—to agitate;

karaṇaiḥ—and by (other) means; na śekuḥ—were unable.

The arched eyebrows of these sixteen thousand queens enchantingly expressed

those ladies' secret intentions through coyly smiling sidelong glances. Thus their

eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

Śrīla Nārāyaṇa Mahārāja: The Queens of Dvārakā have kāma (the desire to saisfy their own senses) and therefore their love is not capable of controlling Kṛṣṇa (samañjasa-rati). By contrast, the gopīs' prema is completely pure and devoid of kāma. Their only desire is to please Kṛṣṇa and therefore they control Kṛṣṇa by their prema (samartha-rati).

The gopīs' prema is samarthā - capable of controlling Kṛṣṇa

sādhāraṇī dhūmayitā samañjasā sadā dīptā

rūḍhe tathoddīptā samarthāya

śuddīptā śrī-rādhā-prema jena ujjvalita hema

modanādi bhābe sadā tāya

Gīta māla, song 24, text 1

sādhāraṇī—general; dhūmayitā—smoky; samañjasā—proper, according to social standards; sadā—always; dīptā—blazing; rūḍhe—in rudha; tathā—so; uddīptā—shining; samarthāya—of that perfect love which is capable of controlling the lover; śūddīpta—brilliantly shining; śrī-rādhā—Śrī Rādhā;prema—pure transcendental love; jena—like; ujjvalita—shining; hema—gold; modanādi—beginning

with modana; bhābe—in bhāva; sadā—always; tāya—of Her.

The sādhāraṇī lovers (like Kubjā) manifest ecstatic love that is dhūmayitā (smoky). The samañjasā lovers (like the Dvārakā queens) manifest ecstatic love that is dīptā (shining). The samarthā lovers (the gopīs) in rūḍha-mahā-bhāva manifest ecstastic love that is uddīptā (brilliantly shining). Śrī Rādhā manifests ecstatic love that is sūddīptā (very brilliantly shining), love that glistens like gold. In that love modana and the other bhāvas are always manifest. (samarthā means competent, capable, highly effective (at controlling Kṛṣṇa).

Jaiva Dharma on this topic: There are three kinds of rati: 1. sādhāraṇī—general, 2. samañjasā—proper (having a sense of social propriety) and 3. samarthā—perfect (capable of controlling Kṛṣṇa). Sādhāraṇī love is like a maṇi (jewel), samañjasā love is like Cintāmaṇi, and samarthā love, which has no equal, is like a Kaustubha-maṇi. In sādhāraṇī and samañjasā rati, the desire for sambhoga is for one's own personal satisfaction. Samarthā is the special bhāva that is completely selfless and free from self-interest. (JD ch. 36)

The devotees keep Me bound in their hearts with the ropes of prema

bhakta āmā preme bāndhiyāche hṛdaya-bhitare

yāhāṅ netra paḍe tāhāṅ dekhaye āmāre

CC Mad 25.127/BR 2.30 pt

bhakta—a devotee; āmā—Me; preme—by love; bāndiyāche—has bound; hṛdayabhitare—

within his heart; yāhāṅ—wherever; netra—the eyes; paḍe—fall; tāhāṅ—

there; dekhaye—he sees; āmāre—Me.

The pure devotee binds Me in his heart with the ropes of prema, and sees only

Me wherever he looks.

The pure devotees bring Kṛṣṇa under their control

mayi nirbaddha-hṛdayāḥ sādhavaḥ sama-darśanāḥ

vaśe kurvanti māṁ bhaktyā sat-striyaḥ sat-patiṁ yathā

SB 9.4.66/GKH (P)

mayi—unto Me; nirbaddha-hṛdayāḥ—firmly attached in the core of the heart; sādhavaḥ—

the pure devotees; sama-darśanāḥ—who are equal to everyone; vaśe—

under control; kurvanti—they make; mām—unto Me; bhaktyā—by devotional service;

sat-striyaḥ—chaste women; sat-patim—unto the gentle husband; yathā—as.

As chaste women bring their gentle husbands under control by service, the

pure devotees, who are equal to everyone and completely attached to Me in

the

core of the heart, bring Me under their full control.

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya

CC Mad 22.107/BRSB p. 27

nitya-siddha—eternally established; kṛṣṇa-prema—pure love of Kṛṣṇa; sādhya—to

be gained; kabhu—at any time; naya—not; śravaṇa-ādi—by hearing, etc.; śuddha—

purified; citte—in the heart; karaye udaya—awakens.

Kṛṣṇa-prema is a potentiality which eternally exists in the hearts of the living entities.

It is not something to be gained from another source. When the heart is purified

by hearing and chanting (under the guidance of sad-guru) this love naturally awakens.

Prema-bhakti is the aim and object of life

yasyāḥ śreyas-karaṁ nāsti yayā nirvṛtim āpnuyāt

yā sādhayati mām eva bhaktiṁ tām eva sādhayet

Brahma-saṁhitā 60

na asti—there is nothing else; śreyaḥ-karam—which is more potent in promoting

auspiciousness; yasyāḥ—than that (śuddha-bhakti); yayā—by that; āpnuyāt—one

can attain; nirvṛtim—supreme bliss; eva—certainly; yā sādhayati—it captivates;

mām—Me; eva—indeed; sādhayet—one should practice sādhana; tām bhaktim—

for that śuddha-bhakti.

Prema-bhakti is the aim and object of life, and there is nothing more auspicious

than this. The platform of supreme bliss is attained only through prema-bhakti.

This prema-bhakti, which controls Me, is only achieved through sādhana-bhakti.

Love for Śrī Kṛṣṇa is the ultimate aim and objective of human life

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

mālī hañā kare sei bīja āropaṇa

śravaṇa-kīrtana-jale karaye secana

'prema-phala' pāki' paḍe, mālī āsvādaya

latā avalambi' mālī 'kalpa-vṛkṣa' pāya

tāhāṅ sei kalpa-vṛkṣera karaye sevana

sukhe prema-phala-rasa kare āsvādana

ei ta parama-phala 'parama-puruṣārtha'

yāṅra āge tṛṇa-tulya cāri puruṣārtha

CC Mad 19. 151-152,162-164/BPKG p. 396

brahmāṇḍa bhramite—wandering in this universe; kona—some; bhāgyavān—

most fortunate; jīva—living being; guru—of the spiritual master; kṛṣṇa—of

Kṛṣṇa; prasāde—by the mercy; pāya—gets; bhakti-latā—of the creeper of devotional

service; bīja—the seed; mālī hañā—becoming a gardener; kare—does; sei—

that; bīja—seed of devotional service; āropaṇa—sowing; śravaṇa—of hearing;

kīrtana—of chanting; jale—with the water; karaye—does; secana—sprinkling;

prema-phala—the fruit of love of God; pāki'—becoming mature; paḍe—falls

down; mālī—the gardener; āsvādaya—tastes; latā avalambi'—taking advantage of

the growing bhakti-latā; mālī—the gardener; kalpa-vṛkṣa pāya—reaches the

desire tree in Goloka Vṛndāvana; tāhāṅ—there (in Goloka Vṛndāvana); sei

kalpa-vṛkṣera—of the lotus feet of Kṛṣṇa, which are compared to a desire tree;

karaye sevana—engages in the service; sukhe—in transcendental bliss; premaphala-

rasa—the juice of the fruit of devotional service; kare—does; āsvādana—

tasting; eita—this; parama-phala—the supreme goal of life; parama—supreme;

puruṣa-artha—interest of the living being; yāṅra āge—in the presence of which;

tṛṇa-tulya—very insignificant; cāri—four; puruṣa-artha—the four goals of human

life (dharma, artha, kāma, mokṣa).

While wandering on and on in this material existence, some fortunate jīva, by

the mercy of Guru and Kṛṣṇa, attains the bhakti-latā-bīja, the seed of the creeper

of devotion, in the form of Kṛṣṇa sevā-vāsanā (the desire to serve Kṛṣṇa). He

becomes a gardener and waters that seed with the water of śravaṇa and kīrtana.

At first it begins to sprout, and then it becomes a creeper. It pierces the coverings

of the universe, and one after another traverses the Virajā, Brahmaloka and the

Paravyoma. Finally, it climbs up to the desire-tree of Vrajendra-nandana Śrī

Kṛṣṇa's lotus feet in Goloka Vṛndāvana. There it bears fruits in the form of prema.

When the fruit of prema becomes ripe, it falls here in this world, and the gardener

tastes it. Taking support from that bhakti-latā he takes shelter of the desire tree

of Śrī Kṛṣṇa's lotus feet and always tastes the rasa of the prema fruit. This very

prema is the crest jewel of all achievements for the jīva.

Love for Kṛṣṇa is the supreme goal of human life, parama-puruṣārtha

kṛṣṇa-viṣayaka premā parama puruṣārtha

yāra āge tṛṇa-tulya cāri puruṣārtha

CC Ādi 7.84/KGH (P)

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; premā—love; parama—the highest;

puruṣa-artha—achievement of the goal of life; yāra—whose; āge—before; tṛṇatulya—

like the grass in the street; cāri—four; puruṣa-artha—achievements.

Krishna-prema is the supreme goal of human life, or parama-puruṣārtha. The

other four goals of life are insignificant in comparison to it. This fifth goal of life,

prema, is like an ocean of ecstatic nectar. In comparison, the joys derived from

dharma, artha, kāma, and mokṣa are nothing more than a drop of water.

Prema-bhakti is extremely rare – who could desire anything else?

taṁ durārādhyam ārādhya satām api durāpayā

ekānta-bhaktyā ko vāñchet pāda-mūlaṁ vinā bahiḥ

SB 4.25.55/BS 60 pt

tam—unto You; durārādhyam—very difficult to worship; ārādhya—having worshiped;

satām api—even for the most exalted persons; durāpayā—very difficult to

attain; ekānta—pure; bhaktyā—by devotional service; kaḥ—who is that man;

vāñchet—should desire; pāda-mūlam—lotus feet; vinā—without; bahiḥ—outsiders.

O Bhagavān, Your unalloyed devotional service is extremely difficult to attain,

even for sādhus. After worshiping Your lotus feet, which are rarely attained, what

kind of unfortunate person in this world could give up loving service to them and

desire anything else born of ignorance, such as the happiness derived from the

gross physical body, from elevation to heaven, or from liberation?

laukika-sad-bandhuvat

tat tu laukika-sad-bandhu-buddhyā prema bhayādi-jam

vighnaṁ nirasya tad gopa-gopī-dāsyepsayārjayet

Śrī Bṛhad-Bhāgatāmṛtam 2.5.217

tat—that; tu—indeed; laukika—in this world; sad-bandhu—friend; buddhyā—

with the idea; prema—love; bhaya—fear; ādi—beginning; jam—born; vighnam—

impediment; nirasya—rejecting; tat—that; gopa—of the gopas; gopī—of the gopis;

dāsya—service; ipsayā—with the desire; arjayet—one should develop.

Thinking of the Lord as one's own friend or relative (just as one has a natural,

spontaneous affection for a friend or a relative in this material world), and yearning

to serve the gopas and gopīs, one should reject awe and reverence (aiśvarya

mood) as well as all other impediments and strive to attain that pure love.

Śrīla Nārāyaṇa Mahārāja: Śrīla Sanātana Gosvāmī explains that the mood of

laukika-sad-bandhuvat, which is characterized by intense possessiveness (mamatā)

in relation to Kṛṣṇa, is indeed the symptom of deep prema for Him. (BR 1.2 pt)

Definition of Bhakti endowed with Mamatā (i.e. prema)

ananya-mamatā viṣṇau mamatā prema-saṅgatā

bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ

Śrī Bhakti-Rasāmṛta-Sindhu 1.4.2/GKH (P)

When one develops an unflinching sense of ownership or possessiveness

(mamāta) in relation to Śrī Kṛṣṇa, or in other words, when one thinks Kṛṣṇa and

no one else to be the only object of love, such an awakening is called prema-bhakti

by exalted persons like Bhīṣma, Prahlāda, Uddhava, and Nārada.

The development of Prema into Sneha, Rāga, Anurāga, Bhāva, and Mahābhāva

syād dṛḍheyaṁ ratiḥ premā prodyan snehaḥ kramād ayam

syān mānaḥ praṇayo rāgo 'nurāgo bhāva ity api

bījam ikṣuḥ sa ca rasaḥ sa guḍaḥ khaṇḍa eva saḥ

sa śarkarā sitā sā ca sā yathā syāt sitopalā

Ujjvala-nīlamaṇi, Sthāyibhāva Pra 53-54/JD ch. 36

When rati, or constant affectionate attachment to Kṛṣṇa, is very fixed, steady,

and determined, then it is known as prema, or pure love of God. The development

of such divine love may be compared to the refinement of sugar. Just as in the

development of sugar first there is the sugar-cane, then the juice, then molasses,

then crude sugar, refined sugar, sugar candy, and rock candy, so in the same way,

rati matures into prema, and then sneha, mana, praṛaya, rāga, anurāga and bhāva.

sādhana-bhakti haite haya 'rati'ra udaya

rati gāḍha haile tāra 'prema' nāma kaya

prema vṛddhi-krame nāma sneha, māna, praṇaya

rāga, anurāga, bhāva, mahābhāva haya

CC Madhya 19.177-178

sādhana-bhakti—the process of regularly rendering devotional service; haite—

from; haya—there is; ratira—of attachment; udaya—the awakening; rati—such

attachment; gāḍha haile—becoming thick; tāra—of this; prema—love of

Godhead; nāma—the name; kaya—is said; prema—ecstatic love for God; vṛddhikrame—

in terms of progressive increase; nāma—named; sneha—affection;

māna—sulky mood; praṇaya—love; rāga—attachment; anurāga—further attachment;

bhāva—ecstasy; mahā-bhāva—great ecstasy; haya—are.

By regularly practicing devotional service (sādhana-bhakti), one gradually

becomes attached to Śrī Kṛṣṇa. This is called rati. When rati becomes intensified,

it becomes prema. The various stages of prema, when gradually increasing in

intensity, are sneha, māna, praṇaya, rāga, anurāga, bhāva, and mahābhāva.

Only the eyes of devotion smeared with love can see Śyāmasundara

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Śrī Brahma-Samhitā 38/JD ch. 40/BPKG p. 354

prema-añjana—with the salve of love; churita—tinged; bhakti-vilocanena—with eyes of

devotion; santaḥ—exclusively devoted saints; sadā—at all times; eva—certainly;

hṛdayeṣu—within their purified hearts; vilokayanti—certainly behold; yam—whose; śyāmasundaram—

as beautiful Śyāma; acintya-guṇa—which is possessed of inconceivable

transcendental qualities; svarūpam—original form; ādi-puruṣam govindam—primeval

Supreme Person, Śrī Govinda; tam—to that; aham bhajāmi—I render service.

The saintly personalities, whose eyes of bhakti are smeared with the kājala of

prema, always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embodiment

of inconceivable qualities. I render service to that ādi-puruṣa, Govinda.

The six Gosvāmīs, intoxicated by Kṛṣṇa-prema, were overwhelmed in

bhāva and jubilantly sang of Śrī Hari's brilliantly sublime mādhurya-rasa

rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe

premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā

gāyantau ca kadā harer guṇa-varaṁ bhāvābhibhūtau mudā

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 127

rādhā-kuṇḍa—of the pond called Rādhā-kuṇḍa; taṭe—on the shore; kalindatanayā—

of the Yamunā River; tīre—on the bank; ca—also; vaṁśī-vaṭe—at the

Vaṁśī-vaṭa rasa-sthalī; prema-unmāda—of the madness of love of God; vaśād—

occasioned by the force; aśeṣa-daśayā—by limitless ecstatic symptoms; grastau—

who are seized; pramattau—who are maddened; sadā—always; gāyantau—who

sing; ca—and; kadā—sometimes; hareḥ—of Lord Hari; guṇa-varam—the excellent

qualities; bhāva—in ecstasy; abhibhūtau—who are overwhelmed; mudā—

with delight; vande—I offer my respectful obeisances; rūpa-sanātanau raghuyugau

śrī-jīva-gopālakau—unto the six Gosvāmīs.

I offer daṇḍavat-praṇāma to the Six Gosvāmīs, who had become mad in prema

(premonmāda) in the mood of separation. Sometimes they were going to the banks

of Rādhā-kuṇḍa or the Yamunā and sometimes to Vaṁśī-vaṭa. Intoxicated in

kṛṣṇa-prema, they were overwhelmed in bhāva and jubilantly sang of Śrī Hari's

most sublime and brilliant mādhurya-rasa.

All glories, all glories to Śrī Kṛṣṇa-prema-bhakti!

jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghriṁ

nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ

bhajati śaraṇa-kāmā vaiṣṇavais tyajyamānā

japa-yajana-tapasyā-nyāsa-niṣṭhāṁ vihāya

Śrī Bṛhad-Bhāgavatāmṛtam 1.1.8

jayati jayati—all glories; kṛṣṇa—to Kṛṣṇa; prema-bhaktiḥ—to pure devotional service

in mature love; yat—whose; aṅghrim—feet; nikhila—all; nigama—of the Vedas;

tattvam—the truth; gūḍham—confidential; ājñāya—knowing which; muktiḥ—liberation

personified; bhajati—worships her; śaraṇa—shelter; kāmā—being eager to

have; vaiṣṇavaiḥ—by the devotees of the Lord; tyajyamānā—having been abandoned;

japa—on mantra chanting; yajana—Vedic sacrifices; tapasyā—penances;

nyāsa—and renunciation; niṣṭhām—her dependence; vihāya—giving up.

All glories, all glories to Śrī Kṛṣṇa-prema-bhakti! Knowing that the feet of

prema-bhakti secretly comprise all the truths of the Vedas, Liberation herself has

come to worship her. Indeed, Liberation, abandoned by the Vaiṣṇavas, has now

given up her dependence on mantras, penance, sacrifice, and renunciation and is

eager to have the shelter of Prema-bhakti.

Prema, Kṛṣṇa and His devotees dance together

kṛṣṇere nācāya premā, bhaktere nācāya

āpane nācaye, tine nāce eka-ṭhāñi

CC Antya 18.18

kṛṣṇere—Kṛṣṇa; nācāya—causes to dance; premā—love of Kṛṣṇa; bhaktere—the

devotee; nācāya—causes to dance; āpane—personally; nācaye—dances; tine—

all

three; nāce—dance; eka-ṭhāñi—in one place.

Prema makes Kṛṣṇa and His devotees dance, and She also dances personally. In

this way, all three dance together in one place.

One who tries to describe Prema is like a dwarf trying to catch the moon

premāra vikāra varṇite cāhe yei jana

cānda dharite cāhe, yena hañā 'vāmana'

CC Antya 18.19

premāra—of ecstatic love of Kṛṣṇa; vikāra—transformations; varṇite—to

describe; cāhe—wants; yei jana—that person; cānda dharite—to catch the moon;

cāhe—he wants; yena—as if; hañā—being; vāmana—a dwarf.

One who wants to describe the transformations of Kṛṣṇa-prema is like a dwarf

trying to catch the moon in the sky.

Jaiva-Dharma: Prema-rasa is like the ocean of milk, which becomes unpalatable when

it is mixed with the donkey urine of logic and argument. It is not appropriate to apply

philosophical considerations of tattva in the context of prema-rasa. Bhakti-devī bestows

the illumination of knowledge and bliss in the hearts of qualified devotees so they realise

the essence of all siddhānta without the assistance of any logic whatsoever, but witholds

these inconceivable conclusions from those who want to comprehend siddhānta through

mundane logic, argument and worldly scholarship. (JD ch. 34)

The 'kāma-gāyatrī' mantra is identical with Śrī Kṛṣṇa

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,

sārdha-cabbiśa akṣara tāra haya

se akṣara candra haya, kṛṣṇe kari' udaya,

tri-jagat kailā kāmamaya

CC Mad 21.125/BRSB Introduction

kāma-gāyatrī-mantra-rūpa—the form of mantra known as kāma-gāyatrī; haya—is;

kṛṣṇera svarūpa—Kṛṣṇa's original form; sārdha-cabbiśa—twenty-four and a half;

akṣara—syllables; tāra—of that; haya—are; se akṣara—these syllables; candra

haya—are like moons; kṛṣṇe—Lord Kṛṣṇa; kari' udaya—awakening; tri-jagat—the

three worlds; kailā—made; kāma-maya—full of desire.

The kāma-gāyatrī mantra is identical with Śrī Kṛṣṇa. In this king of mantras there

are twenty-four and a half syllables and each syllable is a full moon. This aggregate of

moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with prema.

Kṛṣṇa is worshiped by the 'kāma-gāyatrī' mantra

vṛndāvane 'aprākṛta navīna madana'

kāma-gāyatrī kāma-bīje yāṅra upāsana

CC Mad 8.138

vṛndāvane—in Vṛndāvana; aprākṛta—spiritual; navīna—new; madana—Cupid;

kāma-gāyatrī—hymns of desire; kāma-bīje—by the spiritual seed of desire called

klīṁ; yāṅra—of whom; upāsana—the worship.

In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual, ever-fresh Cupid. He is

worshiped by the chanting of the kāma-gāyatrī-mantra, with the spiritual seed klīṁ.

This mantra, consisting of the eighteen divine syllables prefixed by the

'kāma-bīja', is alone superexcellent

uvāca puratas tasmai tasya divya sarasvatī

kāma-kṛṣṇāya govinda he gopī-jana ity api

vallabhāya priyā vahner mantram te dāsyati priyam

Śrī Brahma-saṁhitā 5.24/Śrī Kṛṣṇa-sandarbha 8

uvāca—said; purataḥ—in front; tasmai—to him; tasya—of Him (the Supreme

Lord); divyā—divine; sarasvatī—the goddess of learning; kāma—the kāma-bīja (klīṁ); kṛṣṇāya—to Kṛṣṇa; govinda (govindāya)—to Govinda; he—O; gopī-jana—of the gopīs; iti—thus; api—also; vallabhāya—to the dear one; priyā vahneḥ—the wife of Agni, Svāhā (the word svāhā is uttered while offering oblations); mantram—mantra; te—to you; dāsyati—will give; priyam—the heart's desire.

Then the goddess of learning Sarasvatī, the divine consort of the Supreme Lord, said to Brahmā who saw nothing but gloom in all directions, "O Brahmā, this mantra, viz., klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā, will assuredly fulfill your heart's desire."

Purport: The mantra, consisting of the eighteen divine letters prefixed by the kāma-bīja, is alone superexcellent. It has a twofold aspect. One aspect is that it tends to make the pure soul run after all-attractive Śrī Kṛṣṇa, the Lord of Gokula and the divine milkmaids. This is the acme of the spiritual tendency of jīvas. When the devotee is free from all sorts of mundane desires and willing to serve the Lord he attains the fruition of his heart's desire, viz., the love of Kṛṣṇa. But in the case of the devotee who is not of unmixed aptitude this superexcellent mantra fulfills his heart's

desire also. The transcendental kāma-bīja is inherent in the divine logos (yantras)

located in Goloka; the kāma-bīja pervertedly reflected in worldly affairs satisfies all

sorts of desires of this mundane world.

The Śrutis state that Oṁ and Kliṁ are synonymous, therefore kāma-bīja

indicates Rādhā-Kṛṣṇa tattva

tasmād oṁkāra-sambhūto gopālo viśva-sambhavaḥ

klīm oṁkārasya caikatvaṁ paṭhyate brahma-vādibhiḥ

Uttara-gopāla-tāpanī Upaniṣad 13/Śrī Brahmā-saṁhitā p. 55

Oṁkāra, the sacred syllable oṁ, is the perfect and complete truth, the combination

of potency and the possessor of potency. It is non-different from Gopāla,

from whom the entire universe has arisen. Those who know the Absolute Truth,

Brahman, regard oṁkāra and klīṁ as synonyms. Consequently, oṁkāra is Gopāla

and klīṁ is also oṁkāra. Therefore kāma-bīja indicates Rādhā-Kṛṣṇa-tattva.34

My heart is solely captivated by that personification of a blue tamāla tree

alaṁ tri-diva-vārtayā kim iti sārvabhauma-śrīyā

vidūratara-vārtinī bhavatu mokṣa-lakṣmīr api

kalinda-giri-nandinī-taṭa-nikuñja-puñjodare

mano harati kevalaṁ nava-tamāla-nīlaṁ mahaḥ

Padyāvalī 102 (Śrī Haridās)/ MS 4 pt

alam—enough!; tri-diva—of the heavenly planets; vārtayā—with talk; kim—what

is the use?; iti—thus; sārva-bhauma—of emperorship; śrīyā—with the opulence;

vidūratara—far away; vārtinī—being; bhavatu—let it become; mokṣa—of liberation;

lakṣmīḥ—the opulence; api—also; kalinda-giri-nandinī—of the Yamunā River,

the daughter of Mount Kalinda; taṭa—on the shore; nikuñja—the groves; puñja—

of the multitude; udare—within; manaḥ—my heart; harati—steals; kevalam—

exclusively; nava—a new; tamāla—tamāla tree; nīlam—blue; mahaḥ—splendor.

Enough with this talk of celestial planets! And what is the use of becoming

emperor of the earth? Still further, may any thought of the opulence of liberation

go far away from me for none of these afford me any pleasure. My heart is captivated

only by that Person whose complexion resembles a splendid blue-blackish

young tamāla tree and who graces the kuñjas on the banks of the Yamunā.

May that cowherd boy who is a festival of ecstatic bliss eternally enjoy

transcendental pastimes in our hearts

dhanyānāṁ hṛdi bhāsatāṁ girivara-pratyagra-kuñjaukasāṁ

satyānanda-rasaṁ vikāra-vibhava-vyāvṛttam antar-mahaḥ

asmākaṁ kila ballavī-rati-raso vṛndāṭavī-lālaso

gopaḥ ko 'pi mahendrānīla-ruciraś citte muhuḥ krīḍatu

Padyāvalī 75 (Śrī Iśvara Purī)/MS 4 pt

dhanyānām—of those who are fortunate; hṛdi—in the heart; bhāsatām—manifest;

girivara—of Govardhana Hill; prati—in each; agra-kuñja—grove; aukasām—residing;

satya—transcendental; ānanda—of bliss; rasam—nectar; vikāra-vibhava-vyāvṛtam—

transcendental ecstasy; antaḥ—in the heart; mahaḥ—festival; asmākam—of

us; kila—indeed; ballavī—with the gopīs; rati-rasaḥ—with the nectar of love; vṛndāaṭavi—

in Vṛndāvana forest; lālasaḥ—eagerly enjoying pastimes; gopaḥ—cowherd

boy; kaḥ api—a certain; mahā—great; indranīla—of a sapphire; ruciraḥ—with the

splendor; citte—in the heart; muhuḥ—repeatedly; krīḍatu—may enjoy pastimes.

May that cowherd boy who is a festival of ecstatic bliss for the hearts of the for-

tunate creatures residing in the groves of Govardhana Hill, who is the lover of the

gopīs, who eagerly enjoy pastimes in Vṛndāvana forest, and whose complexion is as

splendid as a great sapphire, eternally enjoy transcendental pastimes in our

hearts.

We will simply take shelter of a flutist who wears a guñjā-necklace

rasaṁ praśaṁsantu kavitva-niṣṭhā

brahmāmṛtaṁ veda-śiro-niviṣṭāḥ

vayaṁ tu guñjā-kalitāvataṁsaṁ

gṛhīta-vaṁśaṁ kam api śrayāmaḥ

Padyāvalī 76 (Śrī Mādhavendra Purī)/MS 4 pt

rasam—the mellows of poetry; praśaṁsantu—let them glorify; kavitva—to poetry;

niṣṭhāḥ—those devoted; brahma—of Brahman; amṛtam—the nectar; veda-śiraḥniviṣṭāḥ—

those devoted to studying the Vedas; vayam—we; tu—but; guñja—of

small red, white and black berries worn by Kṛṣṇa and said to be a form of Śrī

Rādhā; kalita—fashioned; avataṁsam—with a garland; gṛhīta—taken; vaṁśam—

a flute; kam api—of a certain person; śrayāmaḥ—we have taken shelter.

Those devoted to poetry may praise the nectar of poetry and those devoted to

Vedic study may praise the nectar of impersonal Brahman. We will praise neither.

We will simply take shelter of that flutist who wears a guñjā necklace

My mind runs only after that blue boy in Vraja on the banks of the Yamunā

jātu prārthayate na pārthiva-padaṁ naindre pade modate

sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣaṁ ca nākāṅkṣate

kālindī-vana-sīmāni sthira-taḍin-megha-dyutau kevalam

śuddhe brahmaṇi ballavī-bhuja-latā-baddhe mano dhāvati

Padyāvalī 78 (Śrī Kaviratna)/MS 4 pt

jātu—ever; prārthayate—prays; na—not; pārthiva—of an earthly king; padam—

the post; na—not; aindre—of Indra, the king of Svargaloka; pade—the post;

modate—pleases; sandhate—fixes; na—not; ca—and; yoga—of the yoga system;

siddhiṣu—on the mystic perfections; dhiyam—the mind; mokṣam—liberation;

ca—also; na—not; ākāṇkṣate—desires; kālindī—of the Yamunā River; vana—in

the forest; sīmāni—on the shore; sthira—stationary; taḍit—lightning flash;

megha—a cloud; dyutau—the splendor; kevalam—only; śuddhe—purified; brahmaṇi—

the Brahman; ballavī—of a gopī; bhuja—of the arm; latā—by the vine;

baddhe—bound; manaḥ—the mind; dhāvati—runs.

My mind never prays for the post of an earthly king. The post of King Indra does

not appeal to it. It does not like the yogic perfections. It does not yearn after liberation.

It only runs after the purified realisation of the supreme Brahman, who, being

embraced by the creeper-like arms of the gopīs, appears like a lustrous fresh raincloud

interlaced with steady streaks of lightning in the Vṛndāvana forest on the

banks of the Yamunā.

I pray that the cowherd boy who expertly casts amorous glances may at

once appear within the temple of my heart

anaṅga-rasa-cāturī capala-cāru-netrāñcalaś

calan-makara-kuṇḍala-sphurita-kānti-gaṇḍa-sthalaḥ

vrajollāsita-nāgarī-nikara-rāsa-lāsyotsukaḥ

sa me sapadi mānase sphuratu ko 'pi gopālakaḥ

Padyāvalī 97 (Śrī Mādhavendra Purī)/MS 4 pt

anaṅga—of amorous love; rasa—in the mellows; cāturī—clever Person; capala—

restless; cāru—beautiful; netra—of the eyes; añcalaḥ—the corners; calat—moving;

makara—shark; kuṇḍala—earrings; sphurita—glistening; kānti—splendor; gaṇḍasthalaḥ—

on the cheekṣ; vraja—of Vraja; ullāsita—splendid; nāgarī—of girls;

nikara—with a multitude; lāsya—dance; rāsa—inspiring the essence of all rasa;

lāsya—dance; utsukaḥ—eager; saḥ—He; me—of me; sapadi—at once; mānase—in

the heart; sphuratu—may appear; kaḥ api— a certain; gopālakaḥ—cowherd boy.

I pray that that certain cowherd boy who is expert in amorous pastimes, who

restlessly glances from the corners of His eyes, whose lustrous cheeks are further

illuminated by brilliant shark-shaped earrings that swing to and fro, and who is

very eager to enjoy the rāsa dance with a throng of the blissful gopīs of Vraja, may

at once appear within my mind.

Śrīla Nārāyaṇa Mahārāja: Only by the worship of Śrī Rādhā-Kṛṣṇa Yugala in

Vraja is this jewel of rati (bhāva) awakens within one's heart.

Govinda Dāmodara Mādhaveti

yā dohane 'vahanane mathanopalepapreṅkheṅkhanārbha-

ruditokṣaṇa-mārjanādau

gāyanti cainam anurakta-dhiyo 'śru-kaṇṭhyo

dhanyā vraja-striya urukrama-citta-yānāḥ

SB 10.44.15/STB p. 87

yaḥ—who (the gopīs); dohane—while milking; avahanane—threshing;

mathana—churning; upalepa—smearing; preṅkha—on swings; iṅkhana—swinging;

arbha-rudita—(taking care of) crying babies; ukṣaṇa—sprinkling; mārjana—

cleaning; ādau—and so on; gāyanti—they sing; ca—and; enam—about Him; anurakta—

very much attached; dhiyaḥ—whose minds; aśru—with tears; kaṇṭhyaḥ—

whose throats; dhanyāḥ—fortunate; vraja-striyaḥ—the ladies of Vraja;

urukrama—of Lord Kṛṣṇa; citta-yānāḥ—in the chariots of their hearts.

[The Mathurā-ramaṇīs said:] "The gopīs of Vraja are the most fortunate of

women because their minds are fully attached to Kṛṣṇa. They keep Him always

seated on the chariots of their hearts and with their throats choked up by tears,

they constantly sing about Him while milking the cows, threshing grain, churning

butter, smearing their courtyards with watery cow dung, riding on swings, taking

care of crying babies, sprinkling the ground with water, cleaning their houses,

gathering cow dung for fuel, and so forth."

The gopīs see Him as He walks down the road, His smiling face lovingly

glancing upon them

prātar vrajād vrajata āviśataś ca sāyaṁ

gobhiḥ samaṁ kvaṇayato 'sya niśamya veṇum

nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ

paśyanti sa-smita-mukhaṁ sa-dayāvalokam

SB 10.44.16/STB p. 89

prātaḥ—in the early morning; vrajāt—from cow grazing; vrajataḥ—of Him who is

going; āviśataḥ—entering; ca—and; sāyam—in the evening; gobhiḥ samam—

together with the cows; kvaṇayataḥ—who is playing; asya—His; niśamya—hearing;

veṇum—the flute; nirgamya—coming out; tūrṇam—quickly; abalāḥ—the women;

pathi—on the road; bhūri—extremely; puṇyāḥ—pious; paśyanti—they see; sa—

with; smita—smiling; mukham—face; sa-daya—with mercy (or love); avalokam —

with glances.

When the gopīs hear Kṛṣṇa playing His flute as He leaves Vraja in the morning

with His cows or returns with them at sunset, the young girls quickly come out of

their houses to see Him. They must have performed many pious activities to be able

to see Him as He walks on the road, His smiling face mercifully glancing upon them.

Oh sakhiī, this Vṛndāvana is spreading the fame of the Earth

vṛndāvanaṁ sakhi bhuvo vitanoti kīṛtiṁ

yad devakī-suta-padāmbuja-labdha-lakṣmi

govinda-veṇum anu matta-mayūra-nṛtyaṁ

prekṣyādri-sānv-avaratānya-samasta-sattvam

SB 10.21.10 (Veṇu-gīta 10)/BMP p. 380

vṛndāvanam—Vṛndāvana; sakhi—O friend; bhuvaḥ—of the earth; vitanoti—

spreads (the glories of the Earth which far exceed even that of Vaikuṇṭha);

kīrtim—the glories; yat—because; devakī-suta—of the son of Devakī (another name

for Yaśodā); pada-ambuja—from the lotus feet; labdha—received; lakṣmi—the

beautiful markings; govinda-veṇum—the flute of Govinda; anu—continuous;

matta—maddened; mayūra—of the peacocks; nṛtyam—in which there is the dancing;

prekṣya—seeing; adri-sānu—in the meadows of Govardhana; avarata—stunned;

anya—other; samasta—all; sattvam—creatures.

O sakhī, this Vṛndāvana is spreading the fame of the Earth planet even

above that of Vaikuṇṭha because it is splendidly decorated by the marks of the

lotus feet of Yaśodānandana Śrī Kṛṣṇa. Sakhī, when rasikendra Śrī Kṛṣṇa plays

on His muralī, which enchants the whole world, the peacocks become intoxicated

and, thinking the sound of the flute to be the roaring thunder of the

clouds, spread their tail feathers and begin to dance. Seeing this, the birds and

animals roaming in the meadows of Govardhana become completely stunned

and relish the sound of the flute with their ears and the dance of the peacocks

with their eyes.

O sakhīs, this Govardhana is the crown jewel of Śrī Hari's servants

hantāyam adrir abalā hari-dāsa-varyo

yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ

mānaṁ tanoti saha-go-gaṇayos tayor yat

pānīya-sūyavasa-kandara-kandamūlaiḥ

SB 10.21.18 (Veṇu-gīta)/CC Madhya 18.34, Antya 14.86/BMP p. 125/GKH (P)

hanta—Oh (indicating distress); ayam—this (as if indicating with the finger that

Govardhana is just nearby); adriḥ—hill (Govardhana); abalāḥ—O sakhīs (literally

meaning those who have no balā or power to serve Kṛṣṇa as Govardhana does);

hari-dāsa-varyaḥ—the best among the servants of Hari (who steals away the mind,

sinful activities and all distress); yat rāma-kṛṣṇa-caraṇa sparaśa—because of the

touch of the lotus feet of Śrī Kṛṣṇa and Balarāma (or because of the touch of the

lotus feet of Śrī Kṛṣṇa and His beloved gopīs); pramodaḥ—jubilaton; mānam tan-

oti—offers respect (by offering various services); saha—with; go-gaṇayoḥ—the

cows, calves and cowherd boys; tayoḥ—to Them (the two lotus feet of Śrī Kṛṣṇa

or of Rādhā-Kṛṣṇa yugala); yat—because; pānīya—with drinking water or cooling

waterfalls; sūyavasa—very soft grass, food-grains, flowers and fruits; kandara—

kuñja-like caves; kanda-mūlaiḥ—and edible roots.

O sakhīs, this hill, Govardhana, is the crown jewel of Śrī Hari's servants (haridāsa-

varyaḥ). Blessed is his fortune! By the touch of the lotus feet of our prāṇa-vallabha

Śrī Kṛṣṇa and Baladeva Prabhu, who are most pleasing to the eyes,

Govardhana is blossoming with delight and supplying crystal-clear water, soft grass,

wonderful caves and varieties of roots. By thus serving Śrī Kṛṣṇa and Balarāma, who

are surrounded by the cowherd boys and cows, he highly honours them.

Śrīmatī Rādhikā says, this hill is 'Hari-dāsa-varyaḥ' - the best servant of Śrī Hari

giri-nṛpa! haridāsa-śreṇī-varyeti-nāmā

mṛtam idam uditaṁ śrī-rādhikā-vaktra-candrāt

vraja-nava-tilakatve klṛpta! vedaiḥ sphuṭaṁ me

nija-nikaṭa-nivāsaṁ dehi govardhana! tvam

Śrī Govardhana-vāsa-prārthanā 8, RDG/VG 18 pt

giri—of hills; nṛpa—the king; hari—of Lord Kṛṣṇa; dāsa—of servants; śreṇi—of

the multitudes; varya—the best; iti—thus; nāma—name; amṛtam—nectar; idam—

this; uditam—spoken; śrī-rādhikā—of Śrī Rādhā; vaktra—of the mouth; candrāt—

from the moon; vraja—of Vraja; nava—new; tilakatve—as the tilaka marking;

klpta—conceived; vedaiḥ—by the Vedas; sphuṭam—manifested; me—of me.

O Girirāja Mahārāja, from the moon-like face of Śrīmatī Rādhikā the following

words have issued: "This hill is the best of those who are known as haridāsa." These

words from the Śrīmad-Bhāgavatam (10.21.18) have revealed the nectar of your name,

and all the Vedas have established you as the fresh tilaka of Vraja-maṇḍala. You are

such a high-class devotee, so if I stay with you, I will certainly get high-class bhakti.

Therefore the most desirable place to reside is near your side; please grant me a

dwelling there.

Śrīmatī Rādhikā attributes Her own prema to the aborigine girls

(Pulindīs)

pūrṇāḥ pulindya urugāya-padābja-rāgaśrī-

kuṅkumena dayitā-stana-maṇḍitena

tad-darśana-smara-rujas tṛṇa-rūṣitena

limpantya ānana-kuceṣu jahus tad-adhim

SB 10.21.17 (Veṇu-gīta 17)/GKH (P)

pūrṇāḥ—fully satisfied; pulindyaḥ—the young girls of the low-caste Pulinda tribe;

urugāya—of Śrī Kṛṣṇa, who loudly sings sweet songs by mouth or flute; pada-abja—

from the lotus feet; rāga—the reddish color of affection; śrī-kuṅkumena—by the

beautifully transcendental kuṅkuma powder or paste; dayitā—of His beloved (Śrī

Rādhikā); stana—the breasts; maṇḍitena—which had adorned; tat—of that;

darśana—by the sight; smara—by the force of kāma; rujaḥ—the burning torment

of desire; tṛṇa—upon the blades of grass; rūṣitena—touching; limpantyaḥ—smearing;

ānana—upon their faces; kuceṣu—and breasts; jahuḥ—they gave up; tat—that;

ādhim—the disease of the heart or the anguish caused by kāma.

[Śrīmatī Rādhikā said:] "O sakhi! These Pulindīs, the young women who live in

the forest, are fully satisfied because they possess anurāga, extraordinary attachment

for Śrī Śyāmasundara within their hearts. When they see our dearmost

beloved Śrī Kṛṣṇa, the anguish of divine lust arises within them, and their hearts

are struck with the disease of love. One of His beloveds had adorned her breast

with reddish kuṅkuma which came off on Kṛṣṇa's lotus feet. When Śyāma roams

through Vṛndāvana, the grass gets covered with this kuṅkuma. The supremely fortunate

Pulindī girls see it and are immediately overwhelmed by the burning torment

of smara (Cupid). They take this kuṅkuma and smear it on their faces and breasts. In this way they alleviate the anguish of their kāma.

The gopīs attribute their own confidential, mood of prema to the rivers

nadyas tadā tad-upadhārya mukunda-gītam

āvarta-lakṣita-manobhava-bhagna-vegāḥ

āliṅgana-sthagitam ūrmi-bhujair murārer

gṛhṇanti pāda-yugalaṁ kamalopahārāḥ

SB 10.21.15 (Veṇu-gīta)/GKH (P)

nadyaḥ—the rivers (Yamunā, Mānasī-Gaṅgā, etc.); tadā—then; tat—that; upadhārya—

attentively hearing the song of the flute; mukunda—of Śrī Kṛṣṇa; gītam—

the song of His flute, which gives rise to supreme bliss; āvarta—by their whirlpools

(the awakening of their desire to meet with Kṛṣṇa); lakṣita—manifest; manaḥbhava—

by their conjugal desire; bhagna—broken; vegāḥ—their currents; āliṅgana—

by their embrace; sthagitam—motionless; ūrmi-bhujaiḥ—by the arms of

their waves; murāreḥ—of Lord Murāri; gṛhṇanti—they carry; pāda-yugalam—the

two lotus feet; kamala-upahārāḥ—offering of lotus flowers.

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him,

and thus the flow of their currents is broken and their waters are agitated, moving

around in whirlpools. Then with the arms of their waves the rivers embrace

Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

Internal symptoms of Prema

tās tāḥ kṣapāḥ preṣṭhatamena nītā

mayaiva vṛndāvana-gocareṇa

kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ

hīnā mayā kalpa-samā babhūvuḥ

SB 11.12.11/GKH (P)

tāḥ tāḥ—all those; kṣapāḥ—nights; preṣṭhatamena—with their most dearly beloved;

nītāḥ—spent; mayā—with Me; eva—indeed; vṛndāvana—in Vṛndāvana; gocareṇa—

who can be known; kṣaṇa—a moment; ardha-vat—like half; tāḥ—those

very nights; punaḥ—again; aṅga—dear Uddhava; tāsām—for the gopīs; hīnāḥ—

bereft; mayā—of Me; kalpa—a day of Brahmā (432 billion years); samāḥ—equal to;

babhūvuḥ—became.

Dear Uddhava, all of those nights that the gopīs spent with Me, their most

dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a

moment. Bereft of My association, however, the gopīs felt that those same nights

dragged on forever, as if each night were equal to a day of Brahmā.

Kṛṣṇa admires and glorifies the gopīs' prema

tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ

mām eva dayitaṁ preṣṭham ātmānaṁ manasā gatāḥ

ye tyakta-loka-dharmāś ca mad-arthe tān bibharmy aham

SB 10.46.4/STB p. 93

tāḥ—they (the gopīs); mat—absorbed in Me; manaskāḥ—their minds; mat—fixed

upon Me; prāṇāḥ—their lives; mat-arthe—for My sake; tyakta—abandoning; daihikāḥ—

everything on the bodily platform; mām—Me; eva—alone; dayitam—their

beloved; preṣṭham—dearmost; ātmānam—Self; manasā gatāḥ—understood; ye—

who (the gopīs, or anyone); tyakta—giving up; loka—this world; dharmāḥ—religiosity;

ca—and; mat-arthe—for My sake; tān—them; bibharmi—sustain; aham—I.

The minds of those gopīs are always absorbed in Me, and indeed, I am their very

prāṇa, life-force. For My sake they have abandoned everything related to their bodies,

renouncing ordinary happiness in this life, as well as religious duties necessary

for such happiness in the next life. I alone am their dearmost beloved. Therefore I

take it upon Myself to sustain them in all circumstances.

Prema-kathā of the gopīs (1)

kā stry aṅga te kala-padāyata-veṇu-gītasammohitārya-

caritān na calet tri-lokyām

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ

yad go-dvija-druma-mṛgāḥ pulakāny abibhran

SB 10.29.40 (Praṇaya-gīta)/CC Madhya 24.56/GKH (P)

kā—which; strī—woman; aṅga—dear Kṛṣṇa; te—Your; kala—sweet-sounding;

pada—having stanzas; āyata—drawn-out; veṇu—of Your flute; gīta—by the song;

sammohitā—completely bewildered; ārya—of civilized people; caritāt—from the

proper behavior; na calet—does not deviate; tri-lokyām—within the three worlds;

trai-lokya—of all the three worlds; saubhagam—the cause of auspiciousness;

idam—this; ca—and; nirīkṣya—seeing; rūpam—the personal beauty; yat—

because of which; go—the cows; dvija—birds; druma—trees; mṛgāḥ—and deer;

pulakāni—bodily hair standing on end; abibhran—they bore.

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious

behavior when enchanted by the melodious, drawn-out melody of Your flute? Your

beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and

deer manifest the ecstatic symptom of bodily hair standing on end when they see

Your beautiful form which makes all three worlds auspicious.

Prema-kathā of the Gopīs (2)

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

striyam akṛta-virūpāṁ strī-jitaḥ kāma-yānām

balim api balim attvāveṣṭayad dhvāṅkṣavad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ

SB 10.47.17 (Bhramara-gīta)/GKH (P)

mṛgayuḥ—a hunter; iva—like; kapi—of the monkeys; indram—the king; vivyadhe—

shot; lubdha-dharmā—behaving like a cruel hunter; striyam—a woman (namely,

Śūrpaṇakhā); akṛta—made; virūpām—disfigured; strī—by a woman (Sītā-devī);

jitaḥ—conquered; kāma-yānām—who was impelled by lusty desire; balim—King

Bali; api—also; balim—his tribute; attvā—consuming; aveṣṭayat—bound up;

dhvāṅkṣavat—just like a crow; yaḥ—who; tat—therefore; alam—enough; asita—

with black Kṛṣṇa; sakhyaiḥ—of all kinds of friendship; dustyajaḥ—impossible

to

give up; tat—about Him; kathā—of the topics; arthaḥ—the elaboration.

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He

was conquered by a woman, He disfigured another woman who came to Him with

lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him

up with ropes as if he were a crow. So let us give up all friendship with this darkcomplexioned

boy, even if we can't give up talking about Him.

Those who relish just a single drop of this nectar end up in the land of prema

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭsakṛd-

adana-vidhūta-dvandva-dharmā vinaṣṭāḥ

sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā

bahava iha vihaṅgā bhikṣu-caryāṁ caranti

SB 10.47.18 (Bhramara-gīta)/GKH (P)

yat—whose; anucarita—constantly performed activities; līlā—of such pastimes;

karṇa—for the ears; pīyūṣa—of the nectar; vipruṭ—of a drop; sakṛt—just once;

adana—by the partaking; vidhūta—removed entirely; dvandva—of duality; dharmāḥ—

their propensities; vinaṣṭāḥ—ruined; sapadi—immediately; gṛha—their homes; kuṭumbam—

and families; dīnam—wretched; utsṛjya—rejecting; dīnāḥ—becoming themselves

wretched; bahavaḥ—many persons; iha—here (in Vṛndāvana); vihaṅgāḥ—(like)

birds; bhikṣu—of begging; caryām—the livelihood; caranti—they pursue.

For those who relish just a single drop of the nectar of the pastimes that Kṛṣṇa regularly

performs, their dedication to material life and their conception of duality is ruined.

Many such persons have suddenly given up their homes and families and, becoming

wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

If you want to enjoy life, don't go to Keśī-ghāṭa and don't look at Govinda

smerāṁ bhangī-traya-paricitāṁ sāci vistīrṇa-driṣṭiṁ

vaṁśī-nyastādhara-kiśalayām ujjvalāṁ candrakeṇa

govindākhyāṁ hari-tanum itaḥ keśi-tīrthopakaṇṭhe

mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti rangaḥ

BRS 1.2.239, Śrīla Rūpa Gosvāmī/CC Ādi 5.224

smerām—smiling; bhaṅgī-traya-paricitām—bent in three places, namely the neck,

waist and knees (or has crooked eyes, smile and heart); sāci-vistīrṇa-dṛṣṭim—with

a broad sideways glance; vaṁśī—on the flute; nyasta—placed; adhara—lips;

kiśalayām—newly blossomed; ujjvalām—very bright; candrakeṇa—by the moonshine;

govinda-ākhyām—named Govinda; hari-tanum—the transcendental body

of the Lord; itaḥ—here; keśī-tīrtha-upakaṇṭhe—on the bank of the Yamunā in the

neighborhood of Keśī-ghāṭa; mā—do not; prekṣiṣṭhāḥ—glance over; tava—your;

yadi—if; sakhe—O dear friend; bandhu-saṅge—to worldly friends, family and

society; asti—there is; raṅgaḥ—attachment.

Oh friend! If you have any desire to enjoy in the company of your friends and relatives,

then never go near Keśī-ghāṭa, for there Śrī Hari in His most attractive form

of Govinda is standing in a posture that forcefully attracts the heart. Watch out for

that crooked Person whose face is always fascinatingly captivating, whose long-drawn

eyes are crafty and enchanting, whose soft lips are kissing the holes of the flute, whose

head is decorated with charmingly beautiful peacock feathers, and whose entire form,

gracefully bent in a threefold posture, is illuminated by the soft moonshine.

Don’t go to Vṛndāvana (parokṣa-vāda)

Bandhu-Saṅge, Śrīla Bhaktivinoda Ṭhākura (SGG p. 62)

bandhu-saṅge yadi tava raṅga parihāsa, thāke abhilāṣa (thāke abhilāṣa)

tabe mora kathā rākha, jeyo nāko jeyo nāko,

vṛndāvana keśī-tīrtha-ghāṭera sakāśa (1)

If you want to enjoy laughing and joking with friends and family, if this is really

your desire, then please listen to me. Don't go, don't go to Vṛndāvana to Keśī-ghāṭa.

govinda vigraha dhari', tathāya āchena hari,

nayane vaṅkima-dṛṣṭi, mukhe manda-hāsa

kivā tri-bhaṅgama ṭhāma, varṇa samujjvala śyāma,

nava-kiśalaya śobhā śrī aṅge prakāśa (2)

There Śrī Hari has taken the form of Govinda, who gives pleasure to all, whose

crooked glance is quite captivating, whose mouth is gently smiling, who is standing

in His tribhaṅga pose, whose complexion is a very effulgent śyāma color, and

whose limbs are attractive like tender new leaves.

adhare vaṁśī-ṭī tā'ra, anarthera mūlādhāra,

śikhi-cūḍākeo bhāi koro nā viśvāsa

se mūrti nayane here, keha nāhi ghare phire,

saṁsārī gṛhīra je go hoya sarva-nāśa (tāi mora mane baḍa trāsa)

ghaṭibe vipada bhārī, jeyo nāko he saṁsārī,

vṛndāvana keśī-tīrtha-ghāṭera sakāśa (3)

The sound of His vamśī enthroned upon His lips is the root cause of all bad qualities,

especially madness. Brother, have no faith in that person who wears a crest of

peacock feathers. If you see that form, you will not be able to return home again.

Your family life will be ruined (This is my great fear!). There is great danger in

going there. If you want to enjoy family life, don't go to Vṛndāvana near Keśī-ghāṭa.

The method to attain residence in Vraja on the platform of Rāgātmika-bhakti

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur

yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ

svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api

sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ

Śrī Manaḥ-śikṣā 3/JD ch. 40

yadi—if; iccheḥ—you desire; āvāsam—residence; vraja-bhuvi—in the land of Vraja; sarāgam—

with rāgātmika-bhakti; prati-januḥ—in every birth; yuva-dvandvam—the

youthful divine couple; tat—that; cet—[and] if; paricaritum—to serve; ārāt—

directly;

abhilaṣeḥ—desire; svarūpam—Svarupa Damodara; śrī-rūpam—Śrila Rūpa Gosvāmī; sagaṇam—

with their associates; iha—here; tasya—of him; agrajam— his elder brother;

api—also; sphuṭam—distinctly; premṇā—with love; nityam—always; smara—remember;

nama—bow down; tadā—then; tvam—you; śṛṇu—listen; manaḥ—O mind.

My dear mind! Please hear me. If you are eager to gain residence in Vraja on

the platform of rāgātmika-bhakti, and if you desire to obtain the direct service of

nava-yugala-kiśora, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly

remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī

Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, and all other associates

of Śrī Caitanya Mahāprabhu, who are recipients of His mercy.

Thus ends Chapter 21 – Prema-bhakti-tattva

Chapter 22A – Vipralambha-rasa-tattva

The river of Prema has two banks, vipralambha and sambhoga;

without separation, there cannot be much pleasure in meeting

The internal symptom of devotion at the stage of perfection (sādhya-bhakti)

is worship of Śrī Kṛṣṇa in a mood of separation

yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam

śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

Śrī Śikṣāṣṭaka 7/BR 7.1

govinda-viraheṇa—in separation from Vrajendra-nandana Śrī Kṛṣṇa; nimeṣeṇa —

even a moment; yugāyitam—seems like a millenium; cakṣuṣā—from my eyes;

prāvṛṣāyitam—tears flow like rain from the monsoon clouds; sarvaṁ jagat—this

entire world; śūnyāyitam—seems void; me—to me.

O sakhī! In separation from Govinda, even a moment seems like a millennium.

Tears begin to shower from my eyes like torrents of rain from the clouds, and this

entire world seems void.

Bhakti-rasāmṛta-sindhu states:

sa vipralambha-sambhoga-bhedena dvi-vidho mataḥ

BRS 3.5.24

Mādhurya-bhakti-rasa has two types: vipralambha (love in separation) and sambhoga

(love in union).

Jaiva-Dharma: Vipralambha can occure in any state, either during meeting

(milan) or separation (viraha), and it especially nourishes the mood of sambhoga.

Just as dipping a coloured cloth repeatedly in the same dye increasingly enhances

the brilliance of the colour, vipralambha enhances the super-excellent brilliance

of sambhoga-rasa. Sambhoga cannot develop fully without vipralambha. (JD ch. 37)

Three types of separation

sa pūrva-rāgo mānaś ca pravāsādi-mayas tatha

vipralambho bahu-vidho vidvadbhir iha kathhyate

BRS 3.5.25

The wise describe many types of vipralambha such as pūrva-rāga, māna, and pravāsa.

Pūrva-rāga - love in separation prior to meeting

prāg-asaṅgatayor bhāvaḥ pūrva-rāgo bhaved dvayoḥ

BRS 3.5.26

The love in separation of the two lovers before they ever meet each other is called pūrva-rāga.

An example of 'pūrva-rāga' from Padyāvalī

akasmād ekasmin pathi sakhī mayā yāmuna-taṭaṁ

vrajantyā dṛṣṭo yo nava-jaladhara-śyāmala-tanuḥ

sa dṛg-bhaṅgyā kiṁ vākuruta na hi jāne tata idaṁ

mano me vyālolaṁ kvacana gṛha-kṛtyo na lagate

Padyāvalī 164, Śrī Jayanta/BRS 3.5.27

akasmāt—by accident; ekasmin—on one; pathi—path; sakhī—O friend; mayā—by Me; yamunā—of the Yamunā; tatam—to the baṅk; vrajantya—going; dṛṣṭaḥ—was seen; ayam—He; nava—fresh; jaladhara—raincloud; śyāmala—black; tanuḥ—whose body; saḥ—He; dṛk-bhaṅgya—with a crooked glance; kim—what?; vā—or; akuruta—did; na—not; hi—indeed; jāne—I know; tataḥ—since then; idam—this; manaḥ—mind; me—my; vyālolam—restless; kvacana—something; gṛha-kṛtye—in household duties; na—not; lagate—is able.

Friend, one time as I walked on the path to the Yamunā's bank, I saw a boy whose complexion was the color of a dark raincloud. What spell did He cast

on

Me when He glanced at Me playfully with His crooked eyes? I do not know. Since

that time My heart has become unstable and My mind agitated. It no longer allows

Me to perform My household duties.

An example of 'purva-rāga' from Śrīmad-Bhāgavatam

yathā vinidrā yac cittā rukmiṇī kamalekṣaṇā

tathāham api tac-citto nidrāṁ ca na labhe niśi

vedāham rukmiṇā dveṣān mamodvāho nivāritaḥ

SB 10.53.2/BRS 3.5.28

yathā—just as; vinidrā—devoid of sleep; yac—because; cittā—mind; rukmiṇī—

Rukmiṇi; kamala-īkṣaṇa—whose eyes are like the petals of the lotus flower;

tathā—in the same way; aham—I; api—also; tat—fixed on her; cittaḥ—My mind;

nidrām—sleep; ca—and; na labhe—I cannot get; niśi—at night; veda—know;

aham—I; rukmiṇā—by Rukmī; dveṣāt—out of enmity; mama—My; udvāhaḥ—

marriage; nivāritaḥ—forbidden.

Just as lotus-eyed Rukmiṇī is unable to sleep because her mind is absorbed in

Me, My mind is absorbed in her and I can't even sleep at night. I know that

Rukmī, out of envy, has forbidden our marriage.

‘Māna’ - Separation due to sulky mood, indignation at Kṛṣṇa

viharati vane rādhā sādhāraṇa-praṇaye harau

vigalita-nijotkarṣād īṛsyā-vaśena gatānyataḥ

kvacid api latā-kuñje guñjan-madhu-vrata-maṇḍalīmukhara-

nikhare līnā dīnāpy uvāca rahaḥ sakhīm

Śrī Gīta Govinda 2.1.1/BRS 3.5.30

When Kṛṣṇa was sporting with all the gopīs in the forest in the rāsa dance,

treating them all with equal affection, Rādhā left that place in anger at Kṛṣṇa’s

slighting Her superior position. Later, while hiding in a grove of creepers with

bees buzzing overhead, She spoke to Her sakhī in grief-stricken words.

Jaiva-Dharma: Māna is the bhāva that prevents the lover and beloved from engaging

in their cherished activities of embracing, looking at each other, kissing, talking

in a pleasing way and so forth, even though they are both in the same place and they

share a deep attachment for each other. The basis of māna is praṇaya and there are

two types of māna, with a cause (sahetu) and without cause (hetu). (JD ch. 37)

‘Pravāsa’ - Separation after meeting

hastodare vinihitaika-kapola-pāler

aśrānta-locana-jala-snapitānanāyāḥ

prasthāna-maṅgala-dināvadhi mādhavasya

nidrā-lavo 'pi kuta eva saroruhākṣyāḥ

Padyāvalī 354, Śrī Harihara/BRS 3.5.32

hasta—of Her hand; udare—in the middle; vinihita—placed; eka—one; kapola —

of the cheek; paneḥ—the middle; asranta—ceaseless; locana—from the eyes;

jala—water, tears; snapita—bathed; ananayaḥ—whose face; prasthana—of the

departure; maṅgala—auspicious; dina—day; avadhi—since; mādhavasya—of

Mādhava Kṛṣṇa; nidra—of sleep; lavaḥ—a moment; api—even; kutaḥ—where?;

eva—certainly; saroruha-akṣyaḥ—of this lotus-eyed girl.

Since that auspicious day of Kṛṣṇa's departure for Mathurā, the lotus-faced Śrī

Rādhā, putting Her left hand on Her left cheek, soaked Her face with unremitting

tears. How could She get even a moment's sleep in this state?

Śrī Uddhava describs Śrī Kṛṣṇa's state of separation to Śrīmatī Rādhikā

bhagavān api govindaḥ kandarpa-śara-pīḍitaḥ

na bhuṅkte na svapiti ca cintayan vo hy ahar-niśam

Prahlāda-saṁhitā/BRS 3.5.33

Lord Govinda also, being afflicted by the arrows of Cupid, is thinking of You

alone day and night, and therefore cannot eat or sleep.

Ujjvala-nīlamaṇi describes a fourth type of separation, prema-vaicittya

priyasya sannikarṣe 'pi premotkarṣa-svabhāvataḥ

yā viśeṣa-dhiyārtis tat prema-vaicittyam ucyate

UN, Vipralambha-prakaraṇa 134/CC Madhya 23.63 pt

Prema-vaicittya is a word used to indicate an abundance of love that brings

about grief from fear of separation, although the lover is present.

Jaiva-Dharma explains prema-vaicittya

Prema-vaicittya refers to heartfelt pangs of separation that the beloved feels,

even when she is very close to her lover. It is a feature of prema in its highest state.

This super-excellent feature results in helplessness or agitation of the mind that

creates the illusion of being separate from Kṛṣṇa even when He is present.

The sentiments of Śrī Rādhā in 'pravāsa'

ayi dīna-dayārdra nātha he

mathurā-nātha kadāvalokyase

hṛdayaṁ tvad-aloka-kātaraṁ

dayita bhrāmyati kiṁ karomy aham

Padyāvalī 334, Śrī Mādhavendra Purī/CC Mad 4.197/BR 7.7

ayi—O My Lord; dīna—on the poor; dayā-ārdra—compassionate; nātha—O master;

he—O; mathurā-nātha—the master of Mathurā; kadā—when; avalokyase—I

shall see You; hṛdayam—My heart; tvat—of You; aloka—without seeing;

kātaram—very much aggrieved; dayita—O most beloved; bhrāmyati—becomes

overwhelmed; kim—what; karomi—shall do; aham—I.

O You whose heart is most merciful to the wretched! O Master! O Lord of

Mathurā! When will I have Your darśana? O Lord of My life, because I cannot see

You, My heart has become agitated. What shall I do now?

In extreme separation, Śrīmatī Rādhikā calls upon Kṛṣṇa

he deva he dayita he bhuvanaika-bandho

he kṛṣṇa he capala he karuṇaika-sindho

he nātha he ramaṇa he nayanābhirāma

hā hā kadā nu bhavitāsi padaṁ dṛśor me

Kṛṣṇa-karnāmṛta 40/CC Mad 2.65/BR 7.15

he deva—O lord; he dayita—O most dear one; he bhuvana-eka-bandho—O only friend

of the universe; he kṛṣṇa—O Lord Kṛṣṇa; he capala—O restless one; he karuṇa-eka-sindho—

O only ocean of mercy; he nātha—O my Lord; he ramaṇa—O my enjoyer; he

nayana-abhirāma—O most beautiful to my eyes; hā hā—alas, alas; kadā—when; nu—

certainly; bhavitā asi—will You be; padam—the dwelling place; dṛśoḥ me—of my vision.

O Lord! O dearest one! O only friend of the three worlds! O Kṛṣṇa! O restless one!

O only ocean of compassion! O Deva! O lover (ramaṇa)! O You who delight the eyes!

When will You again be visible to My eyes? When will I receive Your darśana?

The divyonmāda (transcendental madness) of Śrī Rādhā, who is restless

in the intense fire of separation from Śrī Kṛṣṇa

amūny adhanyāni dināntarāṇi

hare! tvad-ālokanam antareṇa

anātha-bandho! karuṇaika-sindho!

hā hanta! hā hanta! kathaṁ nayāmi

Kṛṣṇa-karṇāmṛta 41/CC Mad 2.58/BR 7.14

amūni—all those; adhanyāni—inauspicious; dina-antarāṇi—intervening days;

hare—O My Lord; tvat—of You; ālokanam—seeing; antareṇa—without; anāthabandho—

O friend of the helpless; karuṇā-eka-sindho—O only ocean of mercy; hā

hanta—alas; hā hanta—alas; katham—how; nayāmi—shall I pass.

Alas! Alas! O Hari! O friend of the helpless! O You who are the only ocean

of

mercy! How can I pass these miserable days without Your darśana?

Śrī Rādhā's condition of anxiety in separation from Śrī Kṛṣṇa

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtam āśayā

kathayata kathām anyāṁ dhanyām aho hṛdaye śayaḥ

madhura-madhura-smerākāre mano-nayanotsave

kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate

Kṛṣṇa-karṇāmṛta 42/BR 7.13

kim—what?; iha—here; kṛṇumaḥ—shall I do; kasya—to whom; brūmaḥ—shall I

speak; kṛtam kṛtam—what's done is done; āśayā—with the hope; kathayata—

please tell; kathām—topic; anyām—other; dhanyām—auspicious; aho—alas;

hṛdaye—within My heart; śayaḥ—lying; madhura-madhura—sweeter than sweetness;

smera—smiling; ākāre—whose form; manaḥ-nayana—to the mind and eyes;

utsave—who gives pleasure; kṛpaṇa-kṛpaṇā—the best of misers; kṛṣṇe—for Kṛṣṇa;

tṛṣṇā—thirst; ciram—for a very long time; bata—alas; lambate—is dependent.

What shall I do now? To whom shall I speak? What's done is done. What is the

purpose of holding on to the futile hope of receiving His darśana? Please speak

about something better. Aho! But how can I possibly stop talking about He who is

contained within My heart? His gentle, sweet smile is a festival for the mind and

eyes. Alas! I have been hankering to see this form of Śrī Kṛṣṇa for a very long time.

Śrī Rādhikā is lamenting in separation from Kṛṣṇa

hā nātha ramaṇa preṣṭha kvāsi kvāsi mahā-bhuja

dāsyās te kṛpaṇāyā me sakhe darśaya sannidhim

SB 10.30.39/BMP p. 407

hā—O; nātha—master; ramaṇa—lover; preṣṭha—dearmost; kva asi kva asi—

where are You, where are You; mahā-bhuja—O mighty-armed one; dāsyāḥ—to the

maidservant; te—Your; kṛpaṇāyāḥ—of the wretched; me—Me; sakhe—O friend;

darśaya—please show; sannidhim—Your presence.

O master! My lover! O dearest, where are You? Where are You? Please, O

mighty-armed one, O friend, show Yourself to Me, Your maidservant who is very

much aggrieved by Your absence.

The gopīs describe the good fortune of the female deer and their husbands

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā

yā nanda-nandanam upātta-vicitra-veśam

ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ

pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

SB 10.21.11 (Venu-gīta)/BR 7.3

dhanyāḥ—fortunate, blessed; sma—certainly; mūḍha-matayaḥ—having foolish minds;

api—although; hariṇyaḥ—she-deer; etāḥ—these; yāḥ—who; nanda-nandanam—the son

of Mahārāja Nanda; upātta-vicitra-veśam—dressed in startingly captivating manner;

ākarṇya—hearing; veṇu-raṇitam—the sound of His flute; saha-kṛṣṇa-sārāḥ—accompanied

by the black deer (their husbands); pūjām dadhuḥ—they worshiped Kṛṣṇa;

viracitām—performed; praṇaya-avalokaiḥ—by their affectionate glances.

O sakhī, when Nanda-nandana Śyāmasundara, wearing astonishing attire,

vibrates a sweet melody on His flute, even the does, who are foolish due to having

taken birth from the wombs of ignorant animals, run towards Him along with

their husbands and gaze upon Him with love-laden eyes. They are not merely gazing,

sakhī, but are offering Him pūjā with their crooked sidelong glances from

their large lotus-like eyes, and He is accepting their worship with His own loving

sidelong glance. The lives of these deer are truly blessed. Sakhī, although we

are

gopīs of Vṛndāvana, we are unable to offer ourselves like this because our family

members harass us. How ironic!

What to speak of the deer, even the wives of the devas fall unconscious into

the laps of their husbands upon hearing the bewitching flute-song of Kṛṣṇa

kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ

śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam

devyo vimāna-gatayaḥ smara-nunna-sārā

bhraśyat-prasūna-kabarā mumuhur vinīvyaḥ

SB 10.21.12 (Veṇu-gīta)

kṛṣṇam—Śrī Kṛṣṇa (the attractor of the heart); nirīkṣya—observing; vanitā—for

all young adolescent girls; utsava—a festival; rūpa—whose beauty; śīlam—and

character; śrutvā—hearing; ca—and; tat—by Him; kvaṇita—vibrated; veṇu—of

the flute; vivikta—clear; gītam—song; devyaḥ—the wives of the demigods; vimānagatayaḥ—

traveling in their celestial airplanes; smara—by Cupid; nunna—agitated;

sārāḥ—their patience; bhraśyat—slipping; prasūna-kabarāḥ—the flowers tied

in their hair; mumuhuḥ—they became bewildered; vinīvyaḥ—their belts loosening.

O sakhi! What to speak of the deer, when the wives of the devas see Śrī Kṛṣṇa

and hear His enchanting flute-song, they become completely infatuated by the force of Cupid. After all, He attracts the hearts of all adolescent girls and is a treasury of ultimate beauty for them. He bestows upon them supreme bliss with His sweet form, qualities and uniquely captivating character. The devīs fall down unconscious into the laps of their husbands in their celestial airplanes. How do I know this, O friend? Just hear! When their hearts become possessed of an intense desire to meet with Vrajendra-nandana, they become so bewildered that they cannot even detect that the flowers binding their braided hair are falling upon the surface of the earth. What’s more, they don’t even know that their sarīs are slipping from their waists and falling to the ground.

What to speak of the devīs, even the cows and calves show ecstatic symptoms

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta

pīyūṣam uttabhita-karṇa-puṭaiḥ pibantyaḥ

śāvāḥ snuta-stana-payaḥ-kavalāḥ sma tasthur

govindam ātmani dṛśāśru-kalāḥ spṛśantyaḥ

SB 10.21.13 (Veṇu-gīta)

gāvaḥ—the cows; ca—and; kṛṣṇa-mukha—from the mouth of Lord Kṛṣṇa; nirgata—emitted; veṇu—of the flute; gīta—the song; pīyūṣam—the nectar; uttabhita—raised high; karṇa—with their ears; puṭaiḥ—which were like cups; pibantyaḥ—drinking; śāvāḥ—the calves; snuta—exuding; stana—from their udders; payaḥ—the milk; kavalāḥ—whose mouthfuls; sma—indeed; tasthuḥ—stood still (the sāttvikbhāva of becoming stunned); govindam—Śrī Kṛṣṇa; ātmani—within their hearts; dṛśā—by their eyes; aśru-kalāḥ—their eyes full of tears; spṛśantyaḥ—embracing.

O sakhī! Enough talk about the devīs! Just take a look at the cows. When our beloved Śyāmasundara fills the flute with the sweet sound flowing from His mouth, and when the cows hear that mellifluous song, they cup their ears up high and drink the nectar of rasa. How can this happen? O sakhī, taking beloved Śyāmasundara onto the altar of their hearts through the doorway of their eyes, they seat Him there and embrace Him within their minds. O sakhī, just see how tears are flowing from their eyes! And their calves, as they drink from the cows' udders, they are unable to swallow and the milk gets stuck in their throats. Their ears perk up and drink the nectar of the veṇu-gīta flowing from Kṛṣṇa's mouth. With their

eyes they welcome Kṛṣṇa in their hearts and embrace Him. Therefore, their eyes

overflow with tears, they start trembling and their hairs stand on end.

Everything changes its nature upon hearing Kṛṣṇa's flute

gā gopakair anu-vanaṁ nayator udāraveṇu-

svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ

aspandanaṁ gati-matāṁ pulakas tarūṇāṁ

niryoga-pāśa-kṛta-lakṣaṇayor vicitram

SB 10.21.19 (Veṇu-gīta)/CC Madhya 24.207/BR 7.6

gāḥ—the cows; gopakaiḥ—with the cowherd boys; anu-vanam—to forest after forest;

nayatoḥ—leading; udāra—very liberal (because it carries kṛṣṇānurāga to the

gopīs wherever they may be); veṇu-svanaiḥ—by the vibrations of Śrī Kṛṣṇa's flute;

kala-padaiḥ—having sweet tones; tanu-bhṛtsu—among the embodied beings;

sakhyaḥ—O friends; aspandanam—motionless; gati-matām—causing the moving

beings to completely transform their nature; pulakaḥ—the ecstatic jubilation;

taruṇam—of the non-moving trees; niryoga-pāśa—the ropes for binding the rear

legs of the cows; kṛta-lakṣaṇayoḥ—of those two (Kṛṣṇa and Balarāma), who are

characterized by; vicitram—extraordinarily wonderful.

O sakhīs, the elegance and charm of the two brothers, our Śyāmasundara

and

Balarāma, are quite unique and wonderful. When Śyāmasundara, together with His

cowherd friends, leads the cows from one forest to another by sweetly playing a

melody on His veṇu, He binds the top of His turban with the niryoga rope, which is

used for binding the legs of calves, and from His shoulders hangs a rope known as

pāśa. Upon seeing that sweet, unparalleled beauty and hearing the sound of the

veṇu, moving living entities, such as animals and birds, as well as rivers – and what

to speak of human beings – become inert like stone. And ecstatic symptoms like horripilation

are displayed in non-moving entities, such as trees. Sakhī, how can I

describe the magical sound of that flute?

Whatever mood and relationship an uttama-adhikārī devotee has with his

worshipful deity Śrī Kṛṣṇa, is seen by him to exist in all living entities

mahā-bhāgavata dekhe sthāvara-jaṅgama

tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrti

CC Mad 8.273-4/BR 7.4 pt

mahā-bhāgavata—a first-class advanced devotee; dekhe—sees; sthāvara-jaṅgama—

the movable and inert; tāhāṅ tāhāṅ—here and there; haya—is; tāṅra—his; śrī-kṛṣṇasphuraṇa—

manifestation of Śrī Kṛṣṇa; sthāvara-jaṅgama—movable and inert;

dekhe—he sees; nā—not; dekhe—sees; tāra—its; mūrti—form; sarvatra—everywhere;

haya—there is; nija—his own; iṣṭa-deva—worshipable Lord; sphūrti—manifestation.

When a mahā-bhāgavata observes the moving and non-moving beings he does not

exactly see their form; rather, everything he sees here and there is but a manifestation

of his worshipable Deity, Śrī Kṛṣṇa, who is the constant object of his vision.

For the Gopīs, a moment of separation seems like a millennium

aṭati yad bhavān ahni kānanaṁ

truṭi-yugāyate tvām apaśyatām

kuṭila-kuntalaṁ śrī-mukhaṁ ca te

jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

SB 10.31.15/GKH (P)

aṭati—travel; yat—when; bhavān—You; ahni—during the daytime; kānanam—to

the forest; truṭi—a fraction of a second; yugāyate—becomes like an entire millennium;

tvām—You; apaśyatām—for those who do not see; kuṭila—curling; kuntalam—

with locks of hair; śrī—beautiful; mukham—face; ca—and; te—Your;

jaḍaḥ—foolish; udīkṣatām—for those who are eagerly looking; pakṣma—of lids;

kṛt—the creator; dṛśām—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes

like a millennium for us because we cannot see You. And even when we can eagerly

look upon Your beautiful face, so lovely with its adornment of curly locks, our

pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

Agitated by separation from Śrī Kṛṣṇa, the gopīs blame Providence

aho vidhātas tava na kvacid dayā

saṁyojya maitryā praṇayena dehinaḥ

tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ

vikrīḍitaṁ te ’rbhaka-ceṣṭitaṁ yathā

SB 10.39.19/CC Antya 19.45/BR 7.8

aho—alas; vidhātaḥ—O Creator; tava—your; na—not; kvacit—at any time; dayā—

mercy; saṁyojya— bringing together ; maitryā—by friendship; praṇayena—and

by

affection; dehinaḥ—of the embodied souls; tān—them; ca—and; akṛta-unfulfilled;

arthān—their desires; viyunaṅkṣi—you cause to separate; apārthakam—uselessly;

vikrīḍitaṁ—playful; te—your; arbhaka—of a child; ceṣṭitam—activities; yathā—like.

O Creator (Vidhātā), you are the arranger of everything, but there is not even

a trace of mercy in your heart. First you unite living entities in this world in

friendship and love, but before they can fulfill their desires and hopes, you pointlessly

separate them while they are still unsatisfied. The truth is that your activities

are meaningles, just like the play of a child.

For the gopīs, even a moment of separation from Kṛṣṇa is intolerable

yasyānurāga-lalita-smita-valgu-mantralīlāvaloka-

parirambhaṇa-rāsa-goṣṭhyām

nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā taṁ

gopyaḥ kathaṁ nv atitarema tamo durantam

SB 10.39.29/BR 7.9

yasya—whose; anurāga—with loving affection; lalita—charming; smita—smiles;

valgu—attractive; mantra—intimate discussions; līlā—playful; avaloka—glances;

parirambhaṇa—and embraces; rāsa—of the rāsa dance; goṣṭhyām—in the assembly;

nītāḥ sma—passed; naḥ—for us; kṣaṇam—a moment; iva—like; kṣaṇa-dāḥ—the

nights; vinā—without; tam—Him; gopyaḥ—O gopīs; katham—how; nu—indeed;

atitarema—will we cross over; tamaḥ—the darkness; durantam—insurmountable.

Sakhīs, by His captivating, affectionate smile, sweet, intimate conversations, playful

glances and loving embraces, the long, long nights of the rāsa-līlā passed in a moment.

Indeed, how can we now overcome the boundless anguish of separation from Him?

Śrī Rādhā's strong expressions of separation from Śrī Kṛṣṇa

yadā yāto gopī-hṛdaya-madano nanda-sadanān

mukundo gāndhinyās tanayam anurundhan madhu-purīm

tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair

agādhāyāṁ bādhāmaya-payasi rādhā-virahiṇī

Haṁsa-dūta 2/BR 7.10

yadā—when; yātaḥ—went; gopī—of the gopīs; hrḍaya—in the heart;

madanaḥ—cupid; nanda—of Nanda Mahārāja; sadanāt—from the house;

mukundaḥ—Lord Mukunda; gāndinyāḥ—of Gāndinī-devī; tanayam—the son (Akrūra); anuvindan—meeting; madhu-purīm—the city of Mathura; tadā—then; amānkṣīt—longed; cintā—of anxiety; sariti—in the river; ghana—intense; ghūrṇa—movements; paricayaiḥ—with an abundance; agādhāyām—very deep; bādhāmaya—painful; payasi—in the water; rādhā—Śrīmatī Rādhārāṇī; virahiṇī—separated from Kṛṣṇa.

Upon the request of Akrūra, Śrī Kṛṣṇacandra, who captivates the gopīs' hearts

in amorous attraction, departed from Nanda-bhavana for Mathurā. Now separated

from Her lover, Śrī Rādhikā became greatly agitated and was completely submerged

in fathomless river of anxiety, which was full of intense whirlpools of suffering.

While Śrī Rādhā suffers from the scorching poison of viraha, She expresses Her transcendental emotions thus:

prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā

sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ

anyo veda na cānya-duḥkham akhilaṁ no jīvanaṁ vāśravaṁ

dvi-trīṇy eva dināni yauvanam idaṁ hā hā vidhe kā gatiḥ

Jagannātha-vallabha-nāṭaka 3.9/BR 7.12

prema-cheda-rujaḥ—the sufferings of a broken loving relationship; avagacchati

—

knows; hariḥ—the Supreme Lord; na—not; ayam—this; na ca—nor; prema—love;

vā—nor; sthāna—the proper place; asthānam—an unsuitable place; avaiti—knows;

na—not; api—also; madanaḥ—Cupid; jānāti—knows; naḥ—us; durbalāḥ—very

weak; anyaḥ—another; veda—knows; na—not; ca—also; anya-duḥkham—the difficulties

of others; akhilam—all; naḥ—our; jīvanam—life; vā—or; āśravam—pain;

dvi—two; trīni—three; eva—certainly; dināni—days; yauvanam—youth; idam—

this; hā-hā—alas; vidhe—O creator; kā—what; gatiḥ—our destination.

Śrī Hari does not understand our pain of separation in prema. In fact, prema personified Herself is unaware of what is the proper and what is the improper time and place for loving exchanges. Kāmadeva also torments us, knowing us to be weak women. It is impossible for anyone to understand another's misery. Thus our life is nothing but a series of mishaps and our youth is so fleeting – remaining only for a few days. Alas! Alas! O Destiny! Where are You taking us?

sakhī he, nā bujhiye vidhira vidhāna

sukha lāgi' kailuṅ prīta, haila duḥkha viparīta,

ebe yāya, nā rahe parāṇa

CC Mad 2.20/BR 7.12 pt

sakhī he—(My dear) friend; nā bujhiye—I do not understand; vidhira—of the

Creator; vidhāna—the regulation; sukha lāgi'—for happiness; kailuṅ—I did;

prīta—love; haila—it became; duḥkha—unhappiness; viparīta—the opposite;

ebe—now; yāya—going; nā—does not; rahe—remain; parāṇa—life.

O sakhī, I do not understand the regulative principles given by the Creator. I

loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an

ocean of distress. It must be that I am now going to die, for My vital force no

longer remains. This is My state of mind.

Kṛṣṇa-karṇāmṛta describes an internal vision (sphūrti-darśana) of Kṛṣṇa

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu

mādhuryam eva nu mano-nayanāmṛtaṁ nu

veṇī-mṛjo nu mama jīvita-vallabho nu

kṛṣṇo 'yam abhyudayate mama locanāya

Kṛṣṇa-karṇāmṛta 68/CC Mad 2.74/BR 7.16

māraḥ—Cupid; svayam—personally; nu—whether?; madhura—sweet; dyuti—of

effulgence; maṇḍalam—encirclement; nu—whether?; mādhuryam—sweetness;

eva—even; nu—whether; manaḥ-nayana-amṛtam—nectar for the mind and eyes;

nu—whether?; veṇī-mṛjaḥ—loosening of the hair; nu—whether?; mama—My;

jīvita-vallabhaḥ—the pleasure of the life and soul; nu—whether?; kṛṣṇaḥ—Lord

Kṛṣṇa; ayam—this; abhyudayate—manifests; mama—My; locanāya—for the eyes.

Is this Cupid himself, or is it a halo of sweet effulgence? Is this the personification

of sweetness, or the life-giving nectar of the mind and eyes? Is this the lover

who loosens My braid, the beloved of My life, the youthful Kṛṣṇa, who has manifest

before My eyes?

A description of the direct darśana of Śrī Kṛṣṇa, the Cupid of all Cupids

tāsām āvirabhūc chauriḥ

smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī

sākṣān manmatha-manmathaḥ

SB 10.32.2/BR 7.17

tāsām—before them; āvirabhūt—He appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—

smiling; mukha—His face; ambujaḥ—lotuslike; pīta—yellow; ambara—a garment;

dharaḥ—wearing; srak-vī—wearing a flower garland; sākṣāt—directly; man-matha—

of Cupid (who bewilders the mind); man—of the mind; mathaḥ—the bewilderer.

Just then, Śrī Kṛṣṇa appeared in the midst of the gopīs. His lotus face blossomed with

a mild, gentle smile. Hanging from His neck was a garland of forest flowers, and He

wore a golden-yellow garment (pītāmbara). What was the nature of His beauty? That

beauty stirs the mind of Kāmadeva (Cupid), who himself stirs the minds of everyone.

Śrī Kṛṣṇa's form as 'sākṣāt-manmatha-manmatha' is only displayed in the

Rāsa-maṇḍala at the rāsa dance

vṛndāvana-purandara śrī-madana-gopāla

rāsa-vilāsī sākṣāt brajendra-kumāra

śrī-rādhā-lalitā-saṅge rāsa-vilāsa

manmatha-manmatha-rūpe yāṅhāra prakāśa

CC Ādi 5.212-3/BR 7.17 pt

vṛndāvana-purandara—the chief Deity of Vṛndāvana; śrī-madana-gopāla—Śrī

Madana Gopāla; rāsa-vilāsī—the enjoyer of the rāsa dance; sākṣāt—directly; vrajendra-

kumāra—the son of Nanda Mahārāja; śrī-rādhā—Śrīmatī Rādhārāṇī; lalitā—

Her personal associate named Lalitā; saṅge—with; rāsa-vilāsa—enjoyment

of the rāsa dance; manmatha—of Cupid; manmatha-rūpe—in the form of Cupid;

yāṅhāra—of whom; prakāśa—manifestation.

Śrī Madana-gopāla, the worshipable Deity of Vṛndāvana, is the enjoyer of the

rāsa dance and is directly the son of the King of Vraja. He enjoys the rāsa dance

with Śrīmatī Rādhikā, Śrī Lalitā and others. He manifests Himself as the Cupid of

Cupids.

Śrī Rādhā's meeting with Kṛṣṇa in Nava-Vṛndāvana, Dvārakā, and an

expression of a desire for 'vraja-bhāva', is described in Lalita-mādhava

cirād āśā-mātraṁ tvayi viracayantaḥ sthira-dhiyo

vidadhyur ye vāsaṁ madhurima-gabhīre madhu-pure

dadhānaḥ kaiśore vayasi sakhi tāṁ gokula-pate

prapadyethās teṣāṁ paricayam avaśyaṁ nayanayoḥ

Lalita-mādhava 10.260/BR 7.18

cirāt—after a long time; āśā-mātram—only yearning; tvayi—for You; viracayantaḥ—

doing; sthira—steady; dhiyaḥ—with intelligence; vidadhyuḥ—do; ye—those

who; vāsam—residence; madhurima—with sweetness; gabhīre—deep;

madhupure—in Vṛndāvana; dadhānaḥ—manifesting; kaiśore—in youth; vayasi—

in the age; sakhitām—the position of being a friend; gokula—of Gokula; pate—O

master; prapadyethāḥ—please attain; teṣām—of them; paricayam—association;

avaśyam—certainly; nayanayoḥ—of the eyes.

[Śrī Rādhā said :] O Śrī Kṛṣṇa, for a long time, persons with fixed intelligence

have sustained their lives with the hope that You will one day return. You reside

in Madhupurī, which is filled with profound sweetness. O master of Gokula, the

adolescent sakhīs are patiently gazing at Your return path. Therefore, You must

give us Your darśana without fail.

In separation from Śrī Kṛṣṇa, Rādhā desires to bring Him back to Vṛndāvana

yā te līlā-rasa-parimalodgāri-vanyāparītā

dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ

tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ

saṁvītas tvaṁ kalaya vadanollāsi-veṇur vihāram

Lalita-mādhava 10.261/CC Mad 1.84/BR 7.19

yā—that; te—Your; līlā-rasa—of the mellows tasted in the pastimes; parimala—the fragrance;

udgāri—spreading; vanya-āparītā—filled with forests; dhanyā—glorious;

kṣauṇī—the land; vilasati—it shines; vṛtā—surrounded; māthurī—the Mathurā district;

mādhurībhiḥ—by the beauties; tatra—there; asmābhiḥ—by us; caṭula—

flickering; paśupībhāva—

with ecstatic enjoyment as gopīs; mugdha-antarābhiḥ—by those whose hearts are

enchanted; saṁvītaḥ—surrounded; tvam—You; kalaya—kindly perform; vadana—on

the mouth; ullāsi—shining; veṇuḥ—with the flute; vihāram—playful pastimes.

Near the highly praised Mathurā is that land of Vṛndāvana, which is full of

forests that emit the sublime fragrance of the mellows of Your pastimes (līlā-rasa),

and which is made splendid with sweetness and beauty. With a smiling face and

playing the flute, please sport in that Vṛndāvana with those whose hearts are

infatuated with capricious and unpredictable gopī-bhāva.

The gopīs display 'madanākya-mahābhāva' upon meeting Kṛṣṇa in Kurukṣetra after many years of separation

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ

yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti

dṛgbhir hṛdi kṛtam alaṁ parirabhya sarvās

tad-bhāvam āpur api nitya-yujāṁ durāpam

SB 10.82.39/BR 7.20

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; gopyaḥ—the young cowherd women;

ca—and; kṛṣṇam—Kṛṣṇa; upalabhya—sighting; cirāt—after a long time;

abhīṣṭam—their object of desire; yat—whom; prekṣaṇe—while seeing; dṛśiṣu—on

their eyes; pakṣma—of lids; kṛtam—the maker; śapanti—they would curse; dṛgbhiḥ—

with their eyes; hṛdi kṛtam—taken into their hearts; alam—to their satisfaction;

parirabhya—embracing; sarvāḥ—all of them; tat—in Him; bhāvam—ecstatic

absorption; āpuḥ—attained; api—even though; nitya—constantly; yujām—for

those who engage in yogic discipline; durāpam—difficult to attain.

[Śrīla Śukadeva Gosvāmī, who was experiencing the mood of the gopīs when they saw

Śrī Kṛṣṇa at Kurukṣetra, said:] The vraja-sundarīs, who cursed the Creator for making

eyelids that obstructed their darśana of Śrī Kṛṣṇa, now saw Śrī Kṛṣṇa again after a very

long time. They took Him from the path of their eyes into their hearts and tightly

embraced Him there. They attained that rare absorption that cannot be attained either

by yogīs or by Rukmiṇī and the other queens of Dvārakā, who are always with Him.

The gopīs' intense longing to receive Śrī Kṛṣṇa in their own home, Vṛndāvana

āhuś ca te nalina-nābha padāravindaṁ

yogeśvarair hṛdi vicintyam agādha-bodhaiḥ

saṁsāra-kūpa-patitottaraṇāvalambaṁ

gehaṁ juṣām api manasy udiyāt sadā naḥ

SB 10.82.48/CC Mad 13.136/BR 7.21/ORY pp. 133, 147

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nābha—O Lord, whose navel is

just like a lotus flower; pada-aravindam—lotus feet; yoga-īśvaraiḥ—by the great

mystic yogīs; hṛdi—within the heart; vicintyam—to be meditated upon; agādhabodhaiḥ—

who were highly learned philosophers; saṁsāra-kūpa—the dark well of

material existence; patita—of those fallen; uttaraṇa—of deliverers; avalambam—

the only shelter; geham—family affairs; juṣām—of those engaged; api—though;

manasi—in the minds; udiyāt—let be awakened; sadā—always; naḥ—our.

[At the meeting in Kurukṣetra, Śrīmatī Rādhikā and the prominent gopīs said:] "O

Kamala-nābha (You whose navel is like a lotus), great yogīs who possess profound intelligence

meditate upon Your lotus feet in their hearts. Your lotus feet are the only means

of escape for those who have fallen into the well of material existence. O Lord, please

give us the benediction that, even when we perform household work, Your lotus feet

shall always reside in our hearts and we shall never forget them, even for a moment."

An alternative meaning by Śrīla Viśvanātha Cakravartī Ṭhākura (Sārārtha-Darśinī):

[The sva-pakṣa gopīs say:] "O sun who directly scorches the darkness of ignorance,

we are scorched by the heat of this philosophical knowledge. We are cakora

birds living only on the moonlight radiating from Your beautiful moonlike face.

Therefore come back to Vṛndāvana and bring us to life with Your pastimes such

as rāsa-līlā. The masters of yoga meditate on Your lotus feet within their hearts,

but we hold them above our hearts on our breasts. Only by holding them are we

able to maintain our lives and not otherwise. Those with deep intelligence, (agādha-

bodhaih; gambhīra-buddhibhiḥ) meditate on Your feet, but we have shallow

intelligence. Therefore as soon as we start meditating on Your feet we drown in

the ocean of swooning, so what is the question of meditating? Furthermore, meditation

on them is the means for upliftment from the well of material existence

but such meditation cannot uplift us who have fallen into an ocean of separation

from You. Certainly we gopīs have not fallen in the well of material life, having

renounced the happiness of husband, home and children from an early age." If

Kṛṣṇa says, "Come to Dvārakā and I will enjoy with you there", the gopīs

reply,

“Śrī Vṛndāvana is our home, and we are too attached to it to take up residence

anywhere else. It is there alone that You attract us by wearing peacock feathers in

Your turban and playing enchanting music on Your flute. We can be saved only by

seeing You in Vraja and not by any other kind of meditation or theoretical knowledge

of the self (ātma-jñāna).”

Śrī Kṛṣṇa meets with the gopīs in a solitary place at Kurukṣetra

bhagavāṁs tās tathā-bhūtā vivikta upasaṅgataḥ

āśliṣyānāmayaṁ pṛṣṭvā prahasann idam abravīt

SB 10.82.40/BR 7.22

bhagavān—the Supreme Lord; tāḥ—them; tathā-bhūtāḥ—being in such a state; vivikte—

in a secluded place; upasaṅgataḥ—approached; āśliṣya—embracing; anāmayam—

health; pṛṣṭvā—asking about; prahasan—laughed; idam—this; abravīt—said.

When Śrī Kṛṣṇa saw that the gopīs had attained oneness (tādātmya) with Him,

He went with them to a secluded place. After embracing them to His heart and

inquiring about their well-being, He laughed and spoke as follows.

Kṛṣṇa speaks the following words to give the gopīs consolation

mayi bhaktir hi bhūtānām amṛtatvāya kalpate

diṣṭyā yad āsīn mat-sneho bhavatīnāṁ mad-āpanaḥ

SB 10.82.44/CC Mad 13.160/ORY pp. 138, 183/BR 7.23

mayi—to Me; bhaktiḥ—devotional service; hi—only; bhūtānām—for living beings;

amṛtatvāya—to immortality; kalpate—leads; diṣṭyā—by good fortune; yat—which;

āsīt—has developed; mat—for Me; snehaḥ—the love; bhavatīnām—on the part of

your good selves; mat—Me; āpanaḥ—which is the cause of obtaining.

Sakhīs, it is greatly fortunate that you have developed prema for Me, which is

the only way to attain Me. Loving devotional service unto Me qualifies living entities

to attain My supremely blissful eternal abode.

The gopīs express their supreme love for Kṛṣṇa

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SB 10.31.19/BR 7.23 pt/JD ch 36

yat—which; te—Your; su-jāta—very fine; caraṇa-ambu-ruham—lotus feet;

staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear

one; dadhīmahi—we place; karkaśeṣu—rough; tena—with them; aṭavīm—the forest;

aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—is

it?; kūrpa-ādibhiḥ—by sharp stones; bhramati—flutters; dhīḥ—the mind; bhavatāyuṣām—

of those of whom Your Lordship is the very life; naḥ—of us.

[The gopīs said:] "A fear has arisen in our minds that Your very soft lotus feet may

be pained by being placed on our hard breasts. How much more so when You roam

into the forest where Your feet may be cut by sharp pebbles. Our minds are agitated by

such thoughts, as if tormented by a stinging scorpion, because You are our very life."

As Mahāprabhu was ecstatically dancing at the Ratha-yātrā, He was

singing in Rādhikā's mood of separation

sei ta parāṇa-nātha pāinu, yāhā lāgi' madana-dahane jhuri' genu'

CC Mad 13.113/ORY 37, 104, 128-9/BR 1.2 pt/BPKG pp. 98,214

sei ta—that indeed; parāṇa-nātha—the master of My life; pāinu—I have gotten; yāhā

lāgi'—for whom; madana-dahane—being burned by Cupid; jhuri' genu—I became dried up.

Now I have gained the Lord of My life, in whose absence I was being burned by

Cupid and was withering away.

prāṇa-nātha, śuna mora satya nivedana

vraja – āmāra sadana, tāhāṅ tomāra saṅgama, nā pāile nā rahe jīvana

CC Mad 13.138/BR 7.23 pt

prāṇa-nātha—O My Lord, master of My life; śuna—please hear; mora—My;

satya—true; nivedana—submission; vraja—Vṛndāvana; āmāra—My; sadana—

place; tāhāṅ—there; tomāra—Your; saṅgama—association; nā pāile—if I do not

get; nā—not; rahe—remains; jīvana—life.

O Prāṇanātha, hear My true submission. My home is Vṛndāvana, and I wish to

have Your association there. If not, it will be very difficult for Me to maintain My life.

Will You please place Your lotus feet in Vṛndvana (which is My heart)?

anyera hṛdaya - mana, mora mana - vṛndāvana,

'mane' 'vane' eka kari' jāni

tāhāṅ tomāra pada-dvaya, karāha yadi udaya,

tabe tomāra pūrṇa kṛpā māni

CC Mad 13.137

anyera—of others; hṛdaya—consciousness; mana—mind; mora mana—My mind;

vṛndāvana—Vṛndāvana consciousness; mane—with the mind; vane—with

Vṛndāvana; eka kari'—as one and the same; jāni—I know; tāhāṅ—there, at

Vṛndāvana; tomāra—Your; pada-dvaya—two lotus feet; karāha—You do; yadi—

if; udaya—appearance; tabe—then; tomāra—Your; pūrṇa—complete; kṛpā—

mercy; māni—I accept.

[Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said:] "For

most people, the mind and heart are one, but because My mind is never separated

from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is

already Vṛndāvana, and since You like Vṛndāvana, will You please place Your

lotus feet there? I would deem that Your full mercy."

Floating in the ocean of separation

ei-mate mahāprabhu nīlācale vaise

rātri-dine kṛṣṇa-vicchedārṇave bhāse

CC Antya 18.3

ei-mate—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; nīlācale—at

Jagannātha Purī; vaise—resides; rātri-dine—night and day; kṛṣṇa-viccheda—of

separation from Kṛṣṇa; arṇave—in the ocean; bhāse—floats.

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day

and night in an ocean of separation from Kṛṣṇa.38

In separation, one moment seems like ten million aeons

yarhy ambujākṣāpasasāra bho bhavān

kurūn madhūn vātha suhṛd-didṛkṣayā

tatrābda-koṭi-pratimaḥ kṣaṇo bhaved

raviṁ vinākṣṇor iva nas tavācyuta

SB 1.11.9/GG 1.27

yarhi—whenever; ambuja-akṣa—O lotus-eyed one; apasasāra—You go away; bho—

oh; bhavān—Yourself; kurūn—the descendants of King Kuru; madhūn—the inhabitants

of Mathurā (Vrajabhūmi); vā—either; atha—therefore; suhṛt-didṛkṣayā—desiring

to meet Your friends; tatra—at that time; abda-koṭi—millions of years; pratimaḥ—

like; kṣaṇaḥ—moments; bhavet—becomes; ravim—the sun; vinā—without; akṣṇoḥ—

of the eyes; iva—like that; naḥ—ours; tava—Your; acyuta—O infallible one.

O Lotus-eyed one, when you go away to Kurukṣetra and Madhupurī

(Mathurā), one

moment seems like ten million aeons. As the eyes see only darkness in the absence of

the sun, in your absence all four directions appear to be an empty, desolate void.

mayi tāḥ preyasāṁ preṣṭhe dūra-sthe gokula-striyaḥ

smarantyo 'ṅga vimuhyanti virahautkaṇṭhya-vihvalāḥ

SB 10.46.5/STB p. 94

mayi—I; tāḥ—they; preyasām—of all objects of endearment; preṣṭhe—the most

dear; dūra-sthe—being far away; gokula-striyaḥ—the women of Gokula;

smarantyaḥ—remembering; aṅga—dear (Uddhava); vimuhyanti—become stunned;

viraha—of separation; autkaṇṭhya—by the anxiety; vihvalāḥ—overwhelmed.

My dear Uddhava, for those women of Gokula I am the dearest of the dear and

the most cherished object of love. Thus when they remember Me, who am so far

away, they faint by the anxiety of separation.

dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana

pratyāgamana-sandeśair ballavyo me mad-ātmikāḥ

SB 10.46.6/STB p. 95

dhārayanti—they hold on; ati-kṛcchreṇa—with great difficulty; prāyaḥ—barely;

prāṇān—to their lives; kathañcana—somehow; prati-āgamana—of return;

sandeśaiḥ—by the promises; ballavyaḥ—the cowherd women; me—My; matātmikāḥ—

who are fully dedicated to Me.

Simply because I have promised to return to them, My fully devoted cowherd

girlfriends struggle to maintain their lives somehow or other.

What is the most painful kind of distress?

duḥkha-madhye kona duḥkha haya gurutara?

kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para

CC Mad 8.149

duḥkha-madhye—among the miserable conditions of life; kona—what; duḥkha—

misery; haya—is; gurutara—more painful; kṛṣṇa-bhakta-viraha—separation from

the devotee of Lord Kṛṣṇa; vinā—besides; duḥkha—unhappiness; nāhi—there is

not; dekhi—I see; para—other.

Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most

painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee

of Kṛṣṇa, I know of no unhappiness."

“This entire world is a bunch of straw” - In separation from You, the

Vaiṣṇavas consider their own bodies to be heavy burdens

tvad-bhaktaḥ saritāṁ patiṁ culukavat khadyotavad bhāskaraṁ

merum paśyati loṣṭravat kim aparaṁ bhūmeḥ patiṁ bhṛtyavat

cintāratna-cayaṁ śilā-śakalavat kalpa-drumaṁ kaṣṭavat

saṁsāraṁ tṛṇa-rāśivat kim aparaṁ dehaṁ nijaṁ bhāravat

Padyāvalī 56 (Śrī Sarvajña)/MS 5 pt

tvad-bhaktaḥ—Your devotee; paśyati—sees; patim—the king; saritām—of rivers;

culukavat—like a handful of water; bhāskaram—the sun; khadyotavat—like a firefly;

merum—Mount Meru; loṣṭravat— like a clod of earth; kim aparam—still further;

patim bhūmeḥ —an emperor, king of the Earth; bhṛtyavat — like a servant;

cintāratna-cayam — a host of desire jewels; śilā-śakalavat—like a heap of stones;

kalpa-drumam—a desire tree; kaṣṭavat—like a piece of wood; saṁsaram—the

whole world; tṛṇa-rāśivat—like a heap of straw; kim aparam — what further?;

deham nijam— his own body; bhāravat—like a burden.

O Bhagavān! Your devotees consider the ocean to be like a handful of water, the

sun like a firefly, Mount Meru a clump of earth, the emperor of the world an insignificant

servant, a multitude of cintāmaṇi jewels simply pebbles, a valuable kalpa-druma

tree a mere stick, and the entire world a bunch of straw. What more can be said? In

separation from You, they consider their own bodies to be heavy burdens.

The six Gosvāmīs worshipped Rādhā-Kṛṣṇa in an intense mood of separation

he rādhe vraja-devīke ca lalite he nanda-sūno kutaḥ

śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ

ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 127

he rādhe—O Rādhā; vraja-devīke—O Queen of Vraja; ca—and; lalitā—O Lalitā

sakhī; he nanda-sūnaḥ—O son of Nanda Mahārāja; kutaḥ—where are you; śrīgovardhana—

on beautiful Govardhana Hill; kalpa-pādapa-tale—at the base of

the desire trees; kālindī-vane—in the forest on the bank of the Yamunā; kutaḥ—

where are you?; ghoṣantau—who are shouting; iti—thus; sarvataḥ—everywhere;

vraja-pure—in Vṛndāvana; khedaiḥ—by distress; mahā-vihvalau—who are greatly

agitated; vande—I offer my respectful obeisances; rūpa-sanātanau raghu-yugau śrījīva-

gopālakau—unto the six Gosvāmīs.

I am doing vandanā to the Six Gosvāmīs, who were always calling out, "O Rādhe! O Queen of Vṛndāvana! Where are You? O Lalite! O son of Nanda Mahārāja! Where are You? Are You seated beneath the kalpa-vṛkṣa trees of Śrī Govardhana Hill? Or are You roaming in the forests along the soft banks of the Kālindī?" They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.

Devoid of your association, even Vraja looks empty and desolate

śūnyāyate mahā-goṣṭhaṁ girīndro 'jagarāyate

vyāghra-tuṇḍāyate kuṇḍa jīvātu-rahitasya me

Prārthanāśraya-caturdaśaka 11, Śrī Stavāvalī, śrīla Raghunātha dāsa Gosvāmī

śūnyāyate—becomes void; mahā-goṣṭham—the land of Vraja; giri-indraḥ—the king of mountains; ajagarāyate—becomes like a python; vyāghra—of a tiger; tuṇḍāyate—becomes like the gaping mouth; kuṇḍam—Rādhā kuṇḍa; jīvātu—the sustainer of life; rahitasya—without; me—of me.

Now that I no longer have the sustainer of my life [Śrīla Rūpa Gosvāmī], the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.

Śrīla Narottama dāsa Ṭhākura laments in separation from Śrī Rūpa Gosvāmī

tuwā adarśana-ahi, garale jārala dehī, cira-dina tāpita jīvana

hā hā prabhu! kara dayā, deha more pada-chāyā, narottama laila śaraṇa

Śrī Rūpa-mañjarī-pada/SGG p. 72

tuwā—of you; adarśana—by not seeing; ahi—of the snake; garale—by the poison;

jārala—wasted; dehī—this embodied soul; cira-dina— for many days; tāpita—

burning; jīvana-life; hā—O; hā—O; prabhu—Rupa Gosvāmī; kara—please grant;

dayā—mercy; deha— please give; more—to me; pada—of your lotus feet; chāyā—

the shade; narottama dāsa—Narottama dāsa; laila—takes; śaraṇa— shelter.

Your absence from my vision is like snake poison spreading throughout my

body, consuming all my strength. For the rest of my life my soul will be burning.

Narottama dāsa laments, "Alas, Prabhu! O Rūpa Gosvāmī! Please give me the

shade of your lotus feet. There I am taking shelter."

The key for perfection

tṛṇād api sunīcena taror api sahiṣṇunā

amāninā māna-dena kīrtanīyaḥ sadā hariḥ

Śikṣāṣṭaka 3/CC Ādi 17.31/JD ch. 3,8,25/BR 3.1

hariḥ—Śrī Hari's names; kīrtaniyaḥ—should be chanted; sadā—always; sunīcena—
by being humbler; api—even; tṛṇāt—than the grass; sahiṣṇunā—by being
more tolerant; api—even; taroḥ—than a tree; amāninā—by being prideless;
mānadena—by giving respect (to others according to their respective positions).

**Thinking oneself to be even lower and more worthless than insignificant grass
which is trampled beneath everyone's feet, being more tolerant than a tree, being
prideless (not desiring respect for oneself), and offering respect to all others
according to their respective positions, one should continuously chant the holy
name of Śrī Hari.36**

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: "Śrī Gaurasundara explains that to
genuinely call out for Bhagavān, one has to become more humble than a blade of
grass. We cannot cry out for Kṛṣṇa until we have accepted our own insignificance
in relation to Him. We beg for help only when we are forced to acknowledge our
helplessness." (lec. 28.1.1931, Harmonist 15)

Gopī-gīta – song of separation

jayati te 'dhikaṁ janmanā vrajaḥ śrayata indirā śaśvad atra hi

dayita dṛśyatāṁ dikṣu tāvakās tvayi dhṛtāsavas tvāṁ vicinvate

SB 10.31.1/Gopī-gīta 1/STB p. 62

gopyaḥ ūcuḥ—the gopīs said; jayati—is glorious; te—Your; adhikam—exceedingly; janmanā—

by the birth; vrajaḥ—the land of Vraja; śrayate—is residing; indirā—Lakṣmī,

the goddess of fortune (referring to Śrīmatī Rādhikā, the mūla Lakṣmī); śaśvat—perpetually;

atra—here; hi—indeed; dayita—O beloved; dṛśyatām—may (You) be seen;

dikṣu—in all directions; tāvakāḥ—Your (devotees); tvayi—for Your sake; dhṛta—sustained;

asavaḥ—their life airs; tvām—for You; vicinvate—they are searching.

The gopīs said: "O beloved, your birth in the land of Vraja has made it exceedingly

glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for

Your sake that we, who are yours, maintain our lives. We have been searching

everywhere for you, so please show yourself to us."

Śrīla Nārāyaṇa Mahārāja: It has been said in śāstra that if one wants to have

darśana of Śrī Caitanya Mahāprabhu or Śrī Kṛṣṇa or the gopīs - especially in kali-

yuga - the only way is to perform saṅkīrtana accompanied by weeping. Specifically,

that kīrtana should be in the mood of separation. Kṛṣṇa will then manifest Himself

to the chanter. Jīva Gosvāmī says that while the gopīs sing this verse, they are weeping

so that Kṛṣṇa may hear and thus bestow His mercy upon them, for mercy comes

especially to those who can weep bitterly for someone else. (Gopī-gīta, text 1, pt)

The key to the treasure of bhakti is to chant and weep in separation

bhakti-yoga bhakti-yoga bhakti-yoga dhana

bhakti ei kṛṣṇa namera smaraṇa krandana

Mahājana-vākya

bhakti yoga—loving devotion; dhana—treasure ; bhakti—devotion; ei—this ;

kṛṣṇa namera—Kṛṣṇa's name ; smaraṇa—remembering; krandana—crying.

Bhakti-yoga is the only wealth. Bhakti-yoga means to chant and remember the

name of Kṛṣṇa, and weep. (or:) If you want to attain the treasure of bhakti-yoga you

have to remember Kṛṣṇa's name and chant while crying from the depths of your soul.

In Your separation, all the Vrajavāsīs are weeping and are about to die

Tuhū Se Rohili Madhupura, Śrīla Govinda dāsa Kavirāja (SGG p. 80)

tuhū se rohili madhupura

vrajakula ākula, dukūla kalarava, kānu kānu kori jhura (1)

O Kṛṣṇa-candra, now You are staying very far away in Madhupurī, in Mathurā.

But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress

of separation, are calling, "Kānu, Kānu! Where are You?" Even the birds are calling.

But there is no answer, only an echo. All are weeping and are about to die.

yaśomatī-nanda, andha sama baiṭhai,

sāhase uṭhai nā pāra

sakhā-gaṇa dhenu, veṇu-rava nā śuniye,

vichurala nagara bājāra (2)

Yaśodā-maiyā and Nanda Bābā are crying so much that it is as if they have

become blind and cannot see any more. They are only sitting and crying. They

have no strength and are like skeletons, unable to even stand up. They are about

to die because they are not cooking. For whom will they cook? And all the cows

and Your friends – where are they? Because they cannot hear You calling them on

Your flute, the marketplaces and the roads are all deserted – no one is there!

kusuma tyajiyā ali, kṣiti-tale luṭata,

taru-gaṇa malina samāna

mayurī nā nācata, kapotī nā bolata,

kokilā nā karatahi gāṇa (3)

Even the bumblebees, which were so busy collecting honey, are now so upset they

have left the flowers. They are crying and rolling on the ground in the pain of separation.

All the trees look so drab and distressed. The peacocks are no longer dancing,

the pigeons are no longer singing, and the cuckoos are silent – they are not calling,

"Koohoo, koohoo," any more. All are feeling so much pain of separation.

virahiṇī rāī, viraha-jvare jara jara,

caudike viraha hutāśa

sahaje yamunā jala, āgi samāna bhela,

kahatahi govinda dāsa (4)

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions,

everyone is sinking in the ocean of separation from You. Even the Yamunā, whose

waters are now made of the tears coming from the gopīs, does not flow anymore.

This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.

Śrī-Bṛhad-Bhāgavatāmṛtam describes the condition of Vraja in separation

kintv idānīm api bhavān yadi tān nānukampate

yama eva tadā sarvān vegenānugrahīṣyati

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.119

kintu—but; idānīm—now; api—indeed; bhavān—Your good self; yadi—if; tān—

to them; na anukampate—does not show mercy; yamaḥ—Yamarāja; eva—indeed;

tadā—then; sarvān—all; vegena—quickly; anugrahīṣyati—will give his mercy.

Oh Kṛṣṇa, if you still do not show mercy to the surviving Vrajavāsīs, then

Yamarāja will quickly show them his mercy. (It is only by the mercy of Yamarāja

that the distress and grief of separation from beloved kinsc becomes relieved).

tatratya-yamunā svalpa-jalā śuṣkeva sājani

govardhano 'bhūn nīco 'sau svaḥ-prāpto yo dhṛtas tvayā

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.121

tatratya—present there; yamunā—the Yamunā; su-alpa—meager; jalā—whose

water; śuṣkā—dried up; iva—as if; sā—she; ajani—has become; govardhanaḥ—

Govardhana; abhūt—has become; nīcaḥ—short; asau—he; svaḥ—heaven; prāptaḥ—

reaching; yaḥ—who; dhṛtaḥ—held; tvayā—by You.

There is now very little water left in the Yamunā, for she has almost dried up.

Girirāja Govardhana which was carried by Your left hand and was thus reaching

up to heaven, has now entered into the earth and is gradually disappearing.

na yānty anaśanāt prāṇās tvan-nāmāmṛta-sevinām

paraṁ śuṣka-mahāraṇya-dāvāgnir bhavitā gatiḥ

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.122

na yānti—they do not leave; anaśanāt—because of fasting; prāṇāḥ—their life

airs; tvat—Your; nāma-amṛta—the nectar of names; sevinām—of those who

serve; param—rather; śuṣka—dry; mahā—great; araṇya—in a forest; dāvaagniḥ—

a conflagration; bhavitā—will be; gatiḥ—their end.

What more can I say about the condition of Vraja. Those who are still alive,

have abandoned bathing, eating and drinking. Their life-airs are not leaving their

bodies only because they are tasting the nectar of Your holy name. Therefore, the

blazing forest-fire of Mahāvana shall be their ultimate destination.

I am unable to tolerate Śrī Rādhikā's separation from Kṛṣṇa

Śrī Kṛṣṇa-Virahe, Śrīla Bhaktivinoda Ṭhākura (SGG p. 75)

śrī kṛṣṇa-virahe, rādhikāra daśā, āmi ta' sahite nāri

yugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)

I am absolutely unable to tolerate Śrī Rādhikā's pitiable condition when She is

suffering in separation from Śrī Kṛsna, but I am fully prepared to immediately give

up my life for the sake of Their happy reunion.

rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya

rādhikāra tare, śata-bāra mari, se duḥkha āmāra soya (2)

If I were ever to renounce Rādhikā's lotus feet for even an instant, I would be

totally devastated. For Her sake I will gladly tolerate the pain and agony of death

hundreds of times.

e hena rādhāra, caraṇa-yugale, paricaryā pā'ba kabe

hāhā vraja-jana, more dayā kari', kabe vraja-vane labe (3)

When will I be able to serve Rādhikā's two lotus feet? Alas, I beg you all, O residents

of Vraja, please be merciful to me now. When will you take me into the forests of Vraja?

vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra

āmāke tuliyā, laha nija pade, deha more siddhi sāra (4)

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring

me close to your own lotus feet, thereby bestowing upon me the ultimate perfection.

Finally, Kṛṣṇa meets with the gopīs and soothes their pain of separation

kṛṣṇo 'pi taṁ dantavakraṁ hatvā yamunām uttīrya nanda-vrajaṁ

gatvā sotkaṇṭhau pitarau abhivādyāśvāsya tābhyāṁ sāśru-kaṇṭham

āliṅgitaḥ sakala gopa-vṛndān praṇamyāśvāsya sarvān santarpayām āsa

Padma-Purāṇa/GG 1.27

After killing Dantavakra, Kṛṣṇa crossed the Yamunā and arrived in Vraja. There

he offered obeisances to Nanda and Yaśodā and comforted them in various ways.

They bathed Kṛṣṇa in their tears and pacified their long-lived anguish by embracing

him to their hearts. Then he met with all the other cowherders and relieved

their sorrows. Finally, he met with the gopīs and soothed their pain of separation.

Thus ends Chapter 22A– Vipralambha-rasa

Chapter 22B – Sambhoga-rasa-tattva

Prema in Meeting

Steadiness in perfection is described in the last verse of Śikṣāṣṭaka

āśliṣya vā pāda-ratāṁ pinaṣṭu mām

adarśanān marma-hatāṁ karotu vā

yathā tathā vā vidadhātu lampaṭo

mat-prāṇa-nāthas tu sa eva nāparaḥ

Śikṣāṣṭaka 8/CC Antya 20.47/BR 8.1

āśliṣya—embracing with great pleasure; vā—or; pāda-ratām—who have fallen at

the lotus feet; pinaṣṭu—let Him trample; mām—Me; adarśanāt—by not being visible;

marma-hatām—brokenhearted; karotu—let Him make; vā—or; yathā—as

(He likes); tathā—so; vā—or; vidadhātu—let Him do; lampaṭaḥ—a debauchee,

who mixes with other women; mat-prāṇa-nāthaḥ—the Lord of My life; tu—but;

saḥ—He; eva—only; na aparaḥ—not anyone else.

Let that debauchee (Kṛṣṇa) tightly embrace this maidservant, who is devoted

to serving Him, and thus delight Me. Or, let Him trample Me under His feet, or

break My heart by not giving Me His darśana. He may do whatever He desires.

Even if He sports with His other beloveds directly in front of Me, He is still My

prāṇanātha, My life and soul. In My heart, there is none other than Him.

The definition of Sambhoga - love in union

dvayor militayor bhogaḥ sambhoga iti kīrtyate

BRS 3.5.34

The enjoyment experienced when the two lovers meet is called sambhoga.

An example of Sambhoga from Padyāvalī

paramānurāga-parayātha rādhayā

parirambha-kauśala-vikāśi-bhāvayā

sa tayā saha smara-sabhājanotsavaṁ

niravāhayac chikhi-śikhaṇḍa-śekharaḥ

Padyāvalī 200, Śrī Kavirāja Miśra/BRS 3.5.35

parama—supremely; anurāga—to love; parayā—devoted; atha—then; rādhayā—

with Rādhā; parirambha—in embracing; kauśala—expertise; vikāsi-bhāvayā—

manifesting; saḥ—He; tayā—Her; saha—with; smara—of cupid; sabhājana—welcoming;

utsavam—a festival; niravāhayat—performed; śikhi-śikhaṇḍa-śekharaḥ—

Lord Kṛṣṇa, who wears a peacock feather crown.

Śrī Kṛṣṇa, with peacock feathers on His head, performs the transcendental festival

of Cupis with Śrīmatī Rādhikā, who is endowed with the highest attachment

for Kṛṣṇa, and who expresses Her love with skilful embraces.

An example of of the eternal union of Śrī Kṛṣṇa with the Gopīs

jayati jana-nivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam

sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena

vraja-pura-vanitānāṁ vardhayan kāma-devam

SB 10.90.128/BRS 3.3.128/BRS 3.5.35 purport (Jīva Gosvāmī)

jayati—eternally lives gloriously; jana-nivāsaḥ—He who lives among human

beings like the Vrajavāsīs and the Yadus, He who lives in the heart of all and is the

ultimate shelter of all living entities; devakī-janma-vādaḥ—known as the son of

Devakī (meaning that He is known as the son of Devakī but actually He is the son

of mother Yaśodā and Nanda Mahārāja); yadu-vara-pariṣat—lovingly served by

the members of the Yadu dynasty or the Vrajavāsīs (all of whom are His eternal

associates); svaiḥ dorbhiḥ—by His own arms, or by His devotees like Arjuna who

are just like His own arms; asyan—killing; adharmam—demons or adharmic, impious

tendencies; sthira-cara-vṛjina-ghnaḥ—the destroyer of all ill fortune for all living entities; su-smita—always smiling; śrī-mukhena—by His beautiful face; vrajapura-vanitānām—of the damsels of Vṛndāvana, the gopīs; vardhayan—increasing; kāma-devam—the amorous desires.

Śrī Kṛṣṇa lives among the Vrajavāsīs (the cowherd community of Vṛndāvana) and the Yādavas (His royal family of Mathurā and Dvārakā) and is conclusively the son of Yaśodā-maiyā. He is the guide and protector of the Yadu dynasty and the Vrajavāsīs, and with His mighty arms He kills everything inauspicious in Vraja, Mathurā and Dvārakā. By His presence He destroys all things inauspicious for all living entities, moving and inert, as well as the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the amorous desires of the gopīs of Vraja. This is His eternal pastime and He remains eternally in this position.

I do not mind My personal distress; I only wish for the happiness of Kṛṣṇa

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,

tāṅra sukha - āmāra tātparya

more yadi dile duḥkha, tāṅra haila mahā-sukha,

sei duḥkha - mora sukha-varya

CC Antya 20.52

nā—not; gaṇi—I count; āpana-duḥkha—own personal misery; sabe—only;

vāñchi—I desire; tāṅra sukha—His happiness; tāṅra sukha—His happiness; āmāra

tātparya—the aim and object of My life; more—unto Me; yadi—if; dile duḥkha—

giving distress; tāṅra—His; haila—there was; mahā-sukha—great happiness; sei

duḥkha—that unhappiness; mora sukha-varya—the best of My happiness.

[Śrīmatī Rādhikā says:] "I do not mind My personal distress. I only wish for the happiness

of Kṛṣṇa, for His happiness is the aim and object of My life. However, if He feels

great happiness in giving Me distress, that distress is the best of My happiness."

Out of intense love the devotee overlooks all impediments and only wants

to to render loving service

pragāḍha-premera ei svabhāva-ācāra

nija-duḥkha-vighnādira nā kare vicāra

CC Mad 4.186

pragāḍha—intense; premera—of love of Godhead; ei—this; svabhāva—natural;

ācāra—behavior; nija—personal; duḥkha—inconvenience; vighna—impediments;

ādira—and so on; nā—not; kare—does; vicāra—consideration.

This is the natural result of intense kṛṣṇa-prema: The devotee does not consider personal

inconveniences or impediments. In all circumstances he wants to serve Kṛṣṇa.

Upon full surrender the devotee becomes a recipient of prema

martyo yadā tyakta-samasta-karmā

niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno

mayātma-bhūyāya ca kalpate vai

SB 11.29.34/BR 8.2/GKH (P)

martyaḥ—a mortal; yadā—when; tyakta—having given up; samasta—all;

karmā—his fruitive activities; nivedita-ātmā—having offered his very self;

vicikīrṣitaḥ—desirous of doing something special; me—for Me; tadā—at that

time; amṛtatvam—immortality; pratipadyamānaḥ—in the process of attaining;

mayā—with Me; ātma-bhūyāya—for equal opulence; ca—also; kalpate—he

becomes qualified; vai—indeed.

[Śrī Kṛṣṇa says to Uddhava:] When a person abandons all fruitive activities and

fully surrenders himself to Me, he becomes a recipient of special prema. This is a

result of My special mercy on him. I release him from old age and grant him

entrance into My eternal pastimes, where he serves Me eternally.

Steadiness in bhajana is described by Śrīla Raghunātha dāsa Gosvāmī

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru

vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu

śacī-sūnuṁ nandīśvara-pati-sutatve guru-varaṁ

mukunda-preṣṭhatve smara param ajasraṁ nanu manaḥ

Manaḥ-śikṣā 2/BR 8.3/JD ch. 39

na—not; dharmam—piety; na—not; adharmam—impiety; śruti-gaṇa—in the

Vedas; niruktam—described; kila—indeed; kuru—do; vraje—in Vraja; rādhākṛṣṇa—

for Rādhā-Kṛṣṇa; pracura—profuse; paricaryām—service; iha—here;

tanuḥ—body; śacī-sūnum—the son of Śacī; nandīśvara-pati-sutatve—as the son of

King Nanda; guru-varam—the best Guru (refers to both Śrī Guru and Śrī Caitanya

Mahāprabhu); mukunda-preṣṭhatve—most dear to Lord Mukunda; smara—meditate;

param ajasram—always, incessantly; nanu—indeed; manaḥ—mind.

O my dear mind, please do not perform either dharma (which brings pious benefits

such as high birth, wealth etc.), or adharma (which awards disease, poverty, etc.)

which are mentioned in the Śrutis. Rather, render profuse loving service to Śrī Rādhā-

Kṛṣṇa Yugala, who the Śrutis have ascertained to be the supreme object of worship and

the topmost Truth. Always remember Śacīnandana Śrī Caitanya Mahāprabhu, who is

endowed with the sentiments and bodily lustre of Śrī Rādhā, knowing Him to be non-

different from Śrī Nanda-nandana; and always remember Śrīla Gurudeva (who is the

representative of Śrīmatī Rādhikā) as most dear to Śrī Mukunda.

Humility and prema go side by side

na premā śravaṇādi-bhaktir api vā yogo 'tha vā vaiṣṇavo

jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā

hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī

he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

BRS 1.3.35/CC Mad 23.29/BR 8.4

na—not; premā—love of Godhead; śravaṇa-ādi—consisting of chanting, hearing

and so on; bhaktiḥ—devotional service; api—also; vā—or; yogaḥ—the power of mystic

yoga; atha vā—or; vaiṣṇavaḥ—befitting a devotee; jñānam—knowledge; vā—or;

śubha-karma—pious activities; vā—or; kiyat—how much?; aho—O my Lord; satjātiḥ—

birth in a good family; api—even; asti—there is; vā—or; hīna-artha-adhikasādhake—

who bestows greater benedictions upon one who is fallen and possesses no

good qualities; tvayi—unto You; tathā api—still; acchedya-mūlā—whose root is

uncuttable; satī—being; he—O; gopī-jana-vallabha—most dear friend of the gopīs;

vyathayate—gives pain; hā hā—alas; mat—my; āśā—hope; eva—certainly; mām—to me.

O my Lord, I do not have any love for You, nor am I qualified for discharging

devotional service by chanting and hearing and so forth. I do not possess mystic

powers, nor am I qualified as a Vaiṣṇava. I have no knowledge nor have I performed

any pious activities. Nor do I belong to a very high-caste family. Overall, I

have no assets either material or spiritual. Still, O beloved of the gopīs, because

You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly

in my heart. That hope is always giving me pain.

The premī bhakta's behaviour, characteristics and activities

evaṁ-vrataḥ sva-priya-nāma-kīrtyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmādavan nṛtyati loka-bāhyaḥ

SB 11.2.40/CC Ādi 7.94, Antya 3.179/BR 8.8

evam-vrataḥ—when one thus vows to follow, and engages in, the process of pure bhakti;

sva—own; priya—very dear; nāma—holy name; kīrtyā—by chanting; jāta—in this

way develops; anurāgaḥ—attachment; druta-cittaḥ—with a melted heart; uccaiḥ—

loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—

chants; unmāda-vat—like a madman; nṛtyati—dancing; loka-bāhyaḥ—without caring

for outsiders.

In the heart of one who adopts such a transcendental vow, attachment for

chanting the name of his most dear iṣṭadeva arises and melts his heart. Thereafter

anurāga is born in his heart (wherein he feels the relish of Śrī Nāma is ever

increasingly fresh and ecstatic). In a natural way – not out of pretence – he acts

as if mad. Sometimes he bursts out laughing and sometimes he sheds floods of

tears. Sometimes, in a loud voice, he calls out to Bhagavān and sometimes, with a

sweet voice, he sings Rādhā-Kṛṣṇa's glories. At other times, when he perceives his beloved standing before his eyes, he even starts dancing in order to please Him, being obvlivious to the consideration of those around him.

Śrīla Viśvanātha Cakravartī Ṭhākura has given a very nice example to illustrate ecstatic laughing and other symptoms of prema: 'Oh, that thief Kṛṣṇa, the son of Yaśodā, has entered the house to steal the fresh butter. Grab Him! Keep Him away!'

Hearing these menacing words spoken by the elderly gopī Jaratī, Kṛṣṇa immediately leaves the house. The devotee to whom this transcendental pastime is revealed laughs in ecstasy. But suddenly he can no longer see Kṛṣṇa. He then cries in great lamentation, 'Oh! I achieved the greatest fortune in the world, and now it has suddenly slipped from my hands!' Thus the devotee cries loudly, 'So my Kṛṣṇa! Where are You? Give me Your answer!' Śrī Kṛṣṇa answers, 'My dear devotee, I heard your loud complaint, and so I have again come before you.' Upon seeing Kṛṣṇa again, the devotee begins to sing, 'Today my life has become perfect.' Thus overwhelmed with transcendental bliss, he begins to dance like a madman.

Śrīla Viśvanātha Cakravartī Ṭhākura also notes that the word druta-cittaḥ or "with a melted heart," indicates that one's heart, melted by the fire of anxiety to

see the Lord, becomes like Jambūnadī, a river of molten gold. The ācārya further

points out, nāma-kīrtanasya sarvotkarṣam: the above verse clearly distinguishes

the exalted position of śravaṇaṁ kīrtanaṁ viṣṇoḥ [SB 7.5.23], chanting and hearing

the name and glories of Śrī Kṛṣṇa

First You steal our hearts and then You disappear. Isn't this murder?

śarad-udāśaye sādhu-jāta-sat-sarasijodara-śrī-muṣā dṛśā

surata-nātha te 'śulka-dāsikā vara-da nighnato neha kiṁ vadhaḥ

SB 10.31.2/Gopī-gīta 2/BRS 3.5.29

śarat—of the autumn season; uda-āśaye—in the reservoir of water; sādhu—excellently;

jāta—grown; sat—fine; sarasi-ja—of the lotus flowers; udara—in the middle;

śrī—the beauty; muṣā—which excels; dṛśā—with Your glance; suratanātha—

O Lord of love; te—Your; aśulka—acquired without payment; dāsikāḥ—

maidservants; vara-da—O giver of benedictions; nighnataḥ—for You who are

killing; na—not; iha—in this world; kim—why; vadhaḥ—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly

formed lotus within the autumn pond. (And where did You get this beauty?

You have expertly stolen it from the lotus. At first You have stolen our hearts with

Your glance but then You disappeared). O bestower of benedictions, You are

killing Your maidservants who have given themselves to You freely, without any

price. Isn't this murder?

Śrīla Nārāyaṇa Mahārāja: Surata-nātha does not simply mean 'the lord of love.'

Surata refers to the meeting of the nāyaka and nāyikā in complete solitude, not only

talking but engaging in all the activities of love. Rata means 'mixing together', and

su means 'especially'. The nāyaka and nāyikā mix together in every possible way -

attaining the stage in which it seems there is no difference between them.

Surata is described in the following śloka:

pahilehi rāga nayana-bhaṅge bhela

anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramaṇī

duṅhu-mana manobhava peṣala jāni'

CC Madhya 8.194

pahilehi—in the beginning; rāga—attraction; nayana-bhaṅge—by activities of the

eyes; bhela—there was; anu-dina—gradually, day after day; bāḍhala—increased; avadhi—

limit; nā—not; gela—reached; nā—not; so—He; ramaṇa—the lover or enjoyer;

nā—not; hāma—I; ramaṇī—the beloved or enjoyed; duṅhu-mana—both the

minds;

manaḥ-bhava—the mental condition; peṣala—pressed together; jāni'—knowing.

Before We met there was an initial attachment between us, brought about by an

exchange of glances. In this way our attachment evolved, and it increased day by day

without ever reaching a limit. He is not the enjoyer, nor am I the enjoyed, but by the

influence of manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together.

Śrīla Nārāyaṇa Mahārāja: This śloka refers to Rasika-śekhara Kṛṣṇa and

Mahābhāva-svarūpinī Rādhikā meeting together and becoming one in every

respect - in their hearts, their bodies and their souls. Rata means 'activity or

engagement', and with the addition of su it becomes surata, 'meeting together in

every way.' This is called sambhoga-līlā. (Gopī-gīta 2, pt)

As Mahāprabhu dances at the Ratha-yātrā Festival, He raises His arms

and repeatedly recites one mundane love poem in a loud voice:

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās

te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ

sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau

revā-rodhasi vetasi-taru-tale cetaḥ samutkaṇṭhate

Padyāvalī 386/CC Mad 13.121, Antya 1.78/ORY p. 123, 227/BR 8.9

yaḥ—who; kaumāra-haraḥ—the thief of my heart during youth; saḥ—he; eva hi —certainly;

varaḥ—lover; tāḥ—these; eva—certainly; caitra-kṣapāḥ—moonlit nights of

the month of Caitra; te—those; ca—and; unmīlita—fructified; mālatī—of mālatī

flowers; surabhayaḥ—fragrances; prauḍhāḥ—full; kadamba—with the fragrance of

the kadamba flower; anilāḥ—the breezes; sā—that one; ca—also; eva—certainly;

asmi—I am; tathā api—still; tatra—there; surata-vyāpāra—in intimate amorous

exchangs; līlā—of pastimes; vidhau—in the manner; revā—of the river named Revā;

rodhasi—on the bank; vetasī—of the name Vetasī; taru-tale—underneath the tree;

cetaḥ—my mind; samutkaṇṭhate—is very eager to go.

O My friend, that beautiful lover who stole my youth is now here. These are also

the same pleasant nights of the month of Caitra, with the same fragrance of blossoming

mālatī flowers and the same cool, gentle, fragrant breeze from the kadamba

trees. I am also the same and he is the same. Nonetheless, my mind is eager for

amorous play at the foot of the vetasī tree on the bank of the river Revā.

Only Svarūpa (Dāmodara) and Rūpa (Gosvāmī) could understand the

essence of the mood in which Mahāprabhu chanted the above śloka. Śrīla

Rūpa Gosvāmī has explained that śloka by composing the following text:

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas

tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham

tathāpy antaḥ-khelan madhura-muralī-pañcama-juṣe

mano me kālindī-pulina-vipināya spṛhayati

Padyāvali 387/CC Mad 1.76, Antya 1.79/ORY p. 228, 286/BR 8.10

priyaḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My

dear companion; kuru-kṣetra-militaḥ—who is met on the field of Kurukṣetra; tathā—

also; aham—I; sā—that; rādhā—Rādhārāṇī; tat—that; idam—this; ubhayoḥ—of

both of Us; saṅgama-sukham—the happiness of meeting; tathā api—still; antaḥ—

within; khelan—playing; madhura—sweet; muralī—of the flute; pañcama—the fifth

note; juṣe—which delights in; manaḥ—the mind; me—My; kālindī—of the river

Yamunā; pulina—on the bank; vipināya—the trees; spṛhayati—desires.

[After meeting Śrī Kṛṣṇa at Kurukṣetra, Śrī Rādhā said:] O sakhi, today at

Kurukṣetra, I met My same prāṇa-priya, Kṛṣṇa. I am that same Rādhā and there is

also happiness in Our meeting. But nonetheless, I deeply yearn for Vṛndāvana, for

the kuñja on the bank of the Kālindī that is inundated by bliss as a result of Kṛṣṇa

vibrating the fifth note on His playful muralī.

nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyāṁ

kamala-vipina-vīthī-garva-sarvāṅkaṣābhyāṁ

praṇamad-abhaya-dāna-prauḍhi-gāḍhādṛtābhyāṁ

kim api vahatu cetaḥ kṛṣṇa-pādāmbujābhyām

Kṛṣṇa-karṇāmṛta 12/BR 8.17

nikhila—all; bhuvana—the worlds; lakṣmī—beauties (i.e., the milkmaids); nitya —

eternal; līlā—pastimes; aspadābhyām—home; kamala—lotus; vipina-vīthī—thickets

or clusters; garva—pride; sarvam—all; kaṣābhyām—break down; praṇamad—

those who bow down (i.e., His devotees); abhaya—fearlessness; dāna—giving;

prauḍhi—assurance; gāḍha—excessively; adṛtābhyām—worshiped; kim api—

something in expressible, inexpressible bliss; vahatu—attain; cetaḥ—my mind;

kṛṣṇa—of Kṛṣṇa; pāda—the feet; ambujābhyām—lotus.

May my heart attain indescribable bliss at Śrī Kṛṣṇa's lotus feet, which are the eternal abode of pastimes for the supreme goddesses of fortune, the vraja-gopīs, which thwart a multitude of lotus flowers' pride in their beauty, and which are deeply respected everywhere for their great power in giving shelter to the surrendered souls.

The amṛtam śloka: May the sweet nectar of His lips sport in my heart

taruṇāruṇa-karuṇāmaya-vipulāyata-nayanaṁ

kamalākuca-kalaśībhara-vipulī-kṛta-pulakam

muralī-rava-taralī-kṛta-muni-mānasa-nalinaṁ

mama khelatu mada-cetasi madhurādharam amṛtam

Śrī Kṛṣṇa-karṇāmṛta 18/BR 8.18

taruṇa—like the sun; aruṇa—red; karuṇāmaya—full of compassion; vipulāyata—

large and wide; nayanam—eyes; kamalā—Lakṣmī (Rādhā); kuca—breasts;

kalaśī—pitcherlike; bhara—heavy; vipulī—pressing; kṛta—caused; pulakam—

standing of the hairs on end; muralī—flute; rava—sound; taralī—loose, liquified;

kṛta—made; muni—of the sages; mānasa—the minds; nalinam—lotuses; mama—

my; khelatu—play; mada—intoxicated with glee; cetasi—mind; madhura—sweet;

adharam—lips; amṛtam—nectar.

His eyes are fresh and reddish like the early dawn, full of compassion and very

long and wide; His bodily hair stands on end by the touch of Śrī Rādhā's breast;

and the sound of His flute makes the lotus-like minds of the munis restless like the

gopīs. May the sweet nectar of His lips sport in my heart.

The superiority of paramour love (parakīya-bhāva)

kurvanti hi tvayi ratiṁ kuśalāḥ sva ātman

nitya-priye pati-sutādibhir ārti-daiḥ kim

tan naḥ prasīda parameśvara mā sma chindyā

āśāṁ dhṛtāṁ tvayi cirād aravinda-netra

SB 10.29.33 (Praṇaya-gīta)/BR 5.9

kurvanti—they make; hi—indeed; tvayi—for You; ratim—attraction; kuśalāḥ—

expert persons; sve—for their own; ātman—O Self; nitya—eternally; priye—who

is dear; pati—with our husbands; suta—children; ādibhiḥ—and other relations;

ārti-daiḥ—who only give trouble; kim—what; tat—therefore; naḥ—to us;

prasīda—be merciful; parama-īśvara—O supreme controller; mā sma chindyāḥ—

please do not cut down; āśām—our hopes; dhṛtām—sustained; tvayi—for You;

cirāt—for a long time; aravinda-netra—O lotus-eyed one.

[The gopīs said:] "O Parama-īśvara! O Soul of all souls! The great personalities,

who are the well-wishers of everyone's soul and who are expert in fulfilling their

true, innermost desire, direct their loving attachment towards You, because You

are their eternal beloved. What is the use of loving or serving husbands, sons and

so forth, who are temporary and sources of misery? Be pleased with us and give us

Your mercy. O lotus-eyed one, please do not cut the flourishing creeper of our

desire to serve You, which we have nourished for such a long time.”

Taking shelter of the perfect sentiments of the gopīs (siddha-gopī-bhāva)

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrīgaṇḍa-

sthalādhara-sudhaṁ hasitāvalokam

dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya

vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SB 10.29.39 (Praṇaya-gīta)/CC Mad 25.50, Antya 15.70/BR 5.8

vīkṣya—seeing; alaka—by Your hair; āvṛta—covered; mukham—face: tava—

Your; kuṇḍala—of Your earrings; śrī—with the beauty; gaṇḍa-sthala—having the

cheeks; adhara—of Your lips; sudham—and the nectar; hasita—smiling; avalokam—

with glances; datta—bestowing; abhayam—fearlessness; ca—and; bhuja-daṇḍa—of

Your mighty arms; yugam—the pair; vilokya—glancing upon; vakṣaḥ—Your chest;

śrī—of the goddess of fortune (or Rādhā); eka—the only; ramaṇam—source of

pleasure; ca—and; bhavāma—we must become; dāsyaḥ—Your maidservants.

[The gopīs said:] “Priyatama, after seeing Your beautiful lotus face, decorated with

glossy black curling tresses; Your beautiful cheeks, upon which enchanting

earrings

(kuṇḍalas) radiate Your boundless loveliness; Your sweet lips, whose nectar defeats

all other nectar; Your sidelong glance, made radiant by Your slight smile; Your powerful

arms assuring fearlessness to surrendered souls, and Your chest which is the

pleasure abode of Mahā Lakṣmī, we have all become Your maidservants."

O sakhī! Kṛṣṇa is sporting like amorous love personified in the spring season

viśveṣām anurañjanena janayann ānandam indīvaraśreṇī-

śyāmala-komalair upanayann aṅgair anaṅgotsavam

svacchandaṁ vraja-sundarībhir abhitaḥ pratyaṅgam āliṅgitaḥ

śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

Śrī Gīta-govinda 1.12/CC Ādi 2.224/BR 8.23

viśveṣām—of all the gopīs; anurañjanena—by the act of pleasing; janayan—producing;

ānandam—the bliss; indīvara-śreṇī—like a row of blue lotuses; śyāmala—

bluish black; komalaiḥ—and soft; upanayan—bringing; aṅgaiḥ—with His limbs;

anaṅga-utsavam—a festival for Cupid; svacchandam—without restriction; vrajasundarībhiḥ—

by the young women of Vraja; abhitaḥ—on both sides; prati-

aṅgam—each limb; āliṅgitaḥ—embraced; śṛṅgāraḥ—amorous love; sakhi—O

friend; mūrtimān—embodied; iva—like; madhau—in the springtime; mugdhaḥ

—

perplexed; hariḥ—Lord Hari; krīḍati—plays.

O sakhī, He who gives pleasure and bliss to all the gopīs; whose limbs are bluishblack,

very soft and resemble blue lotuses; whose qualities awaken the festival of

Kandarpa (Cupid) that lies dormant within the gopīs' hearts; and whose each and

every limb is embraced by a gopī – that Kṛṣṇa is sporting like amorous love personified

in the spring season.

If He will come within My vision again, I will decorate that moment with jewels

yadā yāto daivān madhu-ripur asau locana-pathaṁ

tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt

punar yasminn eṣa kṣaṇam api dṛśor eti padavīṁ

vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ

Jagannātha-vallabha-nāṭaka 3.11/BR 8.24

yadā—when; yātaḥ—entered upon; daivāt—by Providence; madhu-ripuḥ—the

enemy of the demon Madhu; asau—He; locana-patham—the path of the eyes;

tadā—at that time; asmākam—our; cetaḥ—consciousness; madana-hatakena—by

wretched Cupid; āhṛtam—stolen; abhūt—has become; punaḥ—again; yasmin—

when; eṣaḥ—Kṛṣṇa; kṣaṇam api—even for a moment; dṛśoḥ—of the two eyes;

eti—

goes to; padavim—the path; vidhāsyāmaḥ—we shall make; tasmin—at that time;

akhila—all; ghaṭikāḥ—indications of time; ratna-khacitāḥ—bedecked with jewels.

[Śrīmatī Rādhīkā said:] From the moment Śrī Kṝṣṇa, the enemy of the Madhu

demon, unexpectedly came before My eyes by the design of Providence, that

wretched Cupid stole My heart. Nonetheless, if He will come within My vision

again for even a moment, I will decorate that moment with jewels.

Thus ends Chapter 22B – Sambhoga-rasa-tattva

Chapter 23 – Rādhā-tattva

Śrīmatī Rādhikā is Our Be-all and End-all

Śrīmatī Rādhikā is the most condensed form of love for Śrī Kṛṣṇa

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād

ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ

rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

Śrī-Caitanya-Caritāmṛta, Ādi-līla 1.5/JD ch. 14

rādhā—Śrīmatī Rādhikā; kṛṣṇa—Śrī Kṛṣṇa; praṇaya—of love of God; vikṛtiḥ—the

special transformation (increasing unlimitedly, up to madanakya mahābhāva);

hlādinī-śaktiḥ—pleasure potency; asmāt—from this; eka-ātmānau—both the

same in identity; api—although; bhuvi—on earth; purā—from beginningless

time; deha-bhedam—separate forms; gatau—obtained; tau—these two; caitanyaākhyam—

known as Śrī Caitanya; prakaṭam—manifest; adhunā—now; tatdvayam—

the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—

of Śrīmatī Rādhārāṇī; bhāva—mood; dyuti—the luster; suvalitam—who is

adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is

identical with Śrī Kṛṣṇa.

Śrīmatī Rādhikā is a transcendental manifestation of the most condensed form

of love for Śrī Kṛṣṇa. She is the personification of His internal pleasure-giving

potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated

Themselves eternally. Now these two transcendental identities have again united,

in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested

Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is

Kṛṣṇa Himself.

She is the be-all and end-all of Govinda, and the crest jewel of all His consorts

govindānandinī rādhā, govinda-mohinī

govinda-sarvasva, sarva-kāntā-śiromaṇi

CC Ādi 4.82

govinda-ānandinī—She who gives pleasure to Govinda; rādhā—Śrīmatī Rādhārāṇī;

govinda-mohinī—She who mystifies Govinda; govinda-sarvasva—the be-all and end-all

of Lord Govinda; sarva-kāntā—of all the Lord's lovers; śiro-maṇi—the crown jewel.

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of

Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

She is the Goddess of He who is the God of the entire creation

jagat-mohana kṛṣṇa, tāṅhāra mohinī

ataeva samastera parā ṭhākurāṇī

CC Ādi 4.95/Venu-gīta 7, pt

jagat-mohana—enchanting the universe; kṛṣṇa—Lord Kṛṣṇa; tāṅhāra—of Him; mohinī—

the enchantress; ataeva—therefore; samastera—of all; parā—foremost; ṭhākurāṇī—goddess.

That very Śrī Kṛṣṇa, who attracts the entire universe with His beauty, qualities,

pastimes, nature, opulence, sweetness, and other aspects, is Himself attracted and

rendered helpless by the unparalleled and unsurpassed love of Vṛṣabhānu-nandinī

Śrīmatī Rādhikā, who is the most supremely accomplished of all in the art of

love and affection, who is the embodiment of mahābhāva, and who is extremely

dear to Śrī Kṛṣṇa. Indeed, She is the Goddess of He who is the God of the entire

creation. Therefore She is all-in-all.

Śrī Rādhikā is the topmost worshipper who completely controls Kṛṣṇa by Her

love

devī kṛṣṇa-mayī proktā rādhikā para-devatā

sarva-lakṣmīmayī sarva-kāntiḥ sammohinī parā

Bṛhad-gautamīya-tantra/CC Ādi 4.83/BS p. 49

devī—self-effulgent, brilliantly shining, the pleasure abode of Kṛṣṇa's love; kṛṣṇamayī—

nondifferent from Lord Kṛṣṇa, always absorbed in Him; proktā—called;

rādhikā—(rādh—to worship, to give pleasure; adhika—topmost) the best worshipper,

the best in fulfilling Kṛṣṇa's desires, whose life and soul is to give pleasure

to Kṛṣṇa; para-devatā—Supreme Goddess (āśraya-Bhagavān), supremely worshipable,

She who manifests all of Kṛṣṇa's pastimes, who is capable of completely

controlling Kṛṣṇa, who is the supreme mother, and who protects, maintains and

nourishes Kṛṣṇa; sarva-lakṣmī-mayī—the shelter of all the goddesses of fortune,

the source of all opulences and all sweetness; sarva-kāntiḥ—in whom all beauty

and splendor exists; sammohinī—who completely bewilders Kṛṣṇa and subdues

Him by Her qualities and loving service; parā—the superior energy.

Śrīmatī Rādhikā is the Supreme Goddess (para-devatā), the exclusive abode of

Kṛṣṇa's playful pastimes or the illustrious enactress of amorous līlā (devī), and the

shelter of all goddesses of fortune (Mahā-Lakṣmī). She is superlatively beautiful.

Her whole being is nothing but Kṛṣṇa, and She is incessantly absorbed in Kṛṣṇa.

She is the embodiment of all splendor, and is the enchantress of Śrī Kṛṣṇa's heart.

The key Bhāgavatam śloka glorifying Śrīmatī Rādhikā

anayārādhito nūnaṁ bhagavān harir īśvaraḥ

yan no vihāya govindaḥ prīto yām anayad rahaḥ

Śrīmad-Bhāgavatam 10.30.28/CC Ādi 4.88/VG p. 128/BR 5.10 pt

anayā—by this one; ārādhitaḥ—worshiped; nūnam—certainly; bhagavān—the

Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; īśvaraḥ—the Supreme

Lord; yat—because; naḥ—us; vihāya—leaving aside; govindaḥ—Govinda;

prītaḥ—pleased; yām—whom; anayat—lead; rahaḥ—to a lonely place.

[The gopīs said:] "O sakhis! Śrī Rādhikā is much more fortunate than all of us!

She has surely performed the highest ārādhana of Bhagavān Śrī Hari; thus She has

received the name Rādhikā. That is why, being very much pleased with Her,

Govinda has left us in the rāsa-sthalī and went off with Her to a solitary place."

Śrīla Nārāyaṇa Mahārāja: The hidden meaning of this verse is that Śrīmatī

Rādhikā, who is indicated here by the word "ārādhita" is the topmost gopī beloved

of Śrī Kṛṣṇa, being the very crown jewel of devotion.

Śrīmatī Rādhikā is the topmost beloved of Kṛṣṇa

yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṁ priyaṁ tathā

sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā

Padma-Purāṇa/Laghu-bhāg. 2.1.45/CC Ādi 4.215, Mad 8.99, 18.8/Upad. 9 pt/BMP p. 99

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoḥ—vyapnotīti

Viṣṇu, Kṛṣṇa who expands Himself into millions of forms in the rasa dance;

tasyāḥ—Her; kuṇḍam—bathing pond; priyam—very dear; tathā—so also; sarvagopīṣu—

among all the gopīs; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of

Lord Kṛṣṇa; atyanta-vallabhā—most dear.

Just as Śrīmatī Rādhikā is most dear to Śrī Kṛṣṇa, Her pond, Śrī Rādhā-kuṇḍa, is

equally dear to Him. Among all the beloved gopīs, none are as dear as Śrīmatī Rādhikā.

This Earth is glorious because of Vṛndāvana and the gopīs, and the gopīs

are glorious because among them is My Rādhikā

trai-lokye pṛthivī dhanyā yatra vṛndāvanaṁ purī

tatrāpi gopikāḥ pārtha yatra rādhābhidhā mama

Ādi Purāṇa (spoken by Kṛṣṇa to Arjuna)/CC Ādi 4.216

trai-lokye—in the three worlds; pṛthivī—the earth; dhanyā—fortunate; yatra—

where; vṛndāvanam—Vṛndāvana; purī—the town; tatra—there; api—certainly;

gopikāḥ—the gopīs; pārtha—O Arjuna; yatra—where; rādhā—Śrīmatī

Rādhārāṇī; abhidhā—named; mama—My.

O Pārtha, in all the three planetary systems, this Earth is especially fortunate, for

on Earth is the town of Vṛndāvana, and within Vṛndāvana the gopīs are especially

glorious because among them is My Śrīmatī Rādhikā.

trailokye pṛthivī manyā jambudvīpo tato varam

tatrāpi bhāratam̐ varṣam̐ tatrāpi mathurā purī

Padma Purāṇa (Pātāla-khaṇḍa 59)/Nārada-pañcarātra (Śrī Sanatkumāra-saṁhitā 78)

trailokye—in the three worlds; pṛthivī—the earth; manyā—highly regarded; jambudvīpaḥ—

Jambudvīpa; tataḥ—than; varam—greater; tatrāpi—still more than

that; bhāratam varṣam—Bharata-varṣa; tatrāpi—still more; mathurā purī—the

city of Mathurā.

In the three worlds the most fortunate place is the earthly planets. The best

of them is Jambudvīpa. In Jambudvīpa the best place is Bhārata-varṣa. In Bhāratavarṣa

the best place is Mathurā-purī.

Of all the exalted gopīs, the most illustrious is Śrīmati Rādhikā

tatra vṛndāvanaṁ nāma tatra gopī-kadambakam

tatra rādhā-sakhī-vargas tatrāpi rādhikā varā

Padma Purāṇa (Pātāla-khaṇḍa 60)/Nārada-pañcarātra (Śrī Sanatkumāra-saṁhitā 79)

tatra—there; vṛndāvanam—Vṛndāvana; nāma—named; tatra—there; gopīkadambakam—

many gopīs; tatra—there; rādhā-sakhī-vargaḥ—the friends of Śrī

Rādhā; tatrāpi—there also; rādhikā—Rādhā; varā—the supreme.

The best place in Mathurā-purī is called Vṛndāvana. In Vṛndāvana there reside

a multitude of milkmaids, amongst whom the eight friends of Śrī Rādhā are the

most exalted, and still more illustrious is the supreme Goddess, Śrī Rādhā

Kṛṣṇa tells Arjuna, "The Gopīs are everything to Me"

sahāyā guravaḥ śiṣyā bhujiṣyā bāndhavāḥ striyaḥ

satyaṁ vadāmi te pārtha gopyaḥ kiṁ me bhavanti na

Gopī-premāmṛta/CC Ādi 4.211

sahāyāḥ—helpers; guravaḥ—teachers; śiṣyāḥ—disciples; bhujiṣyāḥ—servants;

bāndhavāḥ—friends; striyaḥ—consorts; satyam—truthfully; vadāmi—I say; te—

unto you; pārtha—O Arjuna; gopyaḥ—the gopīs; kim—what; me—for Me; bhavanti—

are; na—not.

O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples,

servants, friends and consorts. I do not know what they are not to Me.

All the gopīs assist Śrī Rādhā-Kṛṣṇa's pleasure pastimes

rādhā-saha krīḍā rasa-vṛddhira kāraṇa

āra saba gopī-gaṇa rasopakaraṇa

CC Ādi 4.217

rādhā-saha—with Śrīmatī Rādhārāṇī; krīḍā—pastimes; rasa—of mellow; vṛddhira—

of the increase; kāraṇa—the cause; āra—the other; saba—all; gopī-gaṇa—

gopīs; rasa-upakaraṇa—paraphernalia, varieties of food, ingredients of rasa.

Śrī Kṛṣṇa's pleasure-pastimes with Śrī Rādhā are the cause for expanding the

relishable mellows of rasa, and all the other gopīs assist that development.

Śrīmatī Rādhikā's prema is Kṛṣṇa's guru

rādhikāra prema—guru, āmi—śiṣya naṭa

sadā āmā nānā nṛtye nācāya udbhaṭa

Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; prema—the prema; Guru—teacher; āmi—I;

śiṣya naṭa—dancing disciple; sadā—always; āmā—Me; nānā—various; nṛtye—in

dances; nācāya—causes to dance; udbhaṭa—novel.

The prema of Rādhikā is My Guru, and I am Her dancing pupil. Her prema makes Me dance various novel dances.

Śrīmatī Rādhikā is the epitome of transcendental rasa

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma-saṁhitā 5.37/CC Adi 4.72/Mad 8.163/JD ch. 32

ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—at

every second; bhāvitābhiḥ—who are saturated with (love for Kṛṣṇa); tābhiḥ—with

those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who

are portions of His supreme pleasure potency; goloke—in Goloka Vṛndāvana; eva—

certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists;

govindam—Śrī Govinda; ādi-puruṣam—the original personality; tam—Him; aham—

I; bhajāmi—worship.

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides

in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure

potency and the counterpart of His own spiritual form. She is the epitome of transcendental

rasa, and is expert in the sixty-four arts. They are also accompanied by

the sakhīs, who are expansions of Śrī Rādhā's own transcendental body, and who are

infused with blissful, spiritual rasa. I worship that original personality, Śrī Govinda.

The essence of prema is mahābhāva

hlādinīra sāra 'prema', prema-sāra 'bhāva'

bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'

CC Ādi 4.68

hlādinīra—of the pleasure potency; sāra—the essence; prema—love for God; premasāra—

the essence of such love; bhāva—emotion; bhāvera—of emotion; paramakāṣṭhā—

the highest limit; nāma—named; mahā-bhāva—the topmost form of prema.

The essence of the hlādinī potency is love of God, the essence of love of God is

bhāva, and the ultimate development of bhāva is mahābhāva.

Śrīmati Rādhikā is the embodiment of mahābhāva

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī

sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

CC Adi 4.69

mahā-bhāva—of mahābhāva; svarūpā—the form; śrī-rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī; sarva-guṇa—of all good qualities; khani—mine; kṛṣṇa-kāntā—of the lovers of Lord Kṛṣṇa; śiromaṇi—crown jewel.

Śrī Rādhā Ṭhākurāṇī is the embodiment of mahābhāva. She is the repository of

all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

The meaning of mahābhāva

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād

yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam

citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare

bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī

Ujjvala-nīlamaṇi, Sthāyībhāva prakaraṇa 155/CC Mad 8.195/Jaiva Dharma ch. 36

rādhāyāḥ—of Śrīmatī Rādhārāṇī; bhavataḥ ca—and of You; citta-jatunī—the two

minds like shellac; svedaiḥ—by perspiration; vilāpya—melting; kramāt—gradually;

yuñjan—making; adri—of Govardhana Hill; nikuñja—in a solitary place for enjoyment;

kuñjara-pate—O king of the elephants; nirdhūta—completely taken away;

bheda-bhramam—the misunderstanding of differentiation; citrāya—for increasing

the wonder; svayam—personally; anvarañjayat—colored; iha—in this world; brahmāṇḍa—

of the universe; harmya-udare—within the palace; bhūyobhiḥ—by profuse;

nava-rāga—of new attraction; hiṅgula-bharaiḥ—by the vermilion; śṛṅgāra—of loving

affairs; kāruḥ—the craftsman; kṛtī—very expert.

Śrī Rādhā-Kṛṣṇa continuously enjoy Their loving play in the nikuñjas. Vṛṇdā-devī,

having realised the excellence of their anurāga, says to Kṛṣṇa, "O King of mad elephants,

who sports in the groves on Govardhana Hill, there is an accomplished artist of the

name Śṛṅgāra-rasa (Kāmadeva) and upon the fire generated from the heat of Your two

bhāvas, he has slowly melted Your shellac-like hearts and made them one. Then mixing

that with profuse quantities of the kuṅkuma of Your everfresh rāga, he is painting an

astonishing picture upon the inner walls of the grand temple of the universe."

Kṛṣṇa is begging the footdust of Śrīmatī Rādhikā

smara-garala-khaṇḍanaṁ mama śirasi maṇḍanam

dehi pada-pallavam udāraṁ

Śrī Gīta-Govinda 10.8/Seva-kuñja at Śrī Rūpa-Sanātana

dehi—kindly bestow; maṇḍanam—the ornament; pallavam—blossom-soft; pada—feet;

udāram—(which are imbued with) munificence; mama śirasi—upon my head;

khaṇḍanam—nullify; garala—the poison; smara—of Cupid.

O Śrīmatī Rādhikā, I am burning in the fire of separation. Please be merciful

to Me and decorate My head with the footdust of Your lotus feet to relieve Me

from this burning poison of Cupid.

Śrīla Nārāyaṇa Mahārāja [Kṛṣṇa is praying:] “Rādhā! My suffering will be vanquished

only when you accept me. I am overwhelmed by a sphūrti of your all-conquering

qualities, and I pray to you to kindly place the freshly sprouted buds of

your feet upon my head. Your lotus feet are munificent. They fulfill the innermost

cherished desires of those who pray to them. They are ornaments because they are

red, soft and cool like new petals. If you were to place them upon my head, my

head would be decorated and simultaneously the poisonous effect of kāma would

be counteracted.”

O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā

ratim gaurī-līle api tapatī saundarya-kiraṇaiḥ

śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ

vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ

kṣipaty ārād yā tāṁ hari-dayita-rādhāṁ bhaja manaḥ

Śri Manaḥ-śikṣa 10

ratim—Cupid's consort (Rati devī); gaurī—Gauri devī, Pārvatī, Śiva's consort; līle—Līlā devī, pastime potency of Viṣṇu; api—also; tapati—inflames; saundarya—of beauty; kiraṇaiḥ—with Her effulgence; śacī—Śacī devī, Indra's queen; lakṣmī—Lakṣmī devī, consort of Nārāyaṇa; satyāḥ—and Satyabhāmā, prominent consort of Kṛṣṇa in Dvārakā; paribhavati—defeats; saubhāgya—of Her good fortune; valanaiḥ—by the superabundance; vaśī-kāraiḥ—by Her ability to bring Kṛṣṇa under Her control; candrāvalī-mukha—headed by Candrāvalī; navīna-vraja-satīḥ—the chaste young girls of Vraja; kṣipati—tosses aside; ārāt—far away; yā—who; tām—that; harī-dayita-rādhām—Lord Hari's beloved, Śrīmatī Rādhikā; bhaja—worship; manaḥ—O mind.

(Without taking shelter of the Lord's internal potency or svarūpa-śakti – Śrīmatī

Rādhikā – one can never obtain the fullest aspect of the Absolute Truth, Śrī Kṛṣṇa,

who is the possessor of that potency. Therefore, the following statement is expressed):

“O mind! Give up attachment for all others and just worship the most beloved of

Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati, Gauri, and Lila by the effulgent

rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by

the profusion of Her good fortune; and who dispels the pride of the chaste young

girls of Vraja headed by Śrī Candrāvalī by Her ability to bring Śrī Kṛṣṇa under

Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.”

Rādhārāṇī’s love is superior to Candrāvalī’s

tayor apy ubhayor madhye rādhikā sarvathādhikā

mahābhāva-svarūpeyaṁ guṇair ativarīyasī

CC Ādi 4.70/Mad 8.161/ Ujjvala-nīlamaṇi 4.3

tayoḥ—of them; api—even; ubhayoḥ—of both (Candrāvalī and Rādhārāṇī); madhye—

between; rādhikā—Śrīmatī Rādhārāṇī; sarvathā—in every way; adhikā—

greater; mahā-bhāva-svarūpā—the form of mahābhāva; iyam—this one; guṇaiḥ—

with good qualities; ativarīyasī—the best of all.

Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all

respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities.

Saṁyoginī, Viyoginī and Vṛṣabhānu-nandinī Rādhikā

śaktiḥ saṁyoginī kāmā vāmā śaktir viyoginī

hlādinī kīrttidā putrī caivaṁ rādhā-trayaṁ vraje

mama prāṇeśvaraḥ kṛṣṇas tyaktvā vṛndāvanaṁ kvacit

kadācin naiva yātīti jānīte kīrttidā sutā

Sanat-Kumāra-Saṁhitā 303-4

[śrī-sadāśiva uvāca—Lord Sadāśiva said:] śaktih samyoginī—the potency of meeting;

kāmā—amorous pastimes; vāmā—contrariness; śaktiḥ—potency; viyoginī—separation;

hlādinī—pleasure; kīrtidā-putrī—the daughter of Kīrtidā; ca—also; evaṁ—

thus; rādhā—Śrī Rādhā; trayam—three; vraje—in Vraja; mama—of Me; prāṇeśvaraḥ—

the Lord of life; kṛṣṇaḥ—Śrī Kṛṣṇa; tyaktvā—leaving; vṛndāvanam—

Vṛndāvana; kvacit—somewhere; kadācin—sometimes; na—not; eva—indeed;

yāti—goes; iti—thus; jānite—knows; kīrtidā-sutā—the daughter of Kīrtidā.

Śrīmati Rādhikā has three manifestations: (1) as saṁyoginī (endeavouring to

meet with Kṛṣṇa) or kāmā (desirous of meeting with Kṛṣṇa); (2) as viyoginī (anguished due to separation from Kṛṣṇa, or relishing love in separation) or vāmā (in māna, indignant due to Kṛṣṇa leaving Her for another gopī); and (3) as Vṛṣabhānu-nandinī, the daughter of Vṛṣabhānu and Kīrttidā in Vraja who is always with Kṛṣṇa. Saṁyoginī and viyogiṇī are two different manifestations of the original Śrī Rādhā, the daughter of Vṛṣabhānu Mahārāja and Kīrttidā. Saṁyoginī refers to the partial expansion of Śrīmatī Rādhikā when She goes to meet Kṛṣṇa in Kurukṣetra. Viyoginī refers to Śrī Rādhā in viyoga (or viraha, separation) as she and the other gopis lamented in divyonmāda and other ecstatic moods at Uddhava Kyāri near Nanda-gāon, as well as to Her manifestation in Sūrya-loka and Nava-Vṛndāvana in Dvārakā. The daughter of Vṛṣabhanu and Kīrttidā thinks, "My prāṇeśvara Śrī Kṛṣṇa never leaves Vṛndāvana to go anywhere else."

Editorial note: Correspondingly, Vrajendra-nandana Kṛṣṇa is His most complete form, He is saṁyoginī Kṛṣṇa in Kurukṣetra and viyoginī Kṛṣṇa in Mathura and Dvārakā. Similarly, the original, most complete form of Mahāprabhu is that of Śacīnandana Gaurahari in Navadvīpa, He is saṁyoginī Śrī Caitanya

Mahāprabhu in Godāvarī and at the Ratha-yātrā pastimes in Puri, and viyoginī

Mahāprabhu in the Gambhira pastimes in Puri.

What is the topmost holy place?

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād

vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ

rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt

kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

Śrī Upadeśāmṛta 9

vaikuṇṭhāt—than Vaikuṇṭha, the spiritual world; janitaḥ—because of birth; varā—

better; madhu-purī—the transcendental city known as Mathurā; tatra api—superior

to that; rāsa-utsavāt—because of the performance of the rāsa-līlā; vṛndā-araṇyam—

the forest of Vṛndāvana; udāra-pāṇi—of Lord Kṛṣṇa whose hand is munificent;

ramaṇāt—because of various kinds of loving pastimes; tatra api—superior to that;

govardhanaḥ—Govardhana Hill; rādhā-kuṇḍam—a place called Rādhā-kuṇḍa; iha

api—superior to this; gokula-pateḥ—of Kṛṣṇa, the master of Gokula; prema-amṛta—

with the nectar of divine love; āplāvanāt—because of being overflooded; kuryāt—

would do; asya—of this (Rādhā-kuṇḍa); virājataḥ—situated; giri-taṭe—at the foot of Govardhana Hill; sevām—service; vivekī—who is intelligent; na—not; kaḥ—who.

Due to Śrī Kṛṣṇa having taken birth there, the abode of Mathurā is superior even to Vaikuṇṭha, the realm of spiritual opulence. Superior to Mathurā is the forest of Vṛndāvana because there the festival of the rāsa dance took place. Superior to Vṛndāvana forest is Govardhana Hill because Śrī Kṛṣṇa raised it with His lotus hand and performed many pastimes there with His devotees. Yet superior even to Govardhana Hill is Śrī Rādhā-kuṇḍa because it immerses one in the nectar of Śrī Kṛṣṇa's divine love. What intelligent person would not desire to render service to this magnificent pond, which shines at the base of Govardhana Hill?

Who is Śrī Kṛṣṇa's dearmost beloved?

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas

tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ

tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā

preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

karmibhyaḥ—than all fruitive workers; paritaḥ—in all respects; hareḥ—by the Supreme Lord; priyatayā—because of being favored; vyaktim yayuḥ—it is said in the śāstra; jñāninaḥ—those advanced in knowledge; tebhyaḥ—superior to them; jñāna-vimukta—liberated by knowledge; bhakti-paramāḥ—those engaged in devotional service; prema-eka-niṣṭhāḥ—those who have attained pure love of God; tataḥ—superior to them; tebhyaḥ—better than them; tāḥ—they; paśu-pālapaṅkaja-dṛśaḥ—the gopīs who always gaze at Kṛṣṇa, the cowherd boy; tābhyaḥ—above all of them; api—certainly; sā—She; rādhikā—Śrīmatī Rādhikā; preṣṭhā—very dear; tadvat—similarly; iyam—this; tadīya-sarasī—Her lake, Śrī Rādhākuṇḍa; tām—Rādhā-kuṇḍa; na—not; āśrayet—would take shelter of; kaḥ—who; kṛtī—accomplished persons, perfected sādhakas.

One who selflessly performs virtuous acts in accordance with the path of karma-yoga is superior to those who engage in fruitive activities. The brahmajñānīs, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the karma path who are forever occupied in performing virtuous deeds. More dear

to Śrī Kṛṣṇa than the brahma-jñānīs are His devotees like Sanaka, who have abandoned

the pursuit of knowledge and who consider bhakti alone to be the best path.

In doing so, they have followed the statement in Śrīmad-Bhāgavatam (10.14.3):

Jñāne prayāsam udapāsya – one should abandon the endeavour for knowledge.

Pure devotees like Nārada, who are resolutely fixed in prema for Kṛṣṇa, are even

more dear to Him than all such devotees. The vraja-gopīs, whose very lives belong

solely to Kṛṣṇa, are even more beloved to Him than all such loving (premī) devotees.

Amongst all those beloved gopīs, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa

than His own life; in the same way, He dearly loves Her pond, Śrī Rādhā-kuṇḍa.

Therefore, what accomplised, spiritually perfected person would not reside on the

banks of Śrī Rādhā-kuṇḍa in a state of transcendental consciousness, performing

bhajana of Śrī Kṛṣṇa's eightfold daily pastimes?

The glories of Śrī Rādhā-kuṇḍa

kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā

kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi

yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ

tat-premedaṁ sakṛd api saraḥ snātur āviṣkaroti

Śrī Upadeśāmṛta 11

kṛṣṇasya—of Lord Śrī Kṛṣṇa; uccaiḥ—very highly; praṇaya-vasatiḥ—object of love;

preyasībhyaḥ—out of the many lovable gopīs; api—certainly; rādhā—Śrīmatī

Rādhārāṇī; kuṇḍam—lake; ca—also; asyāḥ—of Her; munibhiḥ—by great sages; abhitaḥ—

in all respects; tādṛk eva—similarly; vyadhāyi—is described; yat—which;

preṣṭhaiḥ—by the most advanced devotees; api—even; alam—enough; asulabham—

difficult to obtain; kim—what; punaḥ—again; bhakti-bhājām—for persons engaged

in devotional service; tat—that; prema—love of Godhead; idam—this; sakṛt—once;

api—even; saraḥ—lake; snātuḥ—of the bather; āviṣkaroti—arouses.

The sages declare that as Śrīmatī Rādhikā is the foremost object of Śrī Kṛṣṇa's

prema, Her pond of is similarly dear to Him By taking aprākṛta-snāna even once

within Her divine waters Śrī Rādhā-kuṇḍa bestows the rare treasure of gopī-prema

for Yugala-Kiśora which is so immensely difficult to attain even for such dear devotees

of Bhagavān as Śrī Nārada – what to speak of ordinary sādhakas.

śyāmāc chabalaṁ prapadye, śabalāc chyāmaṁ prapadye.

Chāndogya Up. 8.13.1/JD ch. 10,13/BPKG p. 355

For receiving the mercy of Kṛṣṇa, I surrender unto His supreme potency

(Rādhā), and for receiving the mercy of Kṛṣṇa's potency (Rādhā), I surrender

unto Him. (Śrīla Bhakti Pramoda Purī Gosvāmī: The word śabala means sarvaśakti,

complete potencies. That means Śrīmatī Rādhārāṇī).

lalitādi sakhī krodha kahe bāra bāra adhikārī rājya ke karaye adhikāra

aiche kata kahi lalitādi sakhīgaṇa adhikārī umrāo kailā īkṣaṇa

Bhakti-ratnākara/BMP p. 298

Lalitā became angry and said, "Who is that person who dares to claim authority over

Rādhikā's kingdom? We will retaliate against Him." So saying, she seated Śrīmatī Rādhikā

upon a royal throne and declared Her to be the umrāo, or undisputed empress of Vraja.

Praying for Śrīmatī Rādhikā's mercy

lakṣmīr yad-aṅghrī-kamalasya nakhāñcalasya

saundarya-bindum apī nārhati labdhum īśe

sā tvaṁ vidhāsyasi na cen mama netra-dānaṁ

kīm jīvitena mama duḥkha-davāgnidena

Vilāpa-kusumāñjaliḥ, 101/MS 10, pt

lakṣmīḥ—the goddess of fortune; yad—of whom; aṅghri—of the feet; kamalasya—of

the lotus flower; nakha—of the nails; añcalasya—of the edge; saundarya—of beauty;

bindum—a drop; api—even; na—not; arhati—is worthy; labdhum—to obtain;

īśe—O queen; sā—she; tvam—You; vidhāsyasi—will give; na—not; cet—if; mama—

of me; netra—of the eyes; dānam—the gift; kīm—what is the use?; jīvitena—with the

life; mama—of me; duḥkha—of sufferings; davāgni-dena—bringing a forest-fire.

O Prāṇeśvari Śrī Rādhikā! Śrī Lakṣmīdevī is unable to obtain even a drop of the

beauty which radiates from the tips of the toenails of Your lotus feet. If You do not

grant me the eyes to behold Your splendorous form, qualities, and pastimes, then of

what use to me is this miserable life which blazes in a raging conflagration of anguish?

Kṛṣṇa says, go file your petition in Rādhikā's department

govinda-vallabhe rādhe prārthaye tvām ahaṁ sadā

tvadīyam iti jānātu govindo māṁ tvayā saha

Arcana-Paddhati (HBV)/BR sankṣepa, vijñāpti-pañcaka

O Śrīmatī Rādhikā, dearest of Lord Govinda, this is my perpetual entreaty to

You, may You and Govinda consider me to be Yours.

Śrīla BR Śrīdhara Mahārāja: Kṛṣṇa says to his devotee, "Oh, do you want an intimate relationship with me? It is not to be found within my department. You will have to go to another department. Go then to the department of Rādhikā."

Then, at once, the devotee's thought is transferred towards that side. All his energy is monopolized there. It is Her monopoly. "Your inner quest is not to be found within my department," Kṛṣṇa says. "You'll have to go elsewhere and file a petition there." (Śrī Guru and his Grace)

O Rādhikā! When will You mercifully make me Your dāsī?

makheśvari! kriyeśvari svadheśvari sureśvari

triveda-bhāratīśvari pramāṇa-śāsaneśvari

rameśvari! kṣameśvari pramoda-kānaneśvari

vrajeśvari vrajādhipe śrī-rādhike namo 'stu te

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja 12

makha—of sacrifices; īśvari—O queen; kriya—of pious activities; īśvari—controller; svadha—of the material world; īśvari—controller; sura—of the demigods; īśvari—controller; tri—three; veda—of the Vedas; bhārati—scholarship; īśvari—controller; pramāṇa—of evidence; śāsana—of instruction; īśvari—controller;

ramā—of goddesses of fortune; īśvari—controller; kṣamā—of forgiveness; īśvari—controller; pramoda—of bliss; kānana—of the forest; īśvari—controller; vraja—of Vraja; īśvari—controller; vraja—of Vraja; adhipe—Empress; Śrī-rādhike—O Śrīmatī Rādhīkā; namaḥ astu—I offer respectful obeisances; te—unto You.

You are the mistress of all kinds of sacrifices (especially of the topmost yugala milana-yajña); of all actions (since You are the root of all potencies – mūla-śaktitattva); of the mantras uttered at yajñas and of the sacrificial offerings presented to the demigods; of all the demigods; of the words and ślokas of the three Vedas; of the enforcement of all scriptural principles; of Śrī Ramā-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful kuñjas in Vṛndāvana. When will You mercifully make me Your dāsī and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? O Śrīmatī Rādhikā, owner and maintainer of Vraja! I offer praṇāma unto You time and again.

Remembering You and praying for Your sevā miraculously removes all miseries,

sins, and offences

munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī

prasanna-vaktra-paṇkaje nikuñja-bhū-vilāsini

vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate

kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam?

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja 1/SGG p. 154

muni—of sages; indra—of the best; vṛnda—by the assembly; vandite—worshiped;

tri—three; loka—of the worlds; śoka—the distress; hāriṇī—removing;

prasanna—bright; vaktra—face; paṅkaje—lotus flower; nikuñja-bhū—in the

groves of Vṛndāvana; vilāsini—performing pastimes; vraja—of Vraja; indra—of

the king; bhānu—of Vṛśabhānu; nandini—the daughter; vraja—of Vraja; indra—

of the king; sūnu—with the Son (Kṛṣṇa); saṅgate—associated; kadā—when?; kariṣyasi—

will You make; iha—here; mām—me; kṛpā—of mercy; kaṭākṣa—of Your

sidelong glance; bhājanam—the recipient.

O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava, and all the topmost munis

are always offering vandanā (prayers) to Your lotus feet. Remembering You and

praying for Your sevā miraculously removes all the miseries, sins, and offenses of

the three spheres. Your joyful face blooms like a lotus and You delight in pastimes

in the kuñjas of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and are the

dearly beloved of Brajendra-nandana, with whom You always play vilāsa – when,

oh when will You bestow upon me Your merciful sidelong glance?

Śrī Rādhā-Vandanā

amala-kamala-kāntiṁ nīla-vastrāṁ sukeśīṁ

śaśadhara-sama-vaktrāṁ khañjanākṣīṁ manojñām

stana-yuga-gata-muktā-dāma-dīptāṁ kiśorīṁ

vraja-pati-suta-kāntāṁ rādhikām aśraye 'ham

Śrī Stava-mālā, Śrīla Rūpa Gosvāmī

amala—spotles; kamala—lotus; kāntim—lustre; nīla—blue; vastrām—cloths;

sukeśīm—fine long hair; śaśadhara—moon; sama—like; vaktrām—lotus face; khañjanā

akṣīm—eyes restless like female wag-tail bird; manojñām—pleasing, charming, splendid;

stana—breast; yuga—two; gata—resting; muktā-dāma—pearl necklace; dīptām—effulgent;

kiśorīm—adolescent girl, young maiden; vraja-pati-suta—son of Nanda Mahārāja;

kāntām—dear lover; rādhikām—of Rādhikā; aśraye—take shelter; aham—I

I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless

lotus, who is attired in blue cloth, whose hair is long and beautiful, whose face is

like the full moon, whose charming, restless eyes move to and fro like khañjana

birds, upon whose breasts rests a radiant pearl necklace, who is eternally youthful,

and who is the dearmost lover of the son of Nanda Mahārāja.

When will Śrī Rādhikā bathe me in Her service?

amala-kamala-rāji-sparśi-vāta-praśīte

nija-sarasi nidāghe sāyam ullāsinīyam

parijana-gaṇa-yuktā krīḍayantī bakāriṁ

snapayati nija-dāsye rādhikā māṁ kadā nu

Śrī Rādhikāṣṭakam 8, Stavāvalī, Śrīla Raghunātha Dāsa Gosvāmī/SGG p. 160

amala—splendid; kamala—of lotuses; rāji—rows; sparśi—touching; vāta—

breeze; praśīte—cool; nija—own; sarasi—at the lake; nidāghe—in the hot summer;

sāyam—in the evening; ullāsinī—splendid and jubilant; iyam—She; parijana—

of friends; gaṇa—with hosts; yuktā—accompanied; krīḍayantī—playing;

baka-arim—with Lord Kṛṣṇa, the enemy of the Baka demon.

On summer nights in the waters of Her own kuṇḍa, cooled by the gentle breeze

which caresses the many spotless lotuses there, Śrī Rādhikā very joyfully engages

Śrī Kṛṣṇa (the enemy of Bakāsura) in water-sports in the company of Lalitā and

Her other sakhīs. When will She bathe me in Her service?

Śrī Rādhā Praṇāma

mahābhāva-svarūpā tvaṁ kṛṣṇa-priyā-varīyasī

prema-bhakti-prade devi rādhike tvāṁ namāmy aham

Pañcarātra-Pradīpa, Rādhā-praṇāma

O Śrīmatī Rādhārāṇī, You are the exalted form of mahābhāva, therefore You are

the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow prema-bhakti;

therefore I bow before You.

Śrīmatī Rādhikā's Qualities (Jaiva-Dharma ch. 33)

Śrīmatī Rādhā has innumerable qualities, among which twenty-five are prominent

1. She is sweet (madhura), that is, She is incomparably beautiful in appearance.

2. She is an ever-fresh youth.

3. Her eyes are restless and inclined to give sidelong glances.

4. She has a radiant, gentle and sweet smile.

5. She has beautiful lines, indicating auspiciousness.

6. She maddens Kṛṣṇa with the fragrance of Her bodily limbs.

7. She is expert in the musical arts.

8. She speaks sweetly.

9. She is expert in making jokes.

10. She is very polite and modest.

11. She is merciful

12. She is cunning.

13. She is expert in all duties.

14. She is shy.

15. She is always steadfast on the path of righteous conduct.

16. She is patient.

17. She is grave, so that it is very difficult to understand the import of Her mind.

18. She is fond of enjoying pastimes.

19. She is acutely eager to manifest the supermost excellence of mahābhāva.

20. When the residents of Gokula see Her, their hearts immediately overflow with prema.

21. Her fame pervades the entire universe.

22. She is the object of affection for Her superiors (guru-jana).

23. She is controlled by the intense love (praṇaya) of Her sakhīs.

24. She is prominent among all Kṛṣṇa's sakhīs.

25. Keśava always remains submissive to Her orders.

Thus ends Chapter 23 – Rādhā-tattva

Chapter 24 – Rādhā-dāsyam

When will Śrī Rādhikā engage me in Her service?

Introduction

Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja: But amongst all His associates, and amongst all the gopīs, the highest order of divine loving service is rendered to the Lord by Śrīmatī Rādhārāṇī. Therefore the acme of rāga-mārga is to render service unto Rādhārāṇī (Rādhā-dāsyam).

This is the highest goal of the Rūpānuga Gauḍīya Sampradayā, the followers of pure devotion as taught by Śrīla Rūpa Goswāmī Prabhupāda, in the line of Lord Śrī Caitanya Mahāprabhu. (Hidden Treasure of the Sweet Absolute ch. 10)

Śrīla Nārāyaṇa Mahārāja explains: Śrīmatī Rādhikā is our iṣṭadevatā, our Svāminī.We love Kṛṣṇa because He is the exclusive object of Rādhikā's love. Since the jīva is a minute particle of parā-śakti (Śrīmatī Rādhikā) his adhikāra as taṭastha-śakti is to serve the supreme parā-śakti to facilitate Her sublime rāsa with the parama-puruṣa Śrī Kṛṣṇa. Thus, although we serve both Rādha and Kṛṣṇa, we serve Them under the guidance of Śrīmatī Rādhikā, and according to Her desire.

We do not serve Kṛṣṇa directly or independently of Śrīmatī Rādhikā

and Her intimate associates. Service to Her lotus feet, under the guidance of Śrī Guru, is the exclusive goal, the ultimate spiritual perfection, and the cherished aspiration of any devotee in the line of Śrīla Rūpa Gosvāmī. This service, Rādhā-dāsyam in mañjarī-bhāva, is the speciality and glory of the Śrī Rūpānuga Gauḍīya guru-varga. Loving service to Śrīmatī Rādhikā is our be-all and end-all.

Kṛṣṇa begs the mercy of the mañjarīs in order to meet with Śrīmatī Rādhikā

yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī

nityaṁ parasya puruṣasya śikhaṇḍa-mauleḥ

tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās

tat-keli-kuñja-bhavanāṅgana-marjanī syām

Śrī Rādhā-rasa-sudhā-nidhiḥ 8, Prabodhānanda Sarasvatī

yat-kiṅkarīṣu—among whose maidservants; bahuśaḥ—many; khalu—indeed; kākuvāṇī—

plaintive words; nityam—always; parasya—of the supreme; puruṣasya—personality,

enjoyer; śikhaṇḍa-mauleḥ—who wears a peacock-feather crown; tasyāḥ—

of Her; kadā—when?; rasa-nidheḥ—an ocean of nectar; vṛṣabhānu—of King

Vrsabhanu; jāyāḥ—of the daughter; tat-keli—confidential pastime; kuñja—groves;

bhavanā—abode; aṅgana—courtyard; marjanī—cleaning; syām—I will be.

O daughter of Vṛṣabhānu Mahārāja, O ocean of rasa! The Supreme Enjoyer,

the source of all avatāras who wears a peacock feather in His hair, falls at the feet

of Your maidservants and propitiates them with many humble and grief-stricken

words to be allowed entrance into Your kuñja (where both of You would engage in

playful, amorous pastimes). If only I could become one stick in the broom used by

Your sakhīs to clean Your delightful kuñja, I would consider my life a success.

Śrīla Raghunātha dāsa Gosvāmī prays to be solely attached to serving Śrī

Rādhā (Rādhā-dāsyam)

pādābjayos tava vinā vara-dāsyam eva

nānyat kadāpi samaye kila devi yāce

sakhyāya te mama namo 'stu namo 'stu nityaṁ

dāsyāya te mama raso 'stu raso 'stu satyam

Śrī Vilāpa-kusumāñjaliḥ 16/VG p. 137/BR 5.18/BPKG p. 502/GV p. 103

pāda-abjayoḥ—at the lotus feet; tava—of You; vinā—without; vara—excellent;

dāsyam—service; eva—certainly; na—not; anyat—anything else; kadā api—ever;

samaye—at the time; kila—certainly; devi—O queen; yāce—I beg; sākhyāya—for

friendship; te—of You; mama—of me; namaḥ—obeisances; astu—may be; namaḥ—obeisances; astu—may be; nityam—eternally; dāsyāya—for service; te—of You; mama—of me; rasaḥ—sweetness; astu—may be; rasaḥ—sweetness; astu—may be; satyam—in truth.

O Devī Rādhikā! I am not praying for anything except that most exalted direct service to Your lotus feet. Time and again I offer praṇāma from afar to Your sakhīt-va, a position as Your sakhī, but I vow that my unwavering devotion will always be only for Your dāsītva, a position as Your maidservant. [Therefore, let me truly have eager spiritual thirst for Your service! And if I am not qualified for this, then at least make me attached to this aspiration, so that one day I may attain it.]

Śrīla Nārāyaṇa Mahārāja: When he is praying for 'dāsitva', we should understand that this means a position as a 'pālya-dāsī' of Rādhikā. It is considered superior because from this position one can witness and serve Rādhā-Kṛṣṇa's intimate pastimes, which even the sakhīs cannot. This śloka expresses the essence of Rādha-dāsyam. (VK lecture 12.02.92)

A prayer to attain the position of a maidservant of Śrī Rādhā, who attracts

and bewilders the mind of Śrī Kṛṣṇa

veṇuṁ karān nipatitaṁ skhalitaṁ śikhaṇḍaṁ

bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sūnoḥ

yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya

tāṁ rādhikāṁ paricarāmi kadā rasena

RRSN 39/BR 5.20/BMP p. 87/ORY p. 29/GV p. 44

veṇum—veṇu flute; karāt—from His hand; nipatitam—falling; skhalitaṁ—slipping;

śikaṇḍam—peacock-feather crown; bhraṣṭam—slips off; ca—and; pītavasanam—

yellow cloth; vraja-rāja-sūnoḥ—the son of the King of Vraja; yasyāḥ—

of whose; kaṭa-akṣa—sidelong glances; śara—of the arrows; ghāta—by the striking;

vimūrcchitasya—who faints; tām—that; rādhikām—of Śrīmatī Rādhikā; paricarāmi—

will I serve; kadā—when; rasena—with rasa.

When will the time come that I can continuously render service with rasa, in

accordance with the natural disposition of my svarūpa, to Śrīmatī Kiśorījī by

whose shower of arrow-like sidelong glances Śrī Nanda-nandana faints, His flute

tumbles from His hands, His crown of peacock feathers falls from His head, and

His yellow cloth slips from His hips.

Śrīla Nārāyaṇa Mahārāja: This śloka of Śrīla Prabodhānanda Sarasvatī Ṭhākura explains Śrīmatī Rādhikā's mahābhāva. A devotee in the stage of āsakti can think about this after having heard about such topics from great souls like Mādhavendra Purīpada, Īśvara Purīpada, Svarūpa Dāmodara, Rāya Rāmānanda, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Kṛṣṇadāsa Kavirāja, Viśvanātha Cakravartī Ṭhākura and also Bhaktivinoda Ṭhākura, the seventh Gosvāmī. One who is in the association of these exalted personalities can think about this when he has attained āsakti. He cannot do so before then. (GV p. 45)

I meditate upon Śrīmatī's footdust. Her unlimited power instantly subdues Kṛṣṇa

yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair

ālakṣito na sahasā puruṣasya tasya

sadyo vaśī-karaṇa-cūrṇam ananta-śaktiṁ

taṁ rādhikā-caraṇa-reṇum anusmarāmi

Śrī Rādhā-rasa-sudhā-nidhi 4/ORY p. 168

yaḥ—who; brahma-rudra-śuka-nārada-bhīṣma-mukhyaiḥ—headed by Brahmā, Śiva, Śuka, Nārada, and Bhīṣma; ālakṣitaḥ—seen; na—not; sahasā—easily; puruṣasya—of Śrī Kṛṣṇa; tasya—of Him; sadyaḥ—instantly; vaśī-karaṇa—bringing under

control;

cūrṇam—powder; ananta-śaktim—limitless power; tam—to that; rādhikācaraṇa-

reṇum—the dust of Śrī Rādhā's feet; anusmarāmi—I meditate.

I meditate after the ways of our previous ācāryas upon the footdust of Śrīmatī

Rādhikā, whose unlimited power instantly subdues the Supreme Person Śrī Kṛṣṇa,

who is not easily seen even by great souls like Brahmā, Śiva, Śukadeva, Nārada

Muni and Bhīṣma.

O Kṛṣṇa, please make me a Kiṅkarī (maidservant) at the feet of Your beloved Rādha

śyāmasundara śikhaṇḍa-śekhara

smera-hāsa muralī-manohara

rādhikā-rasika māṁ kṛpā-nidhe

sva-priyā-caraṇa-kiṅkarīṁ kuru

Śrī Rādhā-Prārthanā 2/SGG p. 167

śyāmasundara—O You who have a beautifully radiant blackish-blue colour;

śikhaṇḍa-śekhara—O You who wear a peacock feather; smera-hāsa—O You whose

smile evokes and captivates Cupid; muralī-manohara—O You who play enchantingly

on Your Muralī flute; rādhikā-rasika—O You who are expert in relishing the

mellows of Śrīmatī Rādhikā; kṛpā-nidhe—O ocean of mercy; kuru—make;

mām—me; sva-priyā-caraṇa-kiṅkarīm—a maidservant at the feet of Your beloved.

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is

always graced with a playful smile, Your flute-playing is enchanting, and You are expert

in relishing rasa with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing

to You to please make me a kiṅkarī (maidservant) at the feet of Your beloved.

Śrīla Nārāyaṇa Mahārāja: Śrī Kiśorī's maidservants (kiṅkarīs) are always devoted

to Her service. The word kaiṅkarya expresses a mood of being ardent to serve

and it means kiṁ karomi, "What may I do? What service can I do?" – This mood

is expressed in pure rādhā-dāsya, or mañjarī-bhāva. May I attain this kaiṅkarya of

Śrī Vṛṣabhānu-nandinī birth after birth. (BR)

A sincere prayer for attaining Śrī-Rādhā-dāsya, is found in Stava-mālā

hā devi kāku-bhara-gadgadayādya vācā

yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ

asya prasādam abudhasya janasya kṛtvā

gāndharvike nija-gaṇe gaṇanāṁ vidhehi

Śrī Gāndharvā-samprārthanāṣṭakam 2, Śrīla Rūpa Gosvāmī/BR 5.19/SGG pp. 11, 164

hā devi—O illustrious enactor of pleasure-pastimes; kāku-bhara—filled with emotion;

gadgadayā-ādya—with choked voice and so forth; vācā—with words; yace—

I beg; nipatya—falling down; bhuvi—on the ground; daṇḍavat—like a stick; udbhaṭa-

ārtiḥ—being afflicted with distress; asya—to him; prasādam—mercy; abudhasya—

foolish; janasya—person; kṛtvā—give (mercy); gandharvike—O Rādhā;

nija-gaṇe—amongst Your own associates; gaṇanām—please count; vidhehi—make.

O Devi Gāndharvike! In utter desperation I throw myself on the ground like a

stick and with a choked voice I humbly implore You to be merciful to this fool and

count him as one of Your own.

Touched by the breeze coming from Rādhikā, Kṛṣṇa thinks, “My life has now returned”

yasyāḥ kadāpī vasanāñcala-khelanotthadhanyāti-

dhanya-pavanena kṛtārtha-mānī

yogīndra-durgama-gatir madhusūdano ‘pi

tasyā namo ‘stu vṛṣabhānu-bhuvo diśe ‘pi

Śrī Rādhā-rasa-sudhā-nidhi 2/BMP p. 87

yasyāḥ—of whom; kadāpi—sometimes; vasana—of the garment; āñcala—the corner

(hem); khelana—playfully; uttha—lifted; dhanyātī-dhanya—very fortunate and glorious;

pavanena—by the breeze; kṛtārtha-mānī—considering successful; yogīndra-durgamagatiḥ—

the goal unattainable even by the kings of yogīs; madhu-sūdanaḥ—Kṛṣṇa, the propagator

of honey-like pastimes; api—also; tasyāḥ—of Her; namaḥ—obeisances; astu—may

be; vṛṣabhānu-bhuvaḥ—of the land of King Vṛṣabhānu; diśe—to the direction; api—even.

Let us bow down even to the direction of the land of Vṛṣabhānu Mahārāja, for

Madhusūdana Kṛṣṇa, who is the rarely attained goal of great yogīs, considers that His life

is completely fulfilled by the mere touch of that glorious, playful breeze that has touched

the tip of Śrīmatī Rādhikā's garment. He thinks, "Oh, My life has now returned."

nāma-sametaṁ kṛta-saṅketaṁ vādayate mṛdu-veṇum

bahu manute nanu te tanu-saṅgata-pavana-calitam api reṇum

(refrain) dhīra-samīre yamunā-tīre vasati vane vanamālī

Śrī Gīta-govinda, Song 11, Act Five, Verse 9

O Rādhā, he is softly playing his flute, as if calling Your name. He considers

himself immensely fortunate to be touched by so many dust particles that have

first touched Your body. As they come to him upon the breeze, He receives them

with the utmost honour.

Kṛṣṇa cannot be attained without Śrīmatī Rādhikā. The necessity of taking shelter

of the lotus feet of Śrī Rādhā is expressed by Śrīla Raghunātha Dāsa Gosvāmī:

anārādhya rādhā-padāmbhoja-reṇum

anāśritya vṛndāṭavīṁ tat-padāṅkām

asambhāṣya-tad-bhāva-gambhīra-cittān

kutaḥ śyāma-sindho rasasyāvagāhaḥ

Sva-saṅkalpa-prakāśa stotra 1/VG p. 135/BR 5.10

anārādhya—not worshiping; rādhā-padāmbhoja—Śrī Rādhā's lotus feet; renum—

dust; anāśritya—not taking shelter; vṛndāṭavīṁ—of Vṛndāvana; tat-pada-aṅkam—

Her footprints; asambhāṣya—without conversing; tad-bhāva—for Her love; gambhīra-

cittān—deep hearts; kutaḥ—where; śyāma-sindhoḥ—the ocean of śyāma-rasa,

śṛṅgāra-rasa; rasasya—of transcendental mellows; vagāhaḥ—plunging in the nectar.

How can a person become immersed in the ocean of śyāma-rasa (mādhurya-rasa)

if he has never worshipped the dust of Śrī Rādhā's lotus feet; if he has never taken

shelter of Her pastime-place Śrī Vṛndāvana, which is marked with the impressions

of Her lotus feet; and if he has never associated with and served the devotees whose

hearts are submerged in Her profound sentiments? It will never be possible.

Śrīmatī Rādhikā is my life and soul; I have no other goal than serving Her

bhajāmi rādhāṁ aravinda-netrāṁ

smarāmi rādhāṁ madhura-smitāsyāṁ

vadāmi rādhāṁ karuṇā-bharārdrāṁ

tato mamānyāsti gatir na kāpi

Śrī Stavāvali, Raghunātha dāsa Gosvāmī/SGG p. 11

bhajāmi—I worship; rādhām—Rādhā; aravinda—lotus; netrām—eyes; smarāmi—

I remember; rādhām—Rādhā; madhura—sweet; smita—smile; asyām—face; vadāmi—

I glorify; rādhām—Rādhā; karuṇā—of mercy; bhara—with an abundance;

ardrām—melting; tataḥ—other than that; mama—for me; anyā—another; asti—

is; gatiḥ—goal; na—not; ka api—anything else.

I worship Śrīmatī Rādhikā who has lotus eyes, I remember Śrīmatī Rādhikā

whose face is sweetly smiling, and I speak of Her whose heart is melting with compassion.

Thus my life has no other goal than serving Her.

A grief-filled supplication at the feet of Śrīmati Rādhikā

tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā

iti vijñāya devi (radhe) tvaṁ naya māṁ caraṇāntikam

Śrī Stavāvali, Vilāpa-kusumāñjali 96, Raghunātha dāsa Gosvāmī

tava—Yours; eva—indeed; asmi—I am; tava—Yours; eva—indeed; asmi—I am;

na—not; jīvāmi—I live; tvayā—You; vinā—without; iti—thus; vijñāya—understanding;

devi—Śrīmati Rādhikā; tvam—You; naya—please lead; mām—me;

caraṇāntikam—to the tips of Your feet.

I am Yours! I am Yours! I cannot live without You! O Devi (Rādhikā), please

understand this and bring me to Your lotus feet.

I forever pray to the dust of the lotus feet of the gopīs

vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ

yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam

SB 10.47.63/BMP p. 276/STB p. 34

vande—I offer my respects; nanda-vraja—of the cowherd village of Nanda Mahārāja;

strīṇām—of the women; pāda—of the feet; reṇum—to the dust; abhīkṣṇaśaḥ—perpetually;

yāsām—whose; hari—of Lord Kṛṣṇa; kathā—about the topics; udgītam—

loud chanting; punāti—purifies; bhuvana-trayam—the three worlds.

[Śrī Uddhava:] "I forever pray to the dust of the lotus feet of the gopīs in

Nandagaon. The hari-kathā emanating from their lotus lips in their separation

from Kṛṣṇa purifies the entire universe."

Without being in the ānugatya of the gopīs one cannot attain Śrī Kṛṣṇa

gopī-ānugatya vinā aiśvarya-jñāne

bhajileha nāhi pāya vrajendra-nandane

CC Madhya 8.230

gopī-ānugatya—subservience to the gopīs; vinā—without; aiśvarya-jñāne—in the

knowledge of opulence; bhajileha—if serving the Supreme Lord; nāhi—not;

pāya—gets; vrajendra-nandane—the son of Mahārāja Nanda, Kṛṣṇa.

Unless one follows in the footsteps of the gopīs, he cannot attain the service of

the lotus feet of Śrī Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by

knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even

though he is engaged in devotional service.

Raghunātha dāsa Gosvāmī’s Rādhā-niṣṭhā

ya ekaṁ govindaṁ bhajati kapaṭī dāmbhikatayā

tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam

Stavāvali, Sva-niyama-daśakam 6/BR 5.10 pt

ya—who; ekam—alone; govindam—Lord Kṛṣṇa; bhajati—worships; kapaṭī—cheater;

dāmbhikatayā—with hypocrisy; tad-abhyarṇe—near Him; śīrṇe—despicable; kṣaṇam—

for a moment; api—even; na—not; yāmi—I shall go; vratam—vow; idam—this.

I will never go near a despicable hypocrite who worships Govinda alone without

Rādhā. This is my vow.

Kṛṣṇa cannot be attained without Rādhā-dāsyam

rādhā-dāsyam apāsya yaḥ prayatate govinda-saṅgāśayā

so ’yaṁ pūrṇa-sudhā-ruceḥ paricayaṁ rākāṁ vinā kaṅkṣati

Śrī Rādhā-rasa-sudhā-nidhi 80/BR 5.10 pt

rādhā—to Rādhā; dāsyam—service; apasya—renouncing; yaḥ—who; prayatate—

endeavors; govinda-saṅgāśayā—with a hope to attain the association of Lord Kṛṣṇa;

saḥ ayam—that person; pūrṇa-sudhā-ruceḥ—of the sweetest nectar; paricayām—

acquaintance with; rākām—of the full moon; vinā—without; kaṅkṣati—desires.

Those who endeavor to attain the association of Śrī Kṛṣṇa but reject Rādhādāsya

are like people who want the moon without its nectarean effulgence.

Without taking shelter of the lotus feet of Śrī Rādhā, one can never meet

Kṛṣṇa, whom śāstra declares to be the property of Her mañjarī maidservants

rādhikā ujjvala-rasera ācārya

rādhā-mādhava-śuddha-prema vicārya

ye dharila rādhā-pada parama-yatane

se pāila kṛṣṇa-pada amūlya ratane

rādhā-pada vinā kabhu kṛṣṇa nāhi mile

rādhikā dāsīra kṛṣṇa sarva-vede bole

Rādhikā-caraṇa-padma, BVT/ BR 5.10 pt/SGG p. 67

Śrīmatī Rādhikā is the ācārya of the mellows of amorous love (ujjvala-rasa).

The pure love between Rādhā and Mādhava is meant to be discussed and contemplated.

Those who place Śrīmatī Rādhikā's lotus feet in their hearts and worship

them with great care obtain the priceless jewel of Kṛṣṇa's lotus feet. Without taking

shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures

declare that Kṛṣṇa is the property of the mañjarī maidservants of Śrī Rādhā.

Śrīla Raghunātha dāsa Gosvāmī expresses his hankering for Rādha-dāsyam

śrī-rūpa-mañjari-karārcita-pāda-padmagoṣṭhendra-

nandana-bhujārpita-mastakāyāḥ

hā modataḥ kanaka-gauri-padāravinda

samvāhanāni śanakais tava kiṁ kariṣye

Vilāpa-Kusumāñjali 72/MS p. 15/STB p. 97

śrī-rūpa-mañjari—of Śrī Rūpa-mañjarī; kara—by the hand; arcita—worshiped; pāda—feet; padma—lotus; goṣṭhendra—of the king of Vraja; nandana—of the son; bhuja—arm; arpita—placed; mastakāyāḥ—on the head; hā—O!; modataḥ—out of joy; kanaka—gold; gauri—fair; pada-aravinda—lotus feet; samvāhanāni—massage; śanakaiḥ—gently; tava—of You; kim—whether?; kariṣye—I will perform.

O Devi as fair as gold, Your lotus feet are worshiped by Śrī Rūpa-mañjarī's hands as You rest Your head against Kṛṣṇa's arm. When will I receive the remnants of Rūpa-mañjarī's service and happily and gently massage Your lotus feet?

O Rādhā-kuṇḍa! Be merciful, show me my Svāminī, who is my very life and soul

he śrī sarovara sadā tvayi sā mad-īṣāpraṣṭhena

sārdham iha khelati kāma-raṅgaiḥ

tvaṁ cet priyāt priyam atīva tayor itīmāṁ

ha darśayādya kṛpayā mama jīvitaṁ tām

Vilāpa Kusumāñjaliḥ 98, Raghunātha dāsa Gosvāmī/MS 9.5

he—O!; śrī-sarovara—beautiful lake; sadā—eternally; tvayi—in you; sā—She;

mad—my; īśā—queen; preṣṭhena—Her beloved; sārdham—with; iha—here; khelati—

enjoys transcendental pastimes; kāma—of Kāma; raṅgaiḥ—with the bliss;

tvam—you; cet—if; priyāt—than the dear; priyam—more dear; atīva—great;

tayoḥ—of Them; iti—thus; imam—this; hā—O!; darśaya—please reveal; adya—

now; kṛpayā—with mercy; mama—of me; jīvitam—the life; tam—that.

O Rādhā-kuṇḍa! My mistress is engaging in very secret and beautiful playful

pastimes with Her darling Kṛṣṇa in the kuñjas on your banks. You are so near and

dear to Them. Therefore I am taking shelter of you and pray for your mercy. When

will you show me my Svāminī, who is my very life and soul?

O Kṛṣṇa! please lead me to the place where You two enjoy loving pastimes

hā nātha gokula-sudhākara su-prasannavaktrāravinda

madhura-smita he kṛpārdra

yatra tvayā viharate praṇayaiḥ priyārāt

tatraiva mām api naya priya-sevanāya

Vilāpa-Kusumāñjaliḥ 100/JD ch. 39

hā—O!; nātha—Lord; gokula—of Gokula; sudhākara—O moon; su—very;

prasanna—cheerful; vaktra—face; aravinda—lotus flower; madhura—sweet;

smita—smile; he—O!; kṛpā—with mercy; ardra—melting; yatra—where; tvayā—

with You; viharate—enjoys pastimes; praṇayaiḥ—with love; priyā—Your beloved;

ārāt—near; tatra—there; eva—indeed; mām—me; api—even; naya—please lead;

priya—with love; sevanāya—to the service.

O Lord, O nectar moon of Gokula, O Lord whose cheerful face is a lotus flower, O

sweetly-smiling one, O Lord melting with compassion. Please lead me to the place where

Your beloved enjoys loving pastimes with You, so that I may serve You both with love.

O Rādhike! I am passing my time with the sole hope of being able to serve You

āśā-bharair amṛta-sindhu-mayaiḥ kathañcit

kālo mayātigamitaḥ kila sāmpratam̐ hi

tvam̐ cet kṛpām̐ mayi vidhāsyasi naiva kim̐ me

prāṇair vrajena ca varoru bakāriṇāpi

Vilāpa-Kusumāñjaliḥ 102/BR 6.3 pt/JD ch. 39/MS 10 pt

āśā-bharaiḥ—with many hopes; amṛta—of nectar; sindhu—ocean; mayaiḥ—consisting;

kathañcit—somehow; kālaḥ—the time; mayā—by me; atigamitaḥ—is

passed; kila—indeed; sāmpratam—now; hi—indeed; tvam—You; cet—if; kṛpām—

mercy; mayi—to me; vidhāsyasi—will give; na—not; eva—certainly; kim—what is

the use?; me—to me; prāṇaiḥ—of my life; vrajena—of Vraja; ca—and; vara—beautiful;

uru—thighs; bakāriṇāpi—also of Lord Kṛṣṇa, the enemy of Baka.

O Varoru Rādhā, I am passing my time with the sole hope of being able to serve

You. If You withhold Your mercy, what value to me is this life, the land of Vraja,

and Śrī Kṛṣṇa, the enemy of Baka?

The conception of being a Rādhā-dāsī is described by the Gosvāmīs:

abhimānaṁ parityajya prākṛta-vapur-ādiṣu

śrī-kṛṣṇa-kṛpayā gopī-dehe vraje vasāmy aham

rādhikānucarī bhūtvā pārakīya-rase sadā

rādhā-kṛṣṇa-vilāseṣu paricaryāṁ karomy aham

BR 5.11

After giving up false identification with this material body, may I obtain the

body of a gopī and reside in Vraja by the mercy of Śrī Kṛṣṇa. Becoming a

maidservant

of Śrī Rādhā, may I always serve and attend Rādhā and Kṛṣṇa, who enjoy pastimes of paramour love (pārakīya-rasa).

Śrīla Nārāyaṇa Mahārāja: Pārakīya-rase sadā – The scriptures establish the pre-eminence of the pārakīya-rasa of Vraja. By serving Śrī Rādhā-Kṛṣṇa in the mood of wedded love (svakīya), one will attain Goloka [the outer area of Goloka Vṛndāvana], and by serving in paramour love, one will attain Vraja-Vṛndāvana, the absolute innermost chamber of Goloka-Vṛndāvana where Śrī Rādhā-Kṛṣṇa's nikuñja-līlās take place. There, the mañjarī-sakhīs, being endowed with ullāsa-rati

(much stronger affection for Rādhā than for Kṛṣṇa), are topmost. They render service to the rasa-keli-līlā-vilāsa in the secluded groves without any hesitation.

Definition of Bhāvollāsa-rati

sañcārī syāt samanā vā kṛṣṇa-ratyāḥ suhṛd-ratiḥ

adhika puṣyamānā ced bhāvollāsa itīryate

BRS 2.5.128/Venu-gīta, p. 39

cet—if; suhṛd-ratiḥ—the bhāva of being a well-wisher and intimate friend of Śrī Rādhā; (which is) sañcārī—an infused mood; syāt—may become; samanā—equal;

vā—or; adhika—greater; kṛṣṇa-ratyāḥ—than the attachment to Śrī Kṛṣṇa; puṣayamānā—nourishes; iryate—it is said; iti—to be; bhāva-ullāsaḥ—shining

forth due to innermost mood.

Bhāvollāsa-rati is the sañcārī-bhāva of the mañjarī-sakhīs, whose suhṛd-rati (for

Śrī Rādhā and everything connected with Her) abundantly exceeds their kṛṣṇarati,

and constantly increases due to their full absorption in it. (This is also their

sthāyī-bhāva, their permanent rati).

[an alternative translation:] **If the sañcārī-bhāva of being the friend and wellwisher**

of Śrī Rādhā becomes equal to or greater than the attachment to Śrī Kṛṣṇa,

and continues to increase through being nourished by full absorption in Her, then

in consideration of these unique characteristics it is called bhāvollāsa-rati.

Śrīla Nārāyaṇa Mahārāja: By nature the living entity is the object to be enjoyed (bhogyavastu)

and Śrī Kṛṣṇa is the enjoyer (bhoktā). By performing bhajana in the association of

rasika-bhaktas, the desire to serve Śrī Rādhā, who is permeated with transcendental bliss,

becomes strong, and the loving sentiments of the mañjarī-gopīs (gopī-bhāva) awaken.

Śrī Rādhā-Bhajana-Mahimā

Glorification of Worship to Śrī Rādhā, Śrīla Bhaktivinoda Ṭhākura (SGG p. 65)

rādhā-bhajane yadi mati nāhi bhelā

kṛṣṇa-bhajana taba akāraṇa gelā (1)

If the desire to serve Śrīmatī Rādhikā does not appear in my heart, my worship

of Kṛṣṇa is simply useless.

ātapa-rahita sūraya nāhi jāni

rādhā-virahita mādhava nāhi māni (2)

Just as the sun cannot be perceived without sunlight, in the same way I do not

recognize Mādhava without Rādhā.

kevala mādhava pūjaye, so ajñānī

rādhā-anādara koroi abhimānī (3)

Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī

Rādhikā out of unmitigated pride.

kabahī nāhi karobi tākara saṅga

citte icchasi yadi vraja-rasa-raṅga (4)

Don’t ever associate with such persons if you desire the loving playfulness of

vraja-rasa to appear in your heart.

rādhikā-dāsī jadi hoya abhimāna

śīgrai milai taba gokula-kāna (5)

If you develop pride in being Śrīmatī Rādhikā's exclusive maidservant, then very quickly you will meet Gokula Kāna (Kṛṣṇa).

brahmā, śiva, nārada, śruti, nārāyaṇī

rādhikā-pada-raja pūjaye māni (6)

Brahmā, Śiva, Nārada, the Śruti-cari ṛṣīs and Nārāyāṇī honor and worship the dust of Śrīmatī Rādhikā's lotus feet.

umā, ramā, satyā, śacī, candrā, rukmiṇī

rādhā avatāra sabe – āmnāya-vāṇī (7)

Our āmnāya, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā's expansions.

hena rādhā-paricaryā jāṅkara dhana

bhakativinoda tāṅ'ra māgaye caraṇa (8)

Bhaktivinoda is begging at the lotus feet of those whose wealth is the service of Śrīmatī Rādhikā.

Śrīla Bhaktivinoda Ṭhākura expresses his internal mood in Gītā-mālā

Dekhite Dekhite (SGG p. 74)

dekhite dekhite, bhulibo vā kabe, nija-sthūla-paricaya

nayane heribo, vraja-pura-śobhā, nitya cid-ānanda-maya (1)

When O when, while beholding the exquisite beauty of Vraja which is full of

eternal spiritual bliss and cognizance, will I forget my connection with this gross

body and let go of my bodily identity?

vṛṣabhānu-pure, janama laibo, yāvaṭe vivāha ha'be

vraja-gopī-bhāva, hoibe svabhāva, āna bhāva nā rohibe (2)

I shall take birth in Vṛṣabhānu Mahārāja's town and will marry in the nearby

village of Yāvaṭ. My sole disposition and nature will be that of a cowherd maiden.

nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana

rādhā-kṛpā-bale, labhibo vā kabe, kṛṣṇa-prema-prakaraṇa (3)

When will I obtain, by the power of Rādhā's mercy, my own eternal spiritual

body, my own realised name and dress embellishing by form? When will I receive

initiation into the techniques of expressing divine love for Kṛṣṇa?

yāmuna-salila-āharaṇe giyā, bujhibo yugala-rasa

prema-mugdha ha'ye, pāgalinī-prāya, gāiba rādhāra yaśa (4)

As I go to draw water from the Yamunā, I will understand the confidential mellows

of Yugala-Kiśora's loving affairs. Being captivated by prema, I will sing Śrī

Rādhikā's glories just like a madwoman.

Taking shelter of the mañjarīs is described by Śrīla Raghunātha dāsa Gosvāmī

tāmbūlārpaṇa-pāda-mardana-payodānābhisārādibhir

vṛndāraṇya-maheśvarīṁ priyatayā yās toṣayanti priyāḥ

prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ

kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ saṁśraye

Stavāvalī (Vraja-vilāsa-stava 38)/JD ch. 39/BR 8.20

saṁśraye—I take shelter; tāḥ priyāḥ dāsikāḥ—of those dear servants; rūpa-mañjarī-

mukhāḥ—headed by Śrī Rūpa Mañjarī; yāḥ toṣayanti—who give pleasure;

vṛndāraṇya-maheśvarīm—to the queen of Vṛndāvana; priyatayā—by their

endearing qualities; abhisāra—by taking her out to Her trysts with Śrī Kṛṣṇa;

payaḥ-dāna—offering (refreshing and fragrant) water; tāmbūla-arpaṇa—offering

betel-nuts; pāda-mardana—massaging Her feet; ādibhiḥ—and so forth;

bhūmikāḥ—they act as her chaperones; kila—indeed; api—unlike; sakhī-kulāt—

the group of sakhīs; prāṇa-preṣṭha—headed by Lalitā and Viśākhā; api asaṅkocitāḥ—(

they are) without hesitation; kelī-bhūmiṣu—within the pleasure groves.

I take shelter of the maidservants of Śrīmatī Rādhikā headed by Rūpa Mañjarī.

They act as Her chaperones and affectionately satisfy Śrīmatī Rādhikā by their various

services, such as offering tāmbūla, massaging Her feet, bringing Her water and

taking Her to Her rendevouses with Kṛṣṇa. Unlike the prāṇa-preṣṭha-sakhīs, they

can without hesitation perform any service within the pleasure groves.

Pride in one's service to Śrīmatī Rādhikā

navaṁ divyaṁ kāvyaṁ sva-kṛtam atulaṁ nāṭaka-kulaṁ

prahelī-gūḍhārthāḥ sakhi-rucira-vīṇā-dhvani-gatiḥ

kadā snehollāsair lalita-lalitā-preraṇa-balāt

sa-lajjaṁ gāndharvā sa-rasam asakṛc chikṣayati mām

Sva-saṅkalpa-prakāśa-stotra 2/BR 8.21

navam—new; divyam—transcendental; kāvyam—poem; sva-kṛtam—written by you;

atulam—peerless; nāṭaka—drama; kulam—plural; prahelī—riddles and puns; gūḍha—

hidden; arthāḥ—meanings; sakhi—O friend; rucira—beautiful; vīṇā—of the vīṇā;

dhvani—the sound; gatiḥ—movement; kadā—when?; sneha—with love; ullāsaiḥ—with

splendid happiness; lalita—charming and playful; lalitā—Lalitā; preraṇa—of the direction;

balāt—on the strength; sa—with; lajjam—shyness; gāndharvā—Śrī Rādhā; sa—

with; rasam—sweetness; asakṛt—again and again; chikṣayati—will teach; mām—me.

Aho! When, in a secluded place, will I receive such fortune that Śrīmatī

Rādhikā will, upon the request of Śrīmatī Lalitā-devī, affectionately and happily

– yet shyly – teach me dramas composed by Herself, new poems, riddles with deep

meanings, and melodies on the vīṇā?

Prabodhānanda Sarasvatī-pada describes the mood of rejecting all types of

dharma, out of the desire to serve Śrī Rādhā's lotus feet

dūrād apāsya svajanān sukham artha-koṭiṁ

sarveṣu sādhana-vareṣu ciraṁ nirāśaḥ

varṣantam eva sahajādbhuta-saukhya-dhārāṁ

śrī-rādhikā-caraṇa-reṇum ahaṁ smarāmi

Śrī Rādhā-rasa-sudhā-nidhiḥ 33/BR 5.12

The desires for the pleasure derived from relationships with family and friends;

for the four goals of life, namely dharma, artha, kāma and mokṣa; for

limitless wealth

and so forth, are the causes of anarthas. For a long time now I have lost all hope in

the excellent sādhanas mentioned in śāstra. I have abandoned them all far behind.

My only sādhana and sādhya is to worship the foot-dust of Śrī Rādhikā which showers

natural, wonderful happiness. I always hold this foot-dust upon my head.

Śrīla Nārāyaṇa Mahārāja: Sādhakas who possess exclusive faith in Śrī Rādhā

(rādhā-niṣṭhā) are solely attached to the fragrance of Her lotus feet. Without Śrī

Rādhā, they do not even have a taste for Śrī Kṛṣṇa. Material happiness seems insignificant

to such sādhakas, who have firm attachment for Her lotus feet and who are not

inclined towards any other spiritual goal (sādhya) or any other practice (sādhana) to

attain it. Even other exalted sādhanas are obstacles on the path of prema-bhakti.

The mood of a sādhaka who has attained attachment for Rādhā-dāsyam

tvayopabhukta-srag-gandha vāso-'laṅkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās tava māyāṁ jayema hi

SB 11.6.46/BR 5.21/BRSB p.76/JD ch. 20

tvayā—by You; upabhukta—already enjoyed; srak—with the garlands; gandha—

fragrances; vāsaḥ—garments; alaṅkāra—and ornaments; carcitāḥ—adorned;

ucchiṣṭa—the remnants of Your food; bhojinaḥ—eating; dāsāḥ—Your servants;

tava—Your; māyām—illusory energy; jayema—we will conquer; hi—indeed.

O Prabhu, we decorate ourselves with the garlands, sandalwood paste, cloth

and ornaments worn by You. Since we are Your servants who eat Your remnants,

we will certainly conquer Your illusory energy (māyā). (Therefore, Prabhu, we are

not afraid of Your māyā – we are only afraid of being separated from You).

In this way, the sādhaka worships the dust of Śrīmatī Rādhikā's lotus feet

āśāsya dāsyaṁ vṛṣabhānu-jāyās

tīre samadhyāsya ca bhānu-jāyāḥ

kadā nu vṛndāvana-kuñja-vīthiṣv

ahaṁ nu rādhe hy atithir bhaveyam

Śrī Rādhā-rasa-sudhā-nidhi 198/BR 5.13

āśā—hope; āsya—of Her; dāsyam—service; vṛṣabhānu-jāyāḥ—of Rādhā,

Vṛṣabhānu's daughter; tīre—on the shore; samadhyā asya—arranging; ca—and;

bhānu-jāyāḥ—of the Yamunā; kadā—when?; nu—indeed; vṛndāvana-kuñjavīthiṣu—

in the pathways of Vṛndāvana forest groves; aham—I; nu—indeed;

rādhe—O Rādhā; hi—indeed; atithiḥ—a guest; bhaveyam—may become.

O Rādhe! O Vṛṣabhānu-nandinī! When will I, with the hope of becoming Your

maidservant, reside as a guest (a mendicant sādhu) on on the bank of the Yamunā

within the pathways of Vṛndāvana's kuñjas, absorbed in deep contemplation on

Your service?

Constantly seeking Kṛṣṇa through saṅkīrtana in the mood of śrī-rādhā-dāsya

dhyāyantaṁ śikhi-piccha-maulim aniśaṁ tan-nāma saṅkīrtayan

nityaṁ tac-caraṇāmbujaṁ paricaran tan-mantra-varyaṁ japan

śrī-rādhā-pada-dāsyam eva paramābhīṣṭaṁ hṛdā dhārayan

karhi syāṁ tad-anugraheṇa paramādbhutānurāgotsavaḥ

Śrī Rādhā-rasa-sudhā-nidhi 259/BR 5.14

dhyāyan—meditating; tam—on Him; śikhi-piccha-maulim—who wears a peacockfeather

crown; aniśam—constantly; tan-nāma—His name; saṅkīrtayan—chanting;

nityam—always; tat-caraṇāmbhujam—His lotus feet; paricaran—serving; tanmantra-

varyam—His excellent mantra; japan—chanting; śri-rādhā-pādadāsyam—

service to Śrī Rādhā's feet; eva—indeed; parama-abhiṣṭam—greatest

desire; hṛdā—with the heart; dhārayan—holding; karhi—when?; syām—I will be;

tad-anugrahena—by His mercy; parama-adbhuta-anurāga-utsavaḥ—a most wonderful

festival of love for Her.

Keeping at my heart my highest aspiration of one day becoming a maidservant of Śrī

Rādhā's lotus feet, I will constantly meditate on Śrī Kṛṣṇa, whose head is decorated

with a peacock feather. I will constantly chant His name, eternally serve His lotus feet

and always utter His most excellent mantras. May He bestow mercy upon me at any

moment so I will attain anurāgotsava, the great festival of attachment to Śrī Rādhā.

Praying to attain the service of Śrī Rādhā birth after birth

tasyā apāra-rasa-sāra-vilāsa-mūrter

ānanda-kanda-paramādbhuta-saukhya-lakṣmyāḥ

brahmādi-durlabha-gater vṛṣabhānu-jāyāḥ

kaiṅkaryam eva mama janmani janmani syāt

Śrī Rādhā-rasa-sudhā-nidhi 40/BR 5.15

Birth after birth, may I attain the position of being a maidservant of the daughter

of King Vṛṣabhānu. She is the vilāsa-mūrti (personification of playful pastimes)

of Śyāmasundara, who is Himself the essence of limitless rasa. She is Śrī

Kṛṣṇa's supremely wonderful pleasure-Lakṣmī, and She is most difficult to attain

even for Brahmā and other exalted personalities.

mad-īśā-nāthatve vraja-vipina-candraṁ vraja-vaneśvarīṁ tāṁ nāthatve

MS 9/BR p. 212 (please see 11.65 for the full śloka)

Always remember Vṛndāvana-candra as the prāṇanātha of my Svāminī,

Vṛndāvaneśvarī Śrī Rādhikā, and remember Her, the controlling deity of the

forests of Vraja as His mistress.

hā nātha gokula-sudhākara su-prasannavaktrāravinda

madhura-smita he kṛpārdra

yatra tvayā viharate praṇayaiḥ priyārāt

tatraiva mām api naya priya-sevanāya

Śrī Vilāpa-kusumañjaliḥ 100, Śrīla Raghunātha dāsa Gosvāmī/STB p. 148

hā—O!; nātha—Lord; gokula—of Gokula; sudhā-kara—O moon (nectar-bestowing);

su—very; prasanna—cheerful; vaktra—face; aravinda—lotus flower; madhura—

sweet; smita—smile; he—O!; kṛpā—with mercy; ardra—melting; yatra—

where; tvayā—with You; viharate—enjoys pastimes; praṇayaiḥ—with love;

priyā—Your beloved; ārāt—near; tatra—there; eva—indeed; mām—me; api—

even; naya—please lead; priya—of my dear Rādhikā; sevanāya—to the service.

O Nātha! O nectar moon of Gokula, whose lotus face is very cheerful and

smiles so sweetly! O You whose heart is soft and melting, wanting to bestow mercy

upon all! Wherever You go to enjoy loving pastimes with Your beloved, please take

me there, and allow me to render confidential loving service to You both. (or) O

Kṛṣṇa, if You are pleased with me, then give me this benediction only: I am about

to die because I don't know where my svāminī is. Please take me with You when

You go to meet Her, so that I may engage in Her service.

Without being in the ānugatya of the gopīs one cannot enter mādhurya- līlā

sakhī vinā ei līlāya anyera nāhi gati

sakhī-bhāve ye tāṅre kare anugati

rādhā-kṛṣṇa-kuñja-sevā-sādhya sei pāya

sei sādhya pāite āra nāhika upāya

CC Mad 8.204-5/BR 5.15 pt/GV p. 63/BPKG p. 473

sakhī vinā—without the gopīs; ei līlāya—in these pastimes; anyera—of others;

nāhi—there is not; gati—entrance; sakhī-bhāve—in the mood of the gopīs; ye—

anyone who; tāṅre—Lord Kṛṣṇa; kare—does; anugati—following; rādhā-kṛṣṇa —

of Rādhā and Kṛṣṇa; kuñja-sevā—of service in the kuñjas, or gardens, of

Vṛndāvana; sādhya—the goal; sei pāya—he gets; sei—that; sādhya—

achievement;

pāite—to receive; āra—other; nāhika—there is not; upāya—means.

Without the guidance of the sakhīs, one cannot enter these mādhurya pastimes.

One who worships Kṛṣṇa in the mood of the mañjarī-sakhīs, following in their

footsteps, can attain the service of Rādhā-Kṛṣṇa in the kuñjas of Vṛndāvana.

There is no other means to achieve this goal.

In Śrī Ujjvala-nīlamaṇi, Śrīla Rūpa Gosvāmī describes the mañjarīs:

prema-līlā-vihārāṇāṁ samyag vistārikā sakhī viśrambha-ratna-peṭī ca

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the

gopīs is called a sakhī (mañjarī). Such a person is a confidential gopī in the conjugal

affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidantes.

[Śrīla Bhaktivedānta Swāmī Prabhupāda:] The actual business of the sakhīs (mañjarīs)

is described thus in Ujjvala-nīlamaṇi: In the conjugal pastimes of Kṛṣṇa,

Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first business

of the gopīs is to chant the glories of both the hero and the heroine. Their second

business is to gradually create a situation in which the hero may be attracted to the

heroine and vice versa. Their third business is to induce both of Them to approach each other. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both the hero and heroine to meet at the proper time, the thirteenth to fan the hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means. (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205, purport)

Searching for Śrī Rādhānātha while engaged in the service of Śrī Rādhā

rādhā-nāma-sudhā-rasaṁ rasayituṁ jihvāstu me vihvalā

pādau tat-padakāṅkitāsu caratāṁ vṛndāṭavī-vīthisu

tat-karmaiva karaḥ karotu hṛdayaṁ tasyāḥ pādaṁ dhyāyatāt

tad-bhāvotsavataḥ paraṁ bhavatu me tat-prāṇa-nāthe ratiḥ

Śrī Rādhā-rasa-sudhā-nidhi 142/BR 5.16

rādhā-nāma-sudhā-rasam—the mellows of the nectar of Rādhā’s name;

rasayitum—

to taste; jihvā—tongue; asti—is; me-of me; vihvalā—overwhelmed;

pādau—feet; tat-padakāṅkitāsu—marked with Her footprints; caratām—should

walk; vṛndāṭavī-vīthisu—on the pathways in Vṛndāvana; tat-karma—Her work;

eva—indeed; karaḥ—hand; karotu—should do; hṛdayam—heart; tasyāḥ—of

Her; pādam—feet; dhyāyatāt—should meditate; tad-bhāvotsavataḥ—on account

of the festival of love for Her; param—great; bhavatu—may be; me—of me; tatprāṇa-

nāthe—to the Lord of Her life; ratiḥ—love.

May my tongue become constantly overwhelmed by relishing the nectarean

rasa of the name Rādhā, may my feet wander on the pathways of that Vṛndāvana

where Vṛṣabhānu-nandinī walks, may both my hands be engaged in Svāminī's

service, and may my heart contemplate Her lotus feet. By engaging in Śrīmatī's

festival of ecstatic moods (bhāvotsava), may one-pointed attachment manifest

within me for Her prāṇanātha, Śrī Śyāmasundara. This is my earnest prayer.

Tāṁ vraja-vane-īśvarīṁ nāthatve smara – Remember Śrīmatī Rādhikā as

one's svāminī

aty-utkaṭena nitarāṁ virahānalena

dandahyamāna-hṛdayā kila kāpi dāsī

hā svāmini kṣaṇam iha praṇayena gāḍham

ākrandanena vidhurā vilapāmi padyaiḥ

Śrī Vilāpa-kusumāñjaliḥ 7/MS 9.2

aty-utkatena—very great longing; nitarām—completely; viraha—of separation; analena—

because of the fire; dandahyamāna—always burning; hṛdayā—heart; kila—

indeed; kāpi—a certain; dāsī—maidservant; hā—O; svāmini—mistress; kṣaṇam—for

a moment; iha—here; praṇayena—with love; gāḍham—deeply; ākrandhanena—with

crying; vidhurā—agitated; vilapāmi—I lament; padyaiḥ—in poetic ślokas.

O svāminī Śrī Rādhikā! I am Your mañjarī maidservant. But my heart is burning

due to the virulent fire of separation from You. I cry repeatedly and thus I have

become thoroughly aggrieved. Seeing no other means of reprieval, I reside at Śrī

Govardhana by the bank of Śrī Rādhā-kuṇḍa and lovingly supplicate Your lotus

feet with these few ślokas of lamentation.

Śrīla Nārāyaṇa Mahārāja: In his Vilāpa-kusumāñjaliḥ, Śrīla Raghunātha Dāsa

Gosvāmī has acknowledged Śrīmatī Rādhikā as his svāminī. With great fervor and perturbation

he prays in a mood of single-minded devotion in order to obtain Her service.

A prayer to attain Śrī Rādhā's lotus feet, which are the only goal

devi duḥkha-kula-sāgarodare

dūyamānam ati-durgataṁ janam

tvaṁ kṛpā-prabala-naukayādbhutaṁ

prāpaya svapada-paṅkajālayam

Śrī Vilāpa-kusumāñjaliḥ 8/MS 9.2/BR 5.17

devi—O queen; duḥkha—of sufferings; kula—of multitudes; sāgara—an ocean;

udare—in the belly; dūyamānam—suffering; atī-durgatam—very unfortunate;

janam—person; tvam—You; kṛpā—of mercy; prabala—the strength; naukayā—

with the boat; adbhutam—wonderful; prāpaya—please cause to attain; sva-padapaṅkaja—

of Your own lotus feet; alayam—the abode.

May You be pleased, O Vraja-vilāsini, Śrīmatī Rādhikā! Due to my extreme bad

fortune I have fallen into the belly of an unfathomable ocean of intense grief, and

I am severely tormented and seized by calamity. O Parama-karuṇāmayi! Kindly

place me upon the indestructible boat of Your mercy and grant me the direct service

of Your lotus feet.

One who aspires for Rādha-dāsyam will never desire enjoyment with Śrī

Hari, even in dreams

ananya-śrī-rādhā-pada-kamala-dāsyaika-rasa-dhīr

hareḥ saṅge raṅga-svapana-samaye nāpi dadhatī

Śrī Vṛndāvana-mahimāmṛta 16.94/BR 5.18 pt

ananya—without an other; śrī-rādhā—of Śrī Rādhā; pada-kamala—to the lotus

feet; dāsya—of service; eka—sole; rasa—nectar; dhīr—thoughts; hareḥ—of Lord

Hari; saṅge—in the association; aṅga—limbs; svapana—of sleeping; samayena—

at the time; api—also; dadhatī—placing;

Single-pointed service to the lotus feet of Śrī Rādhā is an ocean of transcendental

rasa. One who wishes to enter that ocean will never desire enjoyment with

Śrī Hari, even in dreams.

A happiness millions of times greater

rādhāra svarūpa – kṛṣṇa-prema-kalpa-latā

sakhī-gaṇa haya tāra pallava-puṣpa pātā

kṛṣṇa-līlāmṛta yadi latāke siñcaya

nija-sukha haite pallavādyera koṭi-sukha haya

CC Mad 8.209–10/BR 5.18 pt/GV p. 65

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; kṛṣṇa-prema—of love of Kṛṣṇa; kalpa-latā—a creeper; sakhī-gaṇa—the gopīs; haya—are; tāra—of that creeper; pallava—the twigs; puṣpa—flowers; pātā—and leaves; kṛṣṇa-līlāmṛta—the nectar of Kṛṣṇa's pastimes; yadi—if; latāke—the creeper; siñcaya—sprinkles; nija-sukha haite—than personal happiness; pallava-ādyera—of the twigs, flowers and leaves; koṭi—ten million times; sukha—the happiness; haya—there is.

By nature Śrī Rādhā is like a creeper of kṛṣṇa-prema and the sakhīs are the leaves, flowers and twigs of that creeper. When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the leaves, flowers and twigs experience a happiness millions of times greater than if they were to be directly sprinkled with this nectar.

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states, "Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the gopīs are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopīs [mañjarīs] are not as pleased when they directly mix

with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental

pleasure lies in uniting Them."

Rādhā's bhāva is reflected in the mañjarīs. This is described in the first

śloka of Śrī Vilāpa-kusumāñjaliḥ

tvaṁ rūpa-mañjari sakhī! prathitā pure 'smin

puṁsaḥ parasya vadanaṁ na hi paśyasīti

bimbādhare kṣatam anāgata-bhartṛkāyā

yat te vyadhāyi kim u tac chuka-puṅgavena

Śrī Vilāpa-kusumāñjaliḥ 1/BR 5.18 pt/MS P. 14

tvam—you; rūpa-mañjarī—O Rūpa mañjari; sakhi—O friend; prathitā—famous;

pure—city; asmin—in this; puṁsaḥ—of the person; parasya—supreme;

vadanam—the face; na—not; hi—indeed; paśyasi—you see; iti—thus; bimba—

bimba fruit; adhare—lips; kṣatam—bite; anāgata—not arrived; bhartṛkāyāḥ—

whose husband; yat—which; te—of you; vyadhāyi—caused; kim—what?; u—

indeed; tac—that; chuka—parrot; puṅgavena—great.

"My dear sakhī Rūpa Mañjari, you are well known in Vraja for not even looking

at the face of any man other than your husband. Therefore it is surprising that

your lips, red-like bimba fruits, have been bitten, even though your husband is not

at home. Has this been done by the best of parrots?”

Śrīla Nārāyaṇa Mahārāja: When Kṛṣṇa drinks the nectar of Rādhā’s lips, the resultant bhāva is also reflected in the mañjaris who become as if intoxicated.

A sincere prayer for attaining śrī-rādhā-dāsya

rādhe vṛndāvanādhīśe karuṇāmṛta-vāhini

kṛpayā nija-pādābja-dāsyaṁ mahyaṁ pradīyatām

Arcana Paddhati (HBV)/BR saṅkṣepa, vijñāpti-pañcaka

O Śrīmatī Rādhikā, O queen of Vṛndāvana, You are a flowing river of incomparable compassion. Please bestow upon me the service of Your lotus feet.

The identity of a perfected soul (siddha-paricaya)

dukūlaṁ vibhrāṇām atha kuca-taṭe kañcu-kapaṭaṁ

prasādaṁ svāminyāḥ sva-kara-tala-dattaṁ praṇayataḥ

sthitāṁ nityaṁ pārśve vividha-paricaryaika-caturāṁ

kiśorīm ātmānaṁ caṭula-parakīyāṁ nu kalaye

Śrī Rādhā-rasa-sudhā-nidhi 53/BR 8.5

When will I wear the prasādī silken cloth and bodice of my svāminī that She affectionately gave me with Her own hands, and remain near Her, intent on serving in various ways? Thus will I be able to count myself as a clever and very

beautiful kiśorī

eligible to perform parakīyā-sevā.

The cherished desire of the Gauḍīya Vaiṣṇavas is to possess the self-identity

(abhimāna) of being a maidservant of Śrī Rādhā. The appropriate sādhana

to attain one's 'svarūpa' and one's service to Śrī Rādhā is revealed by Śrī Guru

ātmānaṁ cintayet tatra tāsāṁ madhye manoramam

rūpa-yauvana-sampannāṁ kiśorīṁ pramadākṛtim

Sanat-kumāra-saṁhitā/JD ch. 38/BR 8.5 pt

A sādhaka of rāga-mārga should internally perceive himself in the form of a

charming and extremely captivating kiśorī mañjarī equipped with youth and beauty

and situated amongst the gopī beloveds of Śrī Kṛṣṇa.

sakhīnāṁ saṅginī-rūpām ātmānaṁ vāsanā-mayīm

ājñā-sevā-parāṁ tat-tat-kṛpālaṅkāra-bhūṣitām

Prema-bhakti-candrikā 5.11

A sādhaka of rāga-mārga should internally perceive his svarūpa as one of the

young, beautiful gopī beloveds of Śrī Kṛṣṇa. He should meditate on his desired

svarūpa as a female companion of Śrī Rādhā's maidservants, such as Śrī Rūpa

Mañjarī and Śrī Rati Mañjarī, and, adorned in the ornaments mercifully given by

them, he should completely absorb himself in service to Śrī Rādhā-Mādhava

according to Rūpa's and Rati's instructions.

ātmānaṁ cintayet tatra tāsāṁ madhye manoramām

rūpa-yauvana-sampannāṁ kiśorīṁ premodākṛtim

rādhikānucarīṁ nityaṁ tat-sevana-parāyaṇāṁ

kṛṣṇād apy adhikaṁ prema rādhikāyāṁ prakurvatīm

Sanat-kumāra-saṁhitā/BPKG p. 476/PP p. 88

[Sadāśiva is giving instruction to Nāradajī on the subject of siddha-deha suitable

for rendering service to the Divine Couple:] "O Nārada! Meditate in this way upon

your own svarūpa among Śrī Kṛṣṇa's beloved associates who take pride in being

His paramours in the aprākṛta Vṛndāvana Dhāma. 'I am an extremely lovely and

supremely blissful kiśorī (adolescent girl), endowed with youthful beauty. I am an

eternal maidservant of Śrīmatī Rādhikā, fully absorbed in Her service. Remaining

always and forever engaged in the service of the Divine Couple, I maintain more

love for Śrīmatī than for Kṛṣṇa."

Śrīla Nārāyaṇa Mahārāja: The word cintayet in the above verse from the Sanatkumāra-

saṁhitā means that the sādhaka should nourish the following firm conception:

"I am a kiśorī with the same moods and qualities as the nitya-siddha-mañjarīs of Śrī

Rādhā." A Gauḍīya Vaiṣṇava sādhaka in deep meditation will maintain the conception

that, "I am not this body, these senses and so forth; I am a maidservant of Śrī Rādhā

and I am endowed with qualities such as the beauty and rasa of a gopa-kiśorī." This deep

meditation on the soul (ātma-cintana) will quickly result in his giving up identification

with the material body, and he will attain svarūpa-siddhi. The main goal of the Gauḍīya

Vaiṣṇavas is to become a rādhā-dāsī, a maidservant of Śrī Rādhā. The sādhaka remains

ever fixed on this goal, just as the position of the pole star is fixed in the sky. By the

mercy of Śrī Guru, the sādhaka is introduced to his eternal identity as a maidservant of

Śrī Rādhā. Upon attaining that, he abandons his bodily identity as a servant of māyā,

and he completely maintains the self-identity of being a rādhā-dāsī. (BR 8.5 pt)

Śrīla Bhaktivinoda Ṭhākura has described his siddha-svarūpa as follows:

Varaṅe Taḍit (Siddhi-Lalāsa), Gīta-mālā/BPKG /PP p. 90/KSH A25

varaṅe taḍit vāsa tārāvalī kamala maṇjarī nāma

sāḍe bāra varṣa vayasa satata svānanda-sukhada dhāma

"My complexion is like a flash of lightning and my dress is bedecked with twinkling

stars. My name is Kamalā Maṇjarī and I am eternally twelve-and-a-half years

old. My abode is Svānanda Sukhada Kuñja."

karpūra-sevā lalitāra gaṅa rādhā yūtheśvarī hana

mameśvarī-nātha śrī-nanda-nandana āmāra parāṅa-dhana

"My service is to supply camphor to Śrī Yugala. I serve in the gaṅa of Lalitā and

Śrī Rādhā is my yūtheśvarī. The Beloved of my Svāminī, the son of Nanda

Mahārāja, is the treasure of my life."

śrī-rūpa-mañjarī prabhṛtira sama yugala sevāya āśa

avaśya se-rūpa sevā pāba āmi parākāṣṭhā suviśvāsa

"I aspire to serve Śrī Yugala like Rūpa Maṇjarī and others, and I am confident

that I must surely attain this service. This is my highest aspiration."

kabe vā e dāsī saṁsiddhi labhibe rādhā-kuṇḍe vāsa kari'

rādhā-kṛṣṅa sevā satata karibe pūrva-smṛti parihari'

"Oh, when will this maidservant attain complete perfection and, residing at

Śrī Rādhā-kuṅḍa, serve Śrī Rādhā-Kṛṣṅa in complete forgetfulness of my past?"

O Vṛṣabhānu-nandinī! please make me the perpetual object of Your merciful glance

itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī

karotu santataṁ janaṁ kṛpā-kaṭākṣa-bhājanam

bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanaṁ

bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam

Śrī Rādhā-kṛpā-kaṭākṣa-stava-rājaḥ 13/SGG p. 155

iti—this; imam—mine; adbhutam—wonderful; stavam—prayer; niśamya—hearing;

bhānu—of Vṛṣabhānu; nandinī—daughter; karotu—must make; santatam—always;

janam—person; kṛpā—of mercy; kaṭa-akṣa—of Her sidelong-glance; bhājanam—object

of; bhavet—should; tadaiva—then certainly; sañcita—accumulated; tri-rūpa—three

types; karma—of karma; nāśanam—destroyed; bhavet—should; tadā—then; vrajendra—

of the king of Vraja; sūnu—of the son; maṇḍala—circle; praveśanam—entrance to.

O Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, You will be compelled

make me the perpetual object of Your merciful glance. Then, by the influence of

Your mercy, all the reactions to my karma will be destroyed and, realising my internal

identity as a mañjarī, I will enter the circle of Śrīmatī Rādhikā's sakhīs to participate

in Śrī Vrajendra-sūnu's eternal pastimes.

Kṛṣṇa will become pleased with one-pointed Rādhā-dāsyam and grant one

entrance into Śrīmatī Rādhikā's entourage

paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakaṁ yaḥ

parihṛta-nikhilāśā-santatiḥ kātaraḥ san

paśupa-pati-kumāraḥ kāmam āmoditas taṁ

nija-jana-gaṇa-madhye rādhikāyās tanoti

Śrī Rādhikāṣṭakam 9, Śrīla Raghunātha dāsa Gosvāmī /SGG p. 161

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who,

abandoning all hopes and aspirations other than rādhā-dāsyam, humbly recites

this pure Rādhikāṣṭakam, that He will grant them entrance into Śrīmatī Rādhikā's

eternal entourage.

Mañjarī-bhāva

Pālya-Dāsī kari', Śrīla Bhaktivinoda Ṭhākura (Gīta-mālā, song 4)/GV p. 82

palya-dāsī kari', lalitā sundari, āmāre loiyā kabe

śrī-rādhikā-pade, kāle milāibe, ajña-sevā samarpibe

When will beautiful Lalitā foster me as her own aspirant novice maidservant?

Then later, in due course of time, she will offer me up unto the lotus feet of Śrīmatī

Rādhārāṇī, and will place me entirely at Her disposal for rendering various

services according to Her own merciful orders.

śrī rūpa mañjarī, saṅge jābo kabe, rasa-sevā-śikṣā tare

tad-anugā ho'ye, rādhā-kuṇḍa-tate, rahibo harṣitāntare

When will Śrī Rūpa Mañjarī take me along with herself to the banks of Śrī

Rādhā-kuṇḍa to give me lessons in the performance of services to the Divine

Couple. She will take me there and make me practice by following her instructions

and activities. Thus I will feel great delight in my heart.

śrī-viśākhā-pade, saṅgīta śikhibo, kṛṣṇa-līlā rasamoy

śrī-rati-mañjarī, śrī-rasa-mañjarī, hoibe sabe sadoy

At the lotus feet of Śrī Viśākhā I will learn music and songs which are all

abounding in the transcendental mellows of Kṛṣṇa's pastimes. All the other sakhīs

in our group, including Śrī Rati Mañjarī and Śrī Rasa Mañjarī will also share their

most kind and affectionate dealings with me.

parama ānanda, sakale miliyā, rādhikā caraṇe rabo

ei parākāṣṭha, siddha kabe habe, pābo rādhā-padāsava

All of us will meet together, feeling supreme bliss and remaining by the lotus

feet of Śrī Rādhikā. When, O when will there be this highest excellence of the

culmination of spiritual perfection, whereby I will receive the intoxicating honey

flowing from the lotus feet of Śrī Rādhikā?

Thus ends Chapter 24 – Rādhā-dāsyam

Chapter 25 – Pramāṇa-tattva

The teachings of the Vedas received through Guru-varga

svataḥ-siddho vedo hari-dayita-vedha-prabhṛtitaḥ

pramāṇaṁ sat-prāptaṁ pramiti-viṣayān tān nava-vidhān

tathā pratyakṣādi-pramiti-sahitaṁ sādhayati naḥ

na yuktis tarkākhyā praviśati tathā śakti-rahitā

Daśa-mūla 1/JD ch. 13

svataḥ—independently; siddhaḥ—perfect; vedaḥ—the Vedas; hari—of Lord Hari;

dayita—the object of mercy; vedhaḥ—Lord Brahmā, the creator of the universe;

prabhṛtitaḥ—beginning with; pramāṇam—evidence; sat—transcendental; prāptam—

attained; pramiti—of knowledge; viṣayān—the scope; tat—of that; nava—

nine; vidhān—parts; tathā—in that way; prati-akṣa—present before the eyes; ādi—

beginning with; pramiti—knowledge; sahitam—along with; sādhayati—stands as

evidence; naḥ—for us; na—not; yuktiḥ—reason; tarka—as logic; ākhya—names;

praviśati—enters; tathā—in that realms; śakti—of power; rahitā—devoid.

The self-evident Vedas, which have been received in the sampradāya through

the Guru-paramparā by recipients of Śrī Hari's mercy such as Brahmājī and others,

are known as āmnāya-vākya. The nine prameya-tattvas are established by these

āmnaya-vākyas with the help of other pramānas that follow the guidance of these

śastras, such as evidence obtained by direct sense perception (pratyakṣa).

Reasoning that is only based on logic is always lame in the matter of evaluating

inconceivable subject matters, since logic and argument have no access to the

realm of the inconceivable.

The definition of āmnāya

āmnāyah śrutayaḥ sāksād brahma-vidyeti viśrutaḥ

guru-paramparā prāptāḥ viśva-kartuḥ hi brāhmaṇa

Mahājana-kārikā/Daśa-mūla/GKH 1.62

Āmnāya, the authorised sacred tradition, is directly embodied in the form of

the Vedas and renowned as brahma-vidyā, transcendental knowledge, which is

received from Brahmā, the universal creator, through the system of guruparamparā,

disciplic succession.

Śrīmad-Bhāgavatam describes the four kinds of evidence (pramāṇa)

śrutiḥ pratyakṣam aitihyam anumānaṁ catuṣṭayam

pramāṇeṣv anavasthānād vikalpāt sa virajyate

SB 11.19.17

śrutiḥ—Vedic knowledge; pratyakṣam—direct experience; aitihyam—traditional wisdom; anumānam—logical induction; catuṣṭayam—fourfold; pramāneṣu—among all types of evidence; anavasthānāt—due to the flickering nature; vikalpāt—from material duality; saḥ—a person; virajyate—becomes detached.

There are four types of pramāṇa, evidence: Vedic knowledge, direct experience, traditional wisdom and logical induction. Through researching these four, one can understand the temporary, insubstantial situation of material existence, and become detached from doubt and duality.

Manu-saṁhitā describes three kinds of evidence

pratyakṣaś cānumanañ ca śāstrañ ca vividhāgamam

trayaṁ suviditaṁ kāryaṁ dharma-śuddhim abhīpsatā

Manu-saṁhitā 12.105

If one wants to understand what is factual reality or what is the essential principle of dharma, one must consider the three kinds of evidence: Vedic evidence,

direct perception, and logical inference.

Of the three kinds of evidence, revealed scriptures (Vedic śāstra) is the best

pratyakṣe 'ntarbhaved yasmād atithyaṁ tena deśikah

pramāṇaṁ trividhaṁ prākhyāt tatra mukhyā śrutir bhavet

Prameya-ratnāvalī 9.2

Since hearsay (history) is included in perception, Madhvācārya has said that the

means of proper knowledge are three, among which śruti, or revelation scriptures, is the

highest, because it describes the Absolute Truth in detail.

Divine sound is the best evidence for understanding reality

yadyapi pratyakṣānumāna-śabdāryopamānārthāpattyabhava-sambhavaitihya-

ceṣṭhākhyāni daśa pramāṇāni viditānī, tathāpi bhramapramāda-

vipralipsā-karaṇāpāṭava-doṣa-rahitavacanātmakaḥ śabda

eva mūlaṁ pramāṇam

Tattva-Sandarbha, Sarva-samvādinī

Although pratyakṣa (direct evidence) anumāna (hypothesis), ārya (teachings of

the sages), upamāna (analogy), arthāpatti (inference from circumstance), abhava

(ultimate nonexistence of the phenomenal world), saṁbhava, (equivalence),

aithihya

(purāṇika histories), and ceṣṭa (endeavour) are known as ten kinds of evidence.

However only śabda, or the revealed wisdom of the Vedic literature, is free

from the four faults of vipralipsā – cheating, karaṇāpāṭava – imperfect senses,

pramāda – illusion, and bhrama – the tendency to make mistakes. Therefore, it is

the mūla-pramāṇa or root evidence upon which true knowledge of the Absolute

Truth can be established.

The Vedas are self-evident, the original knowledge and the foremost evidence

pramāṇera madhye śruti-pramāṇa pradhāna

śruti ye mukhyārtha kahe, sei se pramāṇa

jīvera asthi-viṣṭhā dui śaṅkha-gomaya

śruti-vākye sei dui mahāpavitra haya

svatah-pramāṇa veda satya yei kaya

"lakṣaṇā" karile svatah-prāmāṇya-hāni haya

CC Madhya 6.135-137

pramāṇera—of the evidences; madhye—in the midst; śruti—the Vedic version;

pramāṇa—evidence; pradhāna—chief; śruti—the Vedic version; ye—whatever;

mukhya-artha—chief meaning; kahe—says; sei se—that indeed; pramāṇa—

evidence;

jīvera—of the living entity; asthi—the bone; viṣṭhā—stool; dui—two;

śaṅkha—conchshell; go-maya—cow dung; śruti-vākye—in the words of the Vedic

version; sei—that; dui—two; mahā—greatly; pavitra—pure; haya—are; svataḥ-

pramāṇa—self-evident; veda—Vedic literature; satya—truth; yei—whatever;

kaya—say; lakṣaṇā—interpretation; karile—by making; svataḥ-prāmāṇya—selfevidential

proof; hāni—lost; haya—becomes.

[Śrī Caitanya Mahāprabhu said:] Amongst the different kinds of evidences, Śruti

or the Vedic evidence are chief, and thus whatever the Vedas directly states is also

evidence. Just as a conch shell and the dung of a cow are nothing but bones and

stool of certain living entities, yet according to the statements of the Veda they

are both accepted as highly pure. If someone superficially accepts that the truths

of the Vedas are self-evident yet makes an interpretation of the Vedic statements,

then the authority of the Vedas is immediately lost.

Real dharma is enacted by Kṛṣṇa

dharmaṁ tu sākṣād bhagavat-praṇītaṁ

SB 6.3.19/BPKG p. 423

dharmam—real religious principles, or bona fide spiritual principles; tu—but; sākṣāt—

directly; bhagavat—by the Supreme Personality of Godhead; praṇītam—enacted.

Real religious principles are personally established by Bhagavān Śrī Kṛṣṇa.

Śrī Kṛṣṇa instructed Brahmā directly thus initiating the paramparā

yathā brahmaṇe bhagavān svayam upadiśyānubhāvitavān

CC Ādi 1.50

yathā—just as; brahmaṇe—unto Lord Brahmā; bhagavān—the Supreme Lord;

svayam—Himself; upadiśya—having instructed; anubhāvitavān—caused to perceive.

The Supreme Personality of Godhead taught Brahmā and made him self-realised

(so transcendental knowledge is passed from Guru to disciple in paramparā).

Transcendental knowledge descends through the disciplic succession

oṁ brahmā devānāṁ prathamaḥ sambabhūva / viśvasya kartā bhuvanasya

goptā sa brahma-vidyāṁ sarva-vidyā-pratiṣṭhām / atharvāya

jyeṣṭha-putrāya prāha

Muṇḍaka Upaniṣad 1.1.1

oṁ—the original sound incarnation of Kṛṣṇa; addressing divinity, invoking auspi-

ciousness; brahmā—Brahmā; devānām—of the demigods; prathamam—first; sambabhūva—

born; viśvasya—of the universe; kartā—the creator; bhuvanasya—of

the worlds; goptā—the protector; sa—he; brahma-vidyām—spirtiual knowledge;

sarva-vidyā-pratiṣṭhām—the basis of all knowledge; atharvāya—to Atharvā;

jyeṣṭha-putrāya—his eldest son; prāha—spoke.

Lord Brahmā is the foremost of the demigods. He is the creator of the universe,

and its guardian. He instructed his eldest son, Atharva in the science of transcendental

knowledge (brahma-vidyā), and thus became the first teacher within the

universe. All other knowledge is based on this knowledge.

What is brahma-vidyā?

yenākṣaraṁ puruṣaṁ veda satyaṁ

provāca tāṁ tattvato brahma-vidyām

Muṇḍaka Upaniṣad 1.2.13

Brahma-vidyā is knowledge that reveals the true svarūpa of para-brahma, the

indestructible Puruṣottama.

Transcendental knowledge can be received only through the Paramparā

evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ

sa kāleneha mahatā yogo naṣṭaḥ parantapa

BG 4.2

evam—thus; paramparā—by disciplic succession; prāptam—received; imam—this

knowledge of bhakti; rāja-ṛṣayaḥ—the saintly kings; viduḥ—understood; saḥ—

that knowledge; kālena—in the course of time; iha—in this world; mahatā—

great; yogaḥ—the science of one's relationship with the Supreme; naṣṭaḥ—scattered;

parantapa—O Arjuna, subduer of the enemies.

O subduer of your foes, this supreme knowledge of bhakti was thus received

through the chain of disciplic succession (guru-varga), and the saints and kings

understood it in that way. But by the powerful influence of Śrī Bhagavān's time

potency, the succession was broken, and therefore this knowledge appears to be lost.

The Paramparā is an eternal principle

kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā

mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ

tena proktā sva-putrāya manave pūrva-jāya sā

tato bhṛgv-ādayo 'gṛhṇan sapta brahma-maharṣayaḥ

SB 11.14.3-4/JD ch. 6, 13

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; kālena—by the influence

of time; naṣṭā—lost; pralaye—at the time of annihilation; vāṇī—message; iyam—

this; veda-saṁjñitā—consisting of the Vedas; mayā—by Me; ādau—at the time of creation;

brahmaṇe—unto Lord Brahmā; proktā—spoken; dharmaḥ—religious principles;

yasyām—in which; mat-ātmakaḥ—identical with Me; tena—by Brahmā; proktā—spoken;

sva-putrāya—to his son; manave—to Manu; pūrva-jāya—the oldest; sā—that Vedic

knowledge; tataḥ—from Manu; bhṛgu-ādayaḥ—those headed by Bhṛgu Muni; agṛhṇan—

accepted; sapta—seven; brahma—in Vedic literature; mahā-ṛṣayaḥ—most learned sages.

Śrī Bhagavān said: By the influence of time, the transcendental sound of Vedic

knowledge was lost at the time of annihilation. Then, when the subsequent creation

took place, I spoke the Vedic knowledge of spiritual truths, which is non-different

than Myself, to Brahmā. Lord Brahmā instructed his eldest son, Manu in the

Vedic knowledge, and Manu in turn instructed the same science to the seven

great

sages headed by Bhṛgu Muni.

Mundane arguments cannot touch transcendental subject matters

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet

prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam

Mahābhārata (Bhīṣma-parva 5.22)/JD ch. 13/BPKG p. 446

acintyāḥ—inconceivable; khalu—certainly; ye—those; bhāvāḥ—subject matters; na—not; tān—them; tarkeṇa—by argument; yojayet—one may understand; prakṛtibhyaḥ—to material nature; param—transcendental; yat—that which; ca—and; tat—that; acintyasya—of the inconceivable; lakṣaṇam—a symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental

subject matters, one should not try to understand transcendental subjects through mundane arguments.

The Vedic literature must not to be interpreted

svataḥ-pramāṇa veda - pramāṇa-śiromaṇi

lakṣaṇā karile svataḥ-pramāṇatā-hāni

CC Ādi 7.132/BPKG p. 351

svataḥ-pramāṇa—self-evident; veda—the Vedic literatures; pramāṇa—evidence; śiromaṇi—topmost; lakṣaṇā—interpretation; karile—doing; svataḥ-pramāṇatā—self-evidence; hāni—lost.

[Śrī Caitanya Mahāprabhu instructed Prakāśānanda Sarasvatī:] "The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost."

Thus ends Chapter 25 – Pramāṇa-tattva

Chapter 26 – Other Topics

1) Māyāvādism

(Māyāvāda is thoroughly condemned)

The māyāvāda philosophy is false and against the Vedas

māyāvādam asac-chāstraṁ pracchannaṁ baudham ucyate

mayaiva kathitaṁ devi kalau brāhmaṇa-rūpiṇā

Padma Purāṇa/JD ch. 18/Paramātma San. 71/Beyond Nirvāṇa/BPKG p. 482

māyāvādam—the philosophy of māyāvāda; asac-chāstram—false scriptures; pracchannam—

covered; baudham—Buddhism; ucyate—is said; maya—by me; eva—

only; kathitam-executed; devi—O goddess of the material world; kalau—in the

age of Kali; brāhmaṇa-rūpiṇā—assuming the body of a brahmana.

[Lord Śiva tells Pārvatī:] "The māyāvāda philosophy is false and against the

Vedas. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in Kaliyuga

(Śaṅkarācārya) I teach this concocted māyāvāda philosophy."

Lord Śiva as Śaṅkarācārya came to cheat the atheists by teaching māyāvāda

brahmaṇaś cāparaṁ rūpaṁ nirguṇaṁ vakṣyate mayā

sarvasvaṁ jagato 'py asya mohanārthaṁ kalau yuge

Padma Purāṇa/Bṛhad-Bhāgavatāmṛtam 2.3.108-111 pt/Beyond Nirvāṇa

In order to cheat the atheists, I describe the Supreme Absolute Truth to be

without form and without qualities. Similarly, in explaining Vedānta I describe

the same māyāvāda philosophy in order to mislead the entire population toward

atheism by denying the personal form of the Lord.

Why Lord Śiva came as Śaṅkarācārya (to deprive the unfaithful of bhakti,

and thus protect pure bhakti from the contamination of māyā)

svāgamaiḥ kalpitais tvaṁ ca janān mad-vimukhān kuru

māṁ ca gopaya yena syāt sṛṣṭir eṣottarottarā

Padma Purāṇa/Beyond Nirvāṇa

sva-āgamaiḥ—with your own theses; kalpitaiḥ—imagined; tvam—you; ca—also;

janān—the people in general; mat-vimukhān—averse to Me and addicted to fruitive

activities and speculative knowledge; kuru—make; mām—Me, the Supreme

Personality of Godhead; ca—and; gopaya—just cover; yena—by which; syāt—there

may be; sṛṣṭiḥ—material advancement; eṣā—this; uttara-uttarā—more and more.

[Addressing Lord Śiva, Śrī Bhagvān said:] "Please make the general populace

averse to Me by concocting your own interpretation of the Vedas. Also, cover Me in

such a way that people will take more interest in advancing material civilization just

to propagate a population bereft of spiritual knowledge.”

Worship Govinda, you fools and rascals

bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūḍha-mate

samprāpte sannihite kāle na hi na hi rakṣati dukṛñ-karaṇe

Śaṅkarācārya (at the end of his life)

bhaja—just worship; govindam—Govinda; mūḍha-mate—O fools; samprāpte—

attained; sannihite—placed; kāle—when the time; na—not; hi—indeed;

rakṣati—protects; dukṛn-karaṇe—the grammatical affix dukṛn.

You fools and rascals, all your grammatical word jugglery of suffixes, prefixes

and philosophical speculation will not save you at the time of death. Just worship

Govinda! Worship Govinda! Worship Govinda!

The five kinds of liberation

yadyapi se mukti haya pañca-parakāra

sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra

CC Mad 6.266

yadyapi—although; se—that; mukti—liberation; haya—is; pañca-parakāra—of

five different varieties; sālokya—of the name sālokya; sāmīpya—of the name

sāmīpya; sārūpya—of the name sārūpya; sārṣṭi—of the name sārṣṭi; sāyujya—of

the name sāyujya; āra—and.

There are five kinds of liberation: sālokya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

My devotees reject the five kinds of liberation, even if I offer them Myself

sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta

dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ

SB 3.29.13/CC Ādi 4.207, Antya 3.189/SBG

sālokya—living on the same planet; sārṣṭi--having the same opulence; sāmīpya--to

be a personal associate; sārūpya—having the same bodily features; ekatvam—one-

ness; api--also; uta--even; dīyamānam—being offered; na--not; gṛhṇanti--do accept;

vinā—without; mat--My; sevanam--devotional service; janāḥ--pure devotees.

[Lord Kapiladeva to Devahūti:] "My devotees do not accept sālokya, sārṣṭi,

sārūpya, sāmīpya or oneness with Me (sāyujya)—even if I offer these liberations—

in preference to serving Me."

A pure devotee would rather go to hell than merge into the effulgence of the Lord

sāyujya śunite bhaktera haya ghṛṇā-bhaya

naraka vāñchaye, tabu sāyujya nā laya

CC Mad 6.268

sāyujya—liberation by merging into the effulgence; śunite—even to hear; bhaktera—

of the devotee; haya—there is; ghṛṇā—hatred; bhaya—fear; naraka—a

hellish condition of life; vāñchaye—he desires; tabu—still; sāyujya—merging into

the effulgence of the Lord; nā laya—never accepts.

A pure devotee does not like even to hear about sāyujya-mukti, which inspires

him with fear and hatred. Indeed, the pure devotee would rather go to hell than

merge into the effulgence of the Lord.

Those who desire sayujya-mukti, merging into the Brahman effulgence, are

actually committing spiritual suicide. The devotees totally reject such liberation

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate

durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate

yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ

kaivalyam—the pleasure of merging into the existence of Brahman; narakāyate —

is considered hellish; tri-daśa-pūr—the heavenly planets; ākāśa-puṣpāyate—something

imaginary, like a flower in the sky; durdānta—difficult to subdue; indriya—

the senses; kāla-sarpa—venomous snake; paṭalī—multitude; protkhāta—extracted;

daṁṣṭrāyate—teeth; viśvam—the material world; pūrṇa—completely; sukhāyate —

happy; vidhi—Lord Brahmā; mahendra—Indra, the king of heaven; ādiḥ—the

demigods; ca—and; kīṭāyate—become like an insect; yat—of whom; kāruṇya—

mercy; kaṭākṣa—glance; vaibhavavatām—of the most confidential devotee; tam —

unto; gauram—Lord Caitanya Mahāprabhu; eva—certainly; stumaḥ—glorify.

We offer our praise unto Śrī Gaurāṅga because for those devotees who have attracted

His potent merciful sidelong glance, the pleasure of merging into Brahman appears

like hell, the pleasures of the heavenly planets like a phantasmagoric flower in the sky,

the poisonous serpent-like senses like harmless snakes whose poisenous fangs havs

been extracted, the great demigods such as Brahmā and Śiva like insignificant insects,

and the whole world an abode of joy. Let us offer our eulogy to this most

magnanimous

personality, Śrī Caitanya Mahāprabhu.

The Gīta state that the māyāvāda doctrine is very offensive and condemned

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto mama bhūta-maheśvaram

moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ

rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ

BG 9.11-12/BPKG p. 516

avajānanti—deride; mām—Me; mūḍhāḥ—foolish men; mānuṣīm—in a human

form; tanum—a body; āśritam—assuming; param—transcendental; bhāvam—

nature; ajānantaḥ—not knowing; mama—My; bhūta—of everything that be; mahāīśvaram—

the supreme proprietor; mogha-āśāḥ—baffled in their hopes; mogha-karmāṇaḥ—

baffled in fruitive activities; mogha-jñānāḥ—baffled in knowledge; vicetasaḥ—

bewildered; rākṣasīm—demonic; āsurīm—atheistic; ca—and; eva—certainly;

prakṛtim—nature; mohinīm—bewildering; śritāḥ—taking shelter of.

Fools deride Me, the Supreme Īśvara of all living entities. They fail to understand the

supreme nature of My svarūpa by their limited human intelligence, which is covered by

māyā. All the hopes, actions and knowledge of such fools go in vain. Their minds

become agitated and, deviating from the spiritual path, they take shelter of the demoniac

nature, which destroys intelligence. Thus they head towards the hellish planets.

Kṛṣṇa states: The soul is eternal; the jīva's individuality can never be lost

na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ

na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param

BG 2.12

na—never; tu—but; eva—certainly; aham—I; jātu—at any time; na—did not;

āsam—exist; na—not; tvam—you; na—not; ime—all these; jana-adhipāḥ—kings;

na—never; ca—also; eva—certainly; na—not; bhaviṣyāmaḥ—shall exist; sarve

vayam—all of us; ataḥ param—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor

in the future shall any of us ever cease to be.

Liberation and eradication of karma are merely two by-products of chanting

ānuṣaṅgika phala nāmera - 'mukti', 'pāpa-nāśa'

tāhāra dṛṣṭānta yaiche sūryera prakāśa

CC Antya 3.180

ānuṣaṅgika—concomitant; phala—result; nāmera—of the holy name; mukti—

liberation; pāpa-nāśa—extinction of the resultant actions of sinful life; tāhāra—

of that; dṛṣṭānta—example; yaiche—as; sūryera prakāśa—light of the sun.

Liberation and extinction of the reactions of sinful life are two concomitant

by-products of chanting the holy name of the Lord. An example is found in the

gleams of morning sunlight.

Liberation is the insignificant result derived from nāma-ābhāsa

mukti tuccha-phala haya nāmābhāsa haite

CC Antya 3.186

mukti—liberation; tuccha-phala—insignificant result; haya—is; nāma-ābhāsa

haite—compared with the results of even a dim reflection of the pure holy name.

The attaiment of Liberation is insignificant compared to the result achieved

from even a glimpse of the awakening of offenseless chanting of the holy name

(nāma-ābhāsa).

By chanting, one attains prema which makes the happiness of liberation insignificant

tārakāj jāyate muktiḥ samādhiketi bhavaḥ

Śrī Kṛṣṇa Sandarbha 256/GKH (P)

tārakāt—from the liberator; jāyate—is generated; muktiḥ—liberation; samādhikā—

equal and greater; iti—thus; bhavaḥ—the meaning.

Through chanting the holy name of Śrī Kṛṣṇa, one attains pure love of God,

which makes the happiness of liberation seem very insignificant. (or) The potency

of Śrī Rāma – tāraka-nāma, dwarfs the pleasure of impersonal liberation and the

potency of Śrī Kṛṣṇa – pāraka-nāma, renders it completely insignificant.

Real liberation means to be established in one's eternal svarupa and sevā

muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ

SB 2.10.6/JD ch. 17/BPKG p. 430

muktiḥ—liberation; hitvā—giving up; anyathā—otherwise; rūpam—form; sva-rūpeṇa—in

one's spiritual, constitutional form; vyavasthitiḥ—permanent situation, eternal position.

Liberation means to give up one's external forms and becoming situated in one's

svarūpa. Real liberation means realising one's eternal svarūpa and being established

in one's nitya-sevā. [In other words, one is not liberated upon leaving this

body if he takes another body, nor if he simply does not take another form. Real

liberation is when one enters, by loving devotional service, into the spiritual

world (SSM)].

The Śrīmad Bhagavātam completely rejects the cheating ways of materially

motivated religiosity and impersonalism, dharmaḥ projjihita-kaitavo

(SB 1.1.2). Explaining this Bhagavātam śloka, Kṛṣṇadāsa Kavirāja says:

tāra madhye mokṣa-vāñchā kaitava-pradhāna

yāhā haite kṛṣṇa-bhakti haya antardhāna

CC Ādi 1.92

tāra—of them; madhye—in the midst; mokṣa-vāñchā—the desire to merge into the

Supreme; kaitava—of cheating processes; pradhāna—the chief; yāhā haite—from which;

kṛṣṇa-bhakti—devotion to Lord Kṛṣṇa; haya—becomes; antardhāna—disappearance.

The foremost process of cheating is to desire to achieve liberation by merging into

the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

Unequivocally give up hearing all talk of liberation

kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇīḥ

Śrī Manaḥ-śikṣā 4 (2nd line)

kathā—talk; mukti—of impersonal liberation; vyāghryā—the tigress; na—don’t;

śṛṇu—hear; kila—unequivocally; sarva-ātma-gilaṇīḥ—devouring your very soul.

You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul.

I have been forcibly turned into a maidservant by some cunning boy who is

always joking with the gopīs

advaita-vīthī-pathikair upāsyāḥ

svānanda-siṁhāsana-labdha-dīkṣāḥ

śaṭhena kenāpi vayaṁ haṭhena

dāsī-kṛtā gopa-vadhū-viṭena

Bilvamaṅgala Ṭhākura/BRS 3.1.44/BRSB p. 204/CC Mad 10.178, 24.133

advaita-vīthī—of the path of monism; pathikaiḥ—by the wanderers; upāsyāḥ—worshipable; sva-ānanda—of self-realisation; siṁha-āsana—on the throne; labdha-dīkṣāḥ—being initiated; śaṭhena—by a cheater; kena-api—some; vayam—we; haṭhena—by force; dāsī-kṛtā—made into a maidservant; gopa-vadhū—in joking with the gopīs; viṭena—by a tricky boy.

Although I was worshiped by those on the path of impersonal liberation and initiated into self-realisation through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.

Expert and most intelligent persons do not care for liberation, only for hari-kathā

nātyantikaṁ vigaṇayanty api te prasādaṁ

kimv anyad arpita-bhayaṁ bhruva unnayais te

ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ

kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

SB 3.15.48

na—not; ātyantikam—liberation; vigaṇayanti—care for; api—even; te—those;

prasādam—benedictions; kim u—what to speak; anyat—other material happinesses;

arpita—given; bhayam—fearfulness; bhruvaḥ—of the eyebrows; unnayaiḥ—by

the raising; te—Your; ye—those devotees; aṅga—O Supreme Personality of

Godhead; tvat—Your; aṅghri—lotus feet; śaraṇāḥ—who have taken shelter; bhavataḥ—

Your; kathāyāḥ—narrations; kīrtanya—worth chanting; tīrtha—pure;

yaśasaḥ—glories; kuśalāḥ—very expert; rasa-jñāḥ—knowers of the mellows or rasa.

Persons who are very expert and most intelligent in understanding things as they

are engage in hearing narrations of the auspicious activities and pastimes of the

Lord, which are worth chanting and worth hearing. Such persons do not care even

for the highest material benediction, namely liberation, to say nothing of other less

important benedictions like the material happiness of the heavenly kingdom.

Paramānanda is far superior to Brahmānanda

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padmadhyānād

bhavaj-jana-kathā-śravaṇena vā syāt

sā brahmaṇi sva-mahimany api nātha mā bhūt

kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

SB 4.9.10/BR 4.16

yā—that which; nirvṛtiḥ—bliss; tanu-bhṛtām—of the embodied; tava—Your; pādapadma—

lotus feet; dhyānāt—from meditating upon; bhavat-jana—from Your intimate

devotees; kathā—topics; śravaṇena—by hearing; vā—or; syāt—comes into

being; sā—that bliss; brahmaṇi—in the impersonal Brahman; sva-mahimani—

Your own magnificence; api—even; nātha—O Lord; mā—never; bhūt—exists;

kim—what to speak of; tu—then; antaka-asi—by the sword of death; lulitāt—

being destroyed; patatām—of those who fall down; vimānāt—from their airplanes.

My Lord, the transcendental bliss derived from meditating upon Your lotus feet

or hearing about Your glories from pure devotees is so unlimited that it is far

beyond the stage of brahmānanda, wherein one thinks himself merged in the

impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated

by the transcendental bliss derived from devotional service, then what to speak

of the temporary blissf of elevating oneself to the heavenly planets, which is

ended by the separating sword of death? Although one may be elevated to the

heavenly planets, he falls down in due course of time.

Liberation is insignificant compared to hearing hari-kathā from a sādhu

na kāmaye nātha tad apy ahaṁ kvacin

na yatra yuṣmac-caraṇāmbujāsavaḥ

mahattamāntar-hṛdayān mukha-cyuto

vidhatsva karṇāyutam eṣa me varaḥ

SB 4.20.24/BR 4.17

na—not; kāmaye—do I desire; nātha—O master; tat—that; api—even; aham—I; kvacit—

at any time; na—not; yatra—where; yuṣmat—Your; caraṇa-ambuja—of the lotus feet;

āsavaḥ—the nectarean beverage; mahat-tama—of the great devotees; antaḥ-hṛdayāt—

from the core of the heart; mukha—from the mouths; cyutaḥ—being delivered; vidhatsva—

give; karṇa—ears; ayutam—one million; eṣaḥ—this; me—my; varaḥ—benediction.

O Lord, I do not want liberation. I receive no pleasure in hearing any topic

other than the glorious narrations of the nectar of Your lotus feet. This nectar

emanates from the mouths of saintly persons from deep within their hearts. I beg

only for the benediction that You will give me millions of ears with which I can

always hear the sweetness of Your pastimes.

Residence in heaven, sovereignty over the Earth, the perfections of yoga and even

liberation are all insignificant for a devotee, as confirmed in Vṛtrāsura's prayer:

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ

na sārva-bhaumaṁ na rasādhipatyam

na yoga-siddhīr apunar-bhavaṁ vā

samañjasa tvā virahayya kāṅkṣe

SB 6.11.25/BR 4.18

na—not; nāka-pṛṣṭham—the heavenly planets or Dhruvaloka; na—nor; ca—also;

pārameṣṭhyam—the planet on which Lord Brahmā resides; na—nor; sārva-bhaumam—

sovereignty of the whole earthly planetary system; na—nor; rasāādhipatyam—

sovereignty of the lower planetary systems; na—nor; yoga-siddhīḥ—

eight kinds of mystic yogic power (aṇimā, laghimā, mahimā, etc.);

apunaḥbhavam—

liberation from rebirth in a material body; vā—or; samañjasa—O source

of all opportunities; tvā—You; virahayya—being separated from; kāṅkṣe—I desire.

O source of all good fortune, I have no desire to have a position of great sovereignty

like that of Dhruva or Brahmā, or rulership over the Earth; nor do I desire

aṇimā or any other mystic perfections. I do not even want liberation, if it means

to give up Your association.

hari-bhakti-mahādevyāḥ sarvā muktyādi-siddhayaḥ

bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ

Nārada-pañcarātra/Bhakti-rasāmṛta-sindhu 1.1.34/VG p. 124/BTV p. 68

Sālokya and the five kinds of muktis, the eight siddhis, omniscience, the post of

Indra and the post of Brahmā are all maidservants of Hari-bhakti Mahādevī. So

wherever she is present, her maidservants like bhuktis, siddhis, and muktis automatically

appear there with folded hands waiting for her orders.

Editorial note: For more ślokas on this topic, please refer to (1) BPKG Biography,

"The life history of māyāvāda" (p. 481); (2) Śrīla Bhakti Prajñāna Keśava Gosvāmī's

book “Beyond Nirvāna”; (3) CC Ādi 7.65-150, Mahāprabhu converting Prakāśānanda Sarasvatī and the Māyāvādi sannyāsīs (a demolition of māyāvāda philosophy).

Thus ends section 1) Māyāvādism

2) The Glories of Rūpa, Sanātana ana Raghunātha dāsa Gosvāmīs

Rūpa and Sanātana are the recipients of Caitanya Mahāprabhu’s mercy

kālena vṛndāvana-keli-vārtā lupteti tāṁ khyāpayituṁ viśiṣya

kṛpāmṛtenābhiśiṣeca devas tatraiva rūpaṁ ca sanātanaṁ ca

Caitanya-candrodaya-nāṭaka 9.38/CC Mad 19.119

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the transcendental

mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā—almost

lost; iti—thus; tām—all those; khyāpayitum—to enunciate; viśiṣya—making specific;

kṛpā-amṛtena—with the nectar of mercy; abhiśiṣeca—sprinkled; devaḥ—the

Lord; tatra—there, in Vṛndāvana; eva—indeed; rūpam—Śrīla Rūpa Gosvāmī;

ca—and; sanātanam—Sanātana Gosvāmī; ca—as well as.

In the course of time, the tidings of Śrī Kṛṣṇa’s divine pastimes in Vṛndāvana

had been lost. After first clearly describing those pastimes, Śrī Caitanya

Mahāprabhu sprinkled His mercy on Rūpa and Sanātana and instructed them to

describe those pastimes again.

Rūpa Gosvāmī is glorified

priya-svarūpe dayita-svarūpe prema-svarūpe sahajābhirūpe

nijānurūpe prabhur eka-rūpe tatāna-rūpe sva-vilāsa-rūpe

Caitanya-candrodaya-nāṭaka 9.39/CC Mad 19.121

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara

Gosvāmī; dayita-svarūpe—who was very dear to Him (Śrī Caitanya Mahāprabhu);

prema-svarūpe—unto the replica of His personal ecstatic love; sahaja-abhirūpe—

who was naturally very beautiful; nija-anurūpe—who exactly followed the principles

of Śrī Caitanya Mahāprabhu; prabhuḥ—Śrī Caitanya Mahāprabhu; ekarūpe—

to the one; tatāna—explained; rūpe—unto Rūpa Gosvāmī; sva-vilāsarūpe—

who describes the pastimes of Lord Kṛṣṇa.

Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the

exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord.

Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa

Gosvāmī

was naturally very beautiful. He very carefully followed the principles enunciated

by the Lord, and he was a competent person to explain properly the pastimes of

Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī

just so he could render service by writing transcendental literatures.

śrīmad-rūpa-padāmbhoja-dhūli-mātraika-sevinā

kenacid grathitā padyair mālāghreyā tad-āśrayaiḥ

Śrī Viśākhānandābhida-stotra 134 (Stavāvalī), Śrīla Raghunātha dāsa Gosvāmī

śrīmad-rūpa—of Śrīla Rūpa Gosvāmī; padāmbhoja—of the lotus feet; dhūlī—the dust; mātraika—only; sevinā—by a servant; kenacid—by someone; grathitā—strung; padyaiḥ—with verses; mālā—a garland; āghreyā—to be smelled; tad—of Him; āśrayaiḥ—by they who have taken shelter.

A certain servant of the dust of Śrīla Rūpa Gosvāmī's lotus feet has strung this garland

of verses glorifying Śrī Rādhā's lotus feet. They who have taken shelter of Śrīla

Rūpa Gosvāmī will be able to appreciate the sweet fragrance of this garland of verses.

abhīra-pallī-pati-putra-kāntā-dāsyābhilāṣāti-balāśva-vāraḥ

śrī-rūpa-cintāmaṇi-sapti-saṁstho mat-svānta-durdānta-hayecchur āstām

Śrī Stavāvalī, Abhīṣṭa-sūcanam 1, Śrīla Raghunātha dāsa Gosvāmī

abhīra—of the cowherds; pallī—of the village; pati—of the king; putra—the son;

kāntā—the beloved; dāsya—service; abhilāṣa—desire; ati—great; bala—strong;

aśva—horse; vāraḥ—riding; śrī-rūpa—Śrīla Rūpa Gosvāmī; cintāmaṇi—gemlike

conceptions; sapti—seventy; saṁsthaḥ—mount; mat—of me; svānta—the heart;

durdānta—uncontrollable; haya—that horse; icchuḥ—desiring; āstām—let it be.

May the powerful horseman of my desire for the service of the beloved of the

son of the King of Vraja mount the great horse of the manifold gemlike conceptions

of Śrī Rūpa Gosvāmī and subdue the untamed horse of my mind. (or) Let

the wild horse of my heart become like the Cintāmaṇi-jewel horse of Śrīla Rūpa

Gosvāmī's heart, which carries as its rider the exclusive desire to serve the gopaprince's

beloved, Śrīmatī Rādhikā.

Without Rūpa Gosvāmī who could have opened the store house of vraja-prema

yaṅ kali rūpa śarīra nā dharata?

taṅ vraja-prema-mahānidhi-kuṭharika, kaun kapāṭa ughāḍata (1)

Yan Kali Rūpa, Mādhava dāsa/SGG p. 32

If Śrīla Rūpa Gosvāmī would not have appeared in this age of Kali, then who

could have opened the great store-house of vraja-prema that contained the topmost

love of the vraja-gopīs? Who could have opened the door and distributed its

contents freely?

Caitanya Mahāprabhu empowered Rūpa Gosvāmī

vṛndāvanīyāṁ rasa-keli-vārtāṁ kālena luptāṁ nija-śaktim utkaḥ

sañcārya rūpe vyatanot punaḥ sa prabhur vidhau prāg iva loka-sṛṣṭim

CC Mad 19.1

vṛndāvanīyām—conducive to Vṛndāvana; rasa-keli-vārtām—talks about the pastimes

of Śrī Kṛṣṇa; kālena—with the course of time; luptām—lost; nija-śaktim—

His personal potency; utkaḥ—being eager; sañcārya—infusing; rūpe—to Rūpa

Gosvāmī; vyatanot—manifested; punaḥ—again; saḥ—He; prabhu—Śrī Caitanya

Mahāprabhu; vidhau—unto Lord Brahmā; prāk iva—as formerly; loka-sṛṣṭim—

the creation of this cosmic manifestation.

Just as prior to the creation of this cosmic manifestation, Śrī Kṛṣṇa enlightened

the heart of Lord Brahmā with the details of the creation and manifested the Vedic

knowledge, Śrī Kṛṣṇa Caitanya, being anxious to revive the Vṛndāvana pastimes,

infused the heart of Śrīla Rūpa Gosvāmī with spiritual potency. By this potency,

Śrīla Rūpa Gosvāmī could revive the topics of rasa-tattva conducive to realising

Śrī Gandhārvikā-Giridhārī's pleasure pastimes in Vṛndāvana, which were almost

lost to memory. Thus He spread Kṛṣṇa consciousness throughout the world.

Śrīla Sanātana Gosvāmī Vandanā

vairāgya-yug bhakti-rasaṁ prayatnair

apāyayan mām anabhīpsum andham

kṛpāmbudhir yaḥ para-duḥkha-duḥkhī

sanātanāṁ taṁ prabhum āśrayāmi

Śrī Vilāpa-kusumāñjaliḥ 6, Śrīla Raghunātha dāsa Gosvāmī

vairāgya—renunciation; yug—endowed with, connected; bhakti-rasam—bhakti-rasa;

prayatnaiḥ—with great effort; apāyayan—made to drink; mām—me; anabhīpsum—

unwilling; andham—blind; kṛpā—of mercy; ambudhiḥ—an ocean; yaḥ—who;

para—of others; duḥkha—by the unhappiness; duḥkhī—unhappy; sanātanam—

Sanātana Gosvāmī; tam—of him; prabhum—the master; āśrayāmi—I take shelter.

I was unwilling to drink the nectar of bhakti-rasa endowed with renunciation,

but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the

sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla

Sanātana Gosvāmī as my śikṣa-guru.37

Śrīla Raghunṭha dāsa Gosvāmī Prārthanā

Śrī Raghunātha dāsa Socaka, Rādhā vallabha dāsa

śrī caitanya kṛpā haite, raghunātha dāsa cite, parama vairāgya upajilā

dārā gṛha sampada, nija rājya adhipada, mala prāya sakali tyajilā

By th mercy of Śrī Caitanya Mahāprabhu, the highest degree of renunciation

manifested within the heart of Raghunātha dāsa Gosvāmī. He left his wife, house,

wealth, kingdom and prestige just like one rejects stool.

chāppāna daṇḍa rātri dine, rādhā-kṛṣṇa guṇa gāne, smaranete sadāi gonāya

cāri daṇḍa śuti thāke, svapne rādhā-kṛṣṇa dekhe, eka tila vyartha nāhi yāya

He slept for only an hour-and-a-half a day, but while taking rest he remained

absorbed in līlā-smaraṇa (remembering Rādhā-Kṛṣṇa's loving pastimes). He never

wasted a single moment.

gaurāṅgera padām bhuje, rākhe mana bṛṅga rāje, svarūpere sadāi dhyāya

abheda śrī rūpa sane, gati yāra sanātane, bhaṭṭa yuga priya mahāśaya

First he would fix his mind on the nactarean lotus feet of Śrī Gaurāṅga, then

he would maditate on his seva and svarūpā (his service to Rādhā-Kṛṣṇa in his spiritual

form as Rati mañjarī). His desire was one with that of Śrīla Rūpa Gosvāmī's. He

strictly followed Śrīla Sanātana Gosvāmī, and was dear to both Gopal Bhaṭta and

Raghunātha Bhaṭṭa Gosvāmīs.

sei raghunātha dāsa, pūrāha manerā āśa, ei mora baḍa āche sādha

e rādhā vallabha dāsa, mane baḍa abhilāṣa, prabhu more kara parasāda

O Raghunātha dāsa Gosvāmī, please fulfill my one and only desire. I, Rādhā Vallabha

dāsa, intensely desire to serve Śrī Caitanya Mahāprabhu and His eternal associates.

Śrīla Raghunātha dāsa Gosvāmī glorified by Śrī Kavi-karṇapūra

yaḥ sarva-lokaika-mano-'bhirucyā

saubhāgya-bhūḥ kācid akṛṣṭa-pacyā

yatrāyam āropaṇa-tulya-kālaṁ

tat-prema-śākhī phalavān atulyaḥ

Śrī Caitanya-candrodaya-nāṭaka 10.4/CC Antya 6. 264

yaḥ—who; sarva-loka—of all the devotees in Purī; eka—foremost; manaḥ—of the

minds; abhirucyā—by the affection; saubhāgya-bhūḥ—the ground of good fortune;

kācit—indescribable; akṛṣṭa-pacyā—perfect without tilling or perfect without

practice; yatra—in which; ayam—this; āropaṇa-tulya-kālam—at the same

time as the sowing of the seed; tat-prema-śākhī—a tree of the love of Śrī Caitanya

Mahāprabhu; phala-vān—fruitful; atulyaḥ—the matchless.

Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily

became like the fertile earth of good fortune in which it was suitable for the seed of

Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it

grew into a matchless tree of Śrī Caitanya Mahāprabhu's prema and produced fruit.

Thus ends section 2) The Glories of Rūpa, Sanātana & Raghunātha

3) Śrī Rūpa-śīkṣā (selected ślolkas)

(Śrī Caitanya Caritāmṛta, Madhya līlā, ch. 19)

mālī hañā kare sei bīja āropaṇa

śravaṇa-kīrtana-jale karaye secana

Mad 19.152/BPKG p. 396

mālī hañā—becoming a gardener; kare—does; sei—that; bīja—seed of devotional

service; āropaṇa—sowing; śravaṇa—of hearing; kīrtana—of chanting; jale—

with the water; karaye—does; secana—sprinkling.

When a person receives the seed of devotional service, he should take care of

it by becoming a gardener and sowing the seed in his heart. If he waters the seed

gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed

will begin to sprout.

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya

'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya

Mad 19.153

upajiyā—being cultivated; bāḍe—grows; latā—the creeper of devotional service;

brahmāṇḍa—the whole universe; bhedi'—penetrating; yāya—goes; virajā—the river

between the spiritual world and the material world; brahma-loka—the Brahman

effulgence; bhedi'—penetrating; para-vyoma—the spiritual sky; pāya—attains.

As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually

grows to the point where it penetrates the walls of this universe and goes beyond

the Virajā River, lying between the spiritual world and the material world. It

reaches the Brahman effulgence and, penetrating through that stratum, it reaches

the spiritual sky (para-vyoma).

tabe yāya tad-upari 'goloka-vṛndāvana'

'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa

CC Mad 19.154

tabe—thereafter; yāya—goes; tat-upari—to the top of that (the spiritual sky);

goloka-vṛndāvana—to Goloka Vṛndāvana (the topmost realm of the spiritual

world) ; kṛṣṇa-caraṇa—of the lotus feet of Śrī Kṛṣṇa; kalpa-vṛkṣe—on the desire

tree; kare ārohaṇa—climbs.

Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti

creeper grows more and more. In this way it attains the shelter of the desire tree

of the lotus feet of Śrī Kṛṣṇa, who is eternally situated in Goloka Vṛndāvana, the

topmost realm of the spiritual sky.

tāhāṅ vistārita hañā phale prema-phala

ihāṅ mālī sece nitya śravaṇādi jala

Mad 19.155

tāhāṅ—there; vistārita—expanded; hañā—becoming; phale—produces; prema-phala—

the fruit known as pure ecstatic love of God; ihāṅ—in the material world, where the

devotee is still present; mālī—exactly like a gardener; sece—sprinkles; nitya—regularly,

without fail; śravaṇa-ādi jala—the water of śravaṇa, kīrtana and so on.

The creeper of bhakti greatly expands in Goloka Vṛndāvana and there it produces

the fruit of kṛṣṇa-prema. Although remaining in the material world, the gardener

regularly sprinkles the creeper with the water of hearing and chanting.

Vaiṣṇava-aparādha is the greatest obstacle to bhakti

yadi vaiṣṇava-aparādha uṭhe hātī mātā

upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

Mad 19.156

yadi—if; vaiṣṇava-aparādha—an offense at the feet of a Vaiṣṇava; uṭhe—arises;

hātī—an elephant; mātā—mad; upāḍe—uproots; vā—or; chiṇḍe—breaks; tāra—

of the creeper; śukhi'—shriveling up; yāya—goes; pātā—the leaf.

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the

creeper of devotional service in the material world, his offense is compared to a

mad elephant that uproots the creeper and breaks it. In this way the leaves of the

creeper are dried up.

Thus ends section 3) Śrī Rūpa-śikṣā

7) Śrī Sanātana-śīkṣā (selected ślokas)

(Śrī Caitanya-Caritāmṛta, Madhya-līlā, Ch. 20-23)

Sanātana Gosvāmī inquired from Mahāprabhu:

ke āmi, kene āmāya jāre tāpa-traya

ihā nāhi jāni - kemane hita haya

Mad 20.102

ke āmi—who am I; kene—why; āmāya—unto me; jāre—give trouble; tāpa-traya—

the three kinds of miserable conditions; ihā—this; nāhi jāni—I do not know;

kemane—how; hita—my (ultimate) welfare; haya—there is.

Who am I? Why do the threefold material miseries always give me trouble? If I do

not know this, how can I be benefited and come to know the ultimate goal of life?

Mahāprabhu replied to Sanātana Gosvāmī:

jīvera 'svarūpa' haya - kṛṣṇera 'nitya-dāsa'

kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'

sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya

svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

kṛṣṇera svābhāvika tina-śakti-pariṇati

cic-chakti, jīva-śakti, āra māyā-śakti

CC Mad 20.108-109, 111

jīvera—of the living entity; svarūpa—the constitutional position; haya—is;

kṛṣṇera—of Lord Kṛṣṇa; nitya-dāsa—eternal servant; kṛṣṇera—of Lord Kṛṣṇa;

taṭasthā—marginal; śakti—potency; bheda-abheda—one and different; prakāśa—

manifestation; sūrya-aṁśa—part and parcel of the sun; kiraṇa—a ray of sunshine;

yaiche—as; agni-jvālā-caya—molecular particle of fire; svābhāvika—naturally;

kṛṣṇera—of Lord Kṛṣṇa; tina-prakāra—three varieties; śakti—energies; haya—

there are; kṛṣṇera—of Lord Kṛṣṇa; svābhāvika—natural; tina—three; śakti—of

energies; pariṇati—transformations; cit-śakti—spiritual potency; jīva-śakti—

spiritual

sparks, living entities; āra—and; māyā-śakti—illusory energy.

It is the living entity's constitutional position to be an eternal servant of Śrī Kṛṣṇa

because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one

with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa

has three varieties of energy. In accordance with Śrī Kṛṣṇa's nature, those energies

undergo transformations and become known as His spiritual potency (cit-śakti), His

living entity potency (jīva-śakti) and His deluding material potency (māyā-śakti).

Where there is light there is no darkness

kṛṣṇa - sūrya-sama, māyā haya andhakāra

yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

CC Mad 22.31

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; sūrya-sama—like the sun

planet; māyā—the illusory energy; haya—is; andhakāra—darkness; yāhāṅ

kṛṣṇa—wherever Kṛṣṇa is present; tāhāṅ—there; nāhi—not; māyāra—of māyā,

or the darkness of ignorance; adhikāra—the jurisdiction.

Kṛṣṇa is compared to sunshine, and māyā, His deluding potency, is

compared to

darkness. Wherever there is sunshine, there cannot be darkness. Wherever Kṛṣṇa

is present, māyā cannot be present or exert her influence.

However, the Jīva cannot revive his Kṛṣṇa consciousness by his own efforts

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna

jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

Mad 20.122

māyā-mugdha—bewildered by the illusory energy; jīvera—of the conditioned

soul; nāhi—there is not; svataḥ—automatically; kṛṣṇa-jñāna—knowledge of

Kṛṣṇa; jīvere—unto the conditioned soul; kṛpāya—out of mercy; kailā—presented;

kṛṣṇa—Lord Kṛṣṇa; veda-purāṇa—the Vedic literature and the Purāṇas.

The conditioned soul, bewildered by māyā, cannot revive his Kṛṣṇa consciousness

by his own effort. Thus, out of His causeless mercy, Śrī Kṛṣṇa compiled the

Vedic literature and its supplements, the Purāṇas.

śāstra-guru-ātma-rūpe āpanāre jānāna

kṛṣṇa mora prabhu, trātā—jīvera haya jñāna

CC Mad 20.123

śāstra-guru-ātma-rūpe—in the form of the Vedic literature, Śrī Guru and the

Supersoul; āpanāre jānāna—reveals Himself; kṛṣṇa—Śrī Kṛṣṇa; mora—my; prabhu—

Lord; trātā—deliverer; jīvera—of the conditioned soul; haya—there is;

jñāna—knowledge.

The materially afflicted conditioned soul is enlightened by Kṛṣṇa through the

Vedic literature, Śrī Guru and the Supersoul. Through these, he can realise that Śrī

Kṛṣṇa is his eternal Lord and master and deliverer from the clutches of māyā. Unless

Śrī Kṛṣṇa reveals this knowledge, the jīva cannot realise it (and become free).

One must follow a clearly defined sequence (krama) in order to enter the

realm of bhakti

kona bhāgye kona jīvera 'śraddhā' yadi haya

tabe sei jīva 'sādhu-saṅga' ye karaya

sādhu-saṅga haite haya 'śravaṇa-kīrtana'

sādhana-bhaktye haya 'sarvānartha-nivartana'

anartha-nivṛtti haile bhaktye 'niṣṭhā' haya

niṣṭhā haite śravaṇādye 'ruci' upajaya

ruci haite bhaktye haya 'āsakti' pracura

āsakti haite citte janme kṛṣṇe prīty-aṅkura

sei 'bhāva' gāḍha haile dhare 'prema'-nāma

sei premā 'prayojana' sarvānanda-dhāma

CC Mad 23.9-13/PP p . 83

kona bhāgye—by some good fortune; kona jīvera—of some living entity; śraddhā

yadi haya—if there is faith; tabe—then; sei jīva—that living entity; sādhu-saṅga—

association with devotees; ye—certainly; karaya—makes; sādhu-saṅga haite—from

association with devotees; haya—there is; śravaṇa-kīrtana—hearing, chanting and

so on; sādhana-bhaktye—by devotional service; haya—there is; sarva—all;

anartha-nivartana—disappearance of unwanted things. anartha-nivṛtti—disappearance

of all unwanted contamination; haile—when there is; bhaktye—in devotional

service; niṣṭhā—firm faith; haya—there is; niṣṭhā haite—from such firm

faith; śravaṇa-ādye—in hearing, chanting and so on; ruci—taste; upajaya—awakens.

ruci haite—from such a taste; bhaktye—in devotional service; haya—there is;

āsakti—attachment; pracura—deep; āsakti haite—from attachment; citte—within

the heart; janme—appears; kṛṣṇe—for Kṛṣṇa; prīti-aṅkura—the seed of bhāva; sei

bhāva—that bhāva; gāḍha haile—when it becomes intensified; dhare—takes;

‘prema’ nāma—whose name is prema; sei premā—that pure love of God; prayojana—

the ultimate goal of life; sarva-ānanda-dhāma—the abode of all pleasure.

If, by good fortune, a jīva develops faith (śraddhā) in Kṛṣṇa, he begins to associate

with pure devotees (sādhu-saṅga), and in that association he engages in hearing

and chanting. By following sādhana-bhakti he becomes free from all anarthas

(anartha-nivṛtti) and advances to the stage of firm faith (niṣṭhā). Thereafter, taste

(ruci) awakens for bhajana (śravaṇa, kīrtana and so on). After ruci, āsakti (deep

attachment for the object of bhajana, Śrī Kṛṣṇa) arises and when āsakti thickens,

the seed of of bhāva (deep affection, the first stage of love of God) is born in the

heart. When bhāva is intensified, it becomes prema (love of God). This prema is

the ultimate goal and the abode of all bliss.

Śrīla Nārāyaṇa Mahārāja: It is quite impossible for those who transgress this sequence

to enter the realm of bhakti. Thus, those who want to enter this realm while neglecting

the limbs of vaidhī sādhana-bhakti are in all respects unrestrained and outside the conclusions

of śāstra. They have no relation at all with śuddha-bhakti. (PP p. 84)

Thus ends section 4) Śrī Sanātana-śikṣā

8) Śrī Rāya Rāmānanda-saṁvāda

(The discussion between Mahāprabhu and Rāmānanda Rāya)

The ocean of truth and the raincloud of mercy nourish each other

sañcārya rāmābhidha-bhakta-meghe

sva-bhakti-siddhānta-cayāmṛtāni

gaurābdhir etair amunā vitīrṇais

taj-jñatva-ratnālayatāṁ prayāti

CC Mad 8.1

sañcārya—by empowering; rāma-abhidha—of the name Rāma; bhakta-meghe—in

the cloud-like devotee; sva-bhakti—of His own devotional service; siddhānta—of

conclusions; caya—all collections; amṛtāni—nectar; gaura-abdhiḥ—the ocean

known as Śrī Caitanya Mahāprabhu; etaiḥ—by these; amunā—by the cloud

known as Rāmānanda Rāya; vitīrṇaiḥ—distributed; tat-jñatva—of knowledge of

devotional service; ratna-ālayatām—the quality of being an ocean containing

valuable jewels; prayāti—achieved.

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive

knowledge in devotional service. He empowered Śrī Rāmānanda Rāya,

who may be likened to a cloud of devotional service. This cloud was filled with the

water of all the conclusive purports of devotional service and was empowered by

the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself.

Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the

knowledge of pure devotional service.

Mahāprabhu enquired: What is the ultimate goal (sādhya) and process (sādhana)?

sādhya-vastu sādhana vinu keha nāhi pāya

kṛpā kari' kaha, rāya, pābāra upāya

CC Mad 8.197/PP p. 84

sādhya-vastu—the goal of life; sādhana vinu—without practicing the process; keha

nāhi pāya—no one achieves; kṛpā kari'—very mercifully; kaha—please explain;

rāya—My dear Rāmānanda Rāya; pābāra upāya—the means of achieving.

The goal of life (sādhya) cannot be achieved unless one accepts the appropriate

process (sādhana). Now, being merciful upon Me, please explain the means by

which this goal can be attained.

Śrī Rāmānanda Rāya replied: One should do bhajana in the mood of the

gopīs (gopī-bhāva) and under their guidance (in ānugatya)

rādhā-kṛṣṇera līlā ei ati gūḍhatara

dāsya-vātsalyādi-bhāve nā haya gocara

sabe eka sakhī-gaṇera ihāṅ adhikāra

sakhī haite haya ei līlāra vistāra

sakhī vinā ei līlā puṣṭa nāhi haya

sakhī līlā vistāriyā, sakhī āsvādaya

sakhī vinā ei līlāya anyera nāhi gati

sakhī-bhāve ye tāṅre kare anugati

rādhā-kṛṣṇa-kuñja-sevā-sādhya sei pāya

sei sādhya pāite āra nāhika upāya

CC Mad 8. 202-205/PP p. 84/BPKG p. 473

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; ei—this is; ati—very much;

gūḍhatara—more confidential; dāsya—of servitude; vātsalya-ādi—and of parental

love, etc.; bhāve—in the moods; nā haya—is not; gocara—appreciated. sabe—only;

eka—one; sakhī-gaṇera—of the gopīs; ihāṅ—in this; adhikāra—qualification; sakhī—

the gopīs; haite—from; haya—is; ei līlāra—of these pastimes; vistāra—the expansion;

sakhī vinā—without the gopīs; ei līlā—these pastimes; puṣṭa—nourished; nāhi haya—

are never; sakhī—the gopīs; līlā—the pastimes; vistāriyā—expanding; sakhī—the

gopīs; āsvādaya—taste this mellow; sakhī vinā—without the gopīs; ei līlāya—in these

pastimes; anyera—of others; nāhi—there is not; gati—entrance; sakhī-bhāve—in the

mood of the gopīs; ye—anyone who; tāṅre—the gopīs; kare—does; anugati—following;

rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; kuñja-sevā—of service in the kuñjas, or pleasure

bowers of Vṛndāvana; sādhya—the goal; sei pāya—he gets; sei—that; sādhya—

achievement; pāite—to receive; āra—other; nāhika—there is not; upāya—means.

The pastimes of Rādhā and Kṛṣṇa are very confidential and cannot be understood

through the mellows of servitude, fraternity or parental affection. In truth, only the

gopīs have the right to appreciate these transcendental pastimes, and it is only by

them that these pastimes can be expanded. Without the gopīs, these pastimes

between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such

pastimes broadcast. It is their prerogative to taste rasa (the mellows of love). One

cannot enter into these pastimes without the help of the gopīs. Only one who does

bhajana in the mood of the gopīs, following in their footsteps, can attain the sādhya

or ultimate objective of serving Śrī Śrī Rādhā-Kṛṣṇa in the leafy bowers of

Vṛndāvana. Only then can one understand the conjugal love between Rādhā and

Kṛṣṇa. There is no other procedure.

Śrīla Nārāyaṇa Mahārāja: By considering the gradations of sādhya-vastu (ultimate

objective) we find that the prema of Śrīmatī Rādhājī for Kṛṣṇa is the crestjewel.

Furthermore, Śrī Caitanya Mahāprabhu has explained that the sādhya for the

living entities is Rādhā-dāsyam, service to Śrīmatī Rādhikā imbued with pārakīyabhāva.

In order to obtain this sādhya-vastu, proper sādhana is absolutely necessary.

Therefore one should accept the mood of the gopīs in their service

ataeva gopī-bhāva kari aṅgīkāra

rātri-dina cinte rādhā-kṛṣṇera vihāra

siddha-dehe cinti' kare tāhāṅ niṣevana

sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa

CC Mad 8.228-229/PP p. 85/ BPKG p. 473

ataeva—therefore; gopī-bhāva—the loving mood of the gopīs; kari—making;

aṅgīkāra—acceptance; rātri-dina—day and night; cinte—one meditates; rādhākṛṣṇera—

of Rādhā and Kṛṣṇa; vihāra—the pastimes; siddha-dehe—in the perfected

spiritual body; cinti'—by meditating; kare—does; tāhāṅ—in the spiritual

world; niṣevana—service; sakhī-bhāve—in mood of the gopīs; pāya—gets; rādhākṛṣṇera—

of Rādhā and Kṛṣṇa; caraṇa—the lotus feet.

Therefore one should accept the mood of the gopīs in their service. In such a

transcendental mood, one should always think of the pastimes of Śrī Rādhā and

Kṛṣṇa. After meditating on Rādhā and Kṛṣṇa and Their pastimes for a long time

in the internally conceived spiritual body (siddha-deha), one attains the opportunity

to serve the lotus feet of Rāhā-Kṛṣṇa as one of the vraja-gopīs.

Śrīla Nārāyaṇa Mahārāja: Essentially, the gist of the matter is that the loveladen

līlā of Rādhā-Kṛṣṇa is so confidential and so full of mysteries that it is

imperceptible, even for those in the moods of dāsya and vātsalya. Only the sakhīs

are eligible for this. Therefore, no one can attain the service of Śrīmatī Rādhikā

or the kuñja-sevā of Śrī Rādhā-Kṛṣṇa Yugala by sādhana without accepting the

ānugatya of the sakhīs (being under their guidance). Thus the only means of attaining this supreme sādhya is meditation on the līlās of Rādhā-Kṛṣṇa throughout the day and night by the internally conceived siddha-deha in the mood of the sakhīs and under their guidance. (PP p. 85)

Thus ends section 5) Śrī Rāya Rāmānanda-saṁvāda

9) Ornamental ślokas by Śrīla Rupa Gosvāmī

(From Śrī Stava-māla, Citra-kavitva)

rasāsāra-susārorur asurāriḥ sasāra saḥ

saṁsārāsir asau rāse suriraṁsuḥ sa-sārasaḥ

rasa—of nectar; āsāra—shower; susāra—broad; uruḥ—thighs; asura—of the demons; ariḥ—the enemy; sasāra—went; saḥ—He; saṁsāra—for the cycle of repeated birth and death; asiḥ—a sword; asau—He; rāse—in the rāsa dance; suriraṁsuḥ—filled with amorous desires; sa—with; sārasaḥ—a lotus.

The Lord, who is a shower of nectar, whose thighs are broad, who kills the demons, and who with a sword cuts the cycle of repeated birth and death, holding a lotus

flower, and filled with transcendental amorous desire, entered the rāsa dance.

carcoru-rocir uccorā ruciro 'raṁ carācare

caurācāro 'cirāc cīraṁ rucā cārur acūcurat

carcā—with ointments; uru—very; rociḥ—splendid; ucca—a broad; urā—chest;

ruciraḥ—handsome; aram—very; cara-acare—in the world of moving and nonmoving

beings; caura—of theft; ācāraḥ—activities; acirāc—quickly; cīram—the

garments; rucā—with splendor; cāruḥ—handsome; acūcurat—stole.

The Lord, who is splendidly anointed with sandal paste, whose chest is broad,

and who is the most handsome person in the world of moving and nonmoving

creatures, became the thief that gracefully stole the gopīs' garments.

dhare dharādhara-dharaṁ dhārādhara-dhurā-rudham

dhīra-dhīr ārarādhādhi-rodhaṁ rādhā dhurandharam

dhare—on the hill; dharādhara—of the hill; dharam—the holder; dhārādhara—of

the rainclouds; dhurā—the burden; rudham—holding back; dhīra—steady;

dhīḥ—at heart; ārarādha—worshiped; ādhi—distress at heart; rodham—stopping;

rādhā—Rādhā; dhurandharam—the protector of the devotees.

On the hill earnest Rādha worshiped the Supreme Lord, who lifted Govardhana

Hill, checked the devastating rain, and stopped the anguish of the devotees.

ninunnānonanaṁ nūnaṁ nānūnonnānano 'nuniḥ

nānenānaṁ ninun nenaṁ nānaun nānānano nanu

ninunnānonanam—Śrī Kṛṣṇa, the killer of Śakaṭāsura; nūnam—certainly; nānūna—

completely; unna—full of tears; ānanaḥ—face; anuniḥ—trying to pacify;

nānā—various; inānam—of the demigods; ninun—impelled; na—not; inam—Śrī

Kṛṣṇa; na—not; anaun—offered prayers; nānā-ānanaḥ—many-headed Lord

Brahmā; nanu—indeed.

Did not Lord Brahmā, tears streaming down his face, recite many prayers, trying

to pacify Śrī Kṛṣṇa, the killer of Śakaṭāsura?

Thus ends section 6) Ornamental Ślokas by Śrīla Rūpa Gosvāmī

10) Mahā-prasāda

The Glories of Mahā-prasāda

naivedyaṁ jagadīśasya annapānādikañ ca yat

bhakṣyābhakṣa-vicāraś ca nāsti tad-bhakṣaṇe dvijāḥ

HBV 9.403

O brāhmaṇas, those foodstuffs and beverages that are offered to Kṛṣṇa for His

pleasure are transcendental and one should never try to distinguish them as eatables

and non-eatables.

brahmavan nirvikāram hi yathā viṣṇus tathaiva tat

vikāraṁ ye prakurvanti bhakṣaṇe tad dvijātayaḥ

kuṣṭha-vyādhi-samāyuktāḥ putra-dāra-vivarjitāḥ

nirayaṁ yānti te viprā yasmān nāvartate punaḥ

Hari-bhakti-vilāsa 9.404,405

O brāhmaṇas, the offerings to Śrī Hari are transcendental, incorruptible, and

nondifferent from Viṣṇu. Those who have a perverted mentality, and who thinks

them to be material will develop leprosy, be devoid of children, wife, and family,

and go to the deepest darkest regions of hell from which he will never return.

kukkurasya mukhād bhraṣṭaṁ tad-annaṁ patate yadi

brāhmaṇena 'pi bhoktavyaṁ itareṣām tu kā kathā

Skanda Purāṇa, Puri Māhātmya 2.2.38.17

Mahā-prasāda destroys all sins. Even if it has been touched by the lips of a dog

or has fallen on the ground, it will still be relished by brāhmaṇas. Then what to

speak if it is touched by others.

aśucir vāpy anācāro manasā pāpam ācaran

prāpti-mātreṇa bhoktavyaṁ nātra kāryā vicāraṇā

Skanda Purāṇa, Puri Māhātmya 2.5.3.14

Even if one is in unclean state of body or mind, engaged in irreligious acts, he

should eat mahā-prasāda whenever it is available to him. There is no need to

deliberate on this.

Prasādam remnants from the lotus mouth of Śrī Kṛṣṇa

kṛṣṇa-vaktrāmbujocchiṣṭaṁ prasādaṁ paramādarāt

dattaṁ dhaniṣṭhayā devi kim āneṣyāmi te 'grataḥ

Śrī Vilāpa-kusumāñjaliḥ 48

kṛṣṇa—of Śrī Kṛṣṇa; vaktra—mouth; ambuja—lotus; ucchiṣṭam—left;

prasādam—mercy, offered food; param—great; ādarāt—with respect; dattam—

placed; dhaniṣṭhayā—by Dhaniṣṭhā; devi—O queen; kim—whether?; āneṣyāmi

—

I will bring; te—of You; agrataḥ—into the presence.

O Devi! When will I place before You the prasādam remnants from the lotus

mouth of Śrī Kṛṣṇa, that were most diligently brought to me by Dhaniṣṭhā?

When will I lovingly feed You ambrosial foodstuffs mixed with the nectar

of Kṛṣṇa's lips?

nānā-vidhair amṛta-sāra-rasāyanais taiḥ

kṛṣṇa-prasāda-militair iha bhojya-peyaiḥ

hā kuṅkumāṅgi lalitādi-sakhī-vṛtā tvaṁ

yatnān mayā kim u tarām upabhojanīyā

Śrī Vilāpa-kusumāñjaliḥ 49

nānā—various; vidhaiḥ—kinds; amṛta—of nectar; sāra—better; rasāyanaiḥ—

with nectar; taiḥ—with them; kṛṣṇa—of Lord Kṛṣṇa; prasāda—with the prasādam;

militaiḥ—mixed; iha—here; bhojya—to be eaten; peyaiḥ—to be drank; hā—

O!; kuṅkuma-aṅgi—girl whose limbs are decorted with kuṅkuma; lalitādi—headed

by Lalitā; sakhī—by the gopī friends; vṛtā—accompanied; tvam—You;

yatnān—with great endeavor; mayā—by me ; kim—whether?; u—indeed;

tarām—more; upabhojanīyā—to be enjoyed.

O Kuṅkumāṅgi (She whose limbs are anointed with kuṅkuma), when with

great care will I lovingly feed You, Lalitā, and Your other sakhīs nectar drinks and

varieties of ambrosial foodstuffs mixed with the nectar of Kṛṣṇa's lips?

The prasādam tasted millions upon millions of times better than nectar

koṭi-amṛta-svāda pāñā prabhura camatkāra

sarvāṅge pulaka, netre vahe aśru-dhāra

CC Antya 16.93

koṭi—millions upon millions; amṛta—nectar; svāda—taste; pāñā—getting; prab-

hura—of Śrī Caitanya Mahāprabhu; camatkāra—great satisfaction; sarva-aṅge—

all over the body; pulaka—standing of the hair; netre—from the eyes; vahe—

flows; aśru-dhāra—a stream of tears.

To Śrī Caitanya Mahāprabhu the prasādam tasted millions upon millions of

times better than nectar, and thus He was fully satisfied. The hair all over His

body stood on end, and incessant tears flowed from His eyes.

Where has such a taste in this prasādam come from? Has it been touched

by the nectar of Kṛṣṇa's lips?

ei dravye eta svāda kāhāṅ haite āila?

kṛṣṇera adharāmṛta ithe sañcārila'

CC Antya 16.94

ei dravye—in these ingredients; eta—so much; svāda—taste; kāhāṅ—where;

haite—from; āila—has come; kṛṣṇera—of Lord Kṛṣṇa; adhara-amṛta—nectar

from the lips; ithe—in this; sañcārila—has spread.

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasādam

come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

Your transcendental lips vanquish shame, religion and patience, especially in

women. Indeed, they inspire madness in the minds of all.

tanu-mana karāya kṣobha, bāḍāya surata-lobha,

harṣa-śokādi-bhāra vināśaya

pāsarāya anya rasa, jagat kare ātma-vaśa,

lajjā, dharma, dhairya kare kṣaya

nāgara, śuna tomāra adhara-carita

mātāya nārīra mana, jihvā kare ākarṣaṇa,

vicārite saba viparīta

CC Antya 16.122-123

tanu—body; mana—mind; karāya—cause; kṣobha—agitation; bāḍāya—increase;

surata-lobha—lusty desires for enjoyment; harṣa—of jubilation; śoka—lamentation;

ādi—and so on; bhāra—burden; vināśaya—destroy; pāsarāya—cause to forget; anya

rasa—other tastes; jagat—the whole world; kare—make; ātma-vaśa—under their

control; lajjā—shame; dharma—religion; dhairya—patience; kare kṣaya—vanquish;

nāgara—O lover; śuna—hear; tomāra—Your; adhara—of lips; carita—the charac-

teristics; mātāya—madden; nārīra—of women; mana—mind; jihvā—tongue; kare

ākarṣaṇa—attract; vicārite—considering; saba—all; viparīta—opposite.

"My dear lover," Lord Caitanya said in the mood of Śrīmatī Rādhārāṇī, "let Me

describe some of the characteristics of Your transcendental lips. They agitate the mind

and body of everyone, they increase lusty desires for enjoyment, they destroy the burden

of material happiness and lamentation, and they make one forget all material

tastes. The whole world falls under their control. They vanquish shame, religion and

patience, especially in women. Indeed, they inspire madness in the minds of all

women. Your lips increase the greed of the tongue and thus attract it. Considering all

this, We see that the activities of Your transcendental lips are always paradoxical.”

Śrīla Nārāyaṇa Mahārāja: Dhairya (patience) and lajja (shame) are what

obstructs a gopī from meeting Kṛṣṇa. Being afraid of what others will say if she

goes to Him, or desiring to go to Him in such a way that no one will know of it -

both of these are vanquished when one takes His remnants. Taking His prasādam

remnants clears the way and then one will not care for anything, whether it is day

or night or anything. These remnants have so much potency.

Upon attaining Śrī Kṛṣṇa’s prasāda all sufferings are dispelled

prasāde sarva-duḥkhānāṁ hānir asyopajāyate

prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate

SBG 2.65

prasāde—on attainment of mercy; hāniḥ—diminished, dispelled; sarva

duḥkhānām—all miseries; upajāyate—takes place; buddhiḥ—(the) intelligence;

asya—of such a man; prasanna-cetasaḥ—whose mind is content; hi—certainly;

āśu—very soon; paryavatiṣṭhate—becomes fixed in all respects, properly situated.

Upon attaining Śrī Kṛṣṇa’s prasāda remnants, all sufferings are dispelled. As a

result, one’s consciousness becomes clear and enlivened, and one’s intelligence

becomes properly fixed (on attaining one's desired spiritual goal).

One who does not have sukṛti cannot relish mahā-prasādam

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave

svalpa-puṇyavatāṁ rājan viśvāso naiva jayate

Skanda-Purāṇa/JD Ch. 6/CC Antya 16.96 pt

Those who do not possess sufficient pious credit (sukṛti) will not have faith in

mahā-prasādam, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas.

Prasādam-sevā

Śrīla Bhaktivinoda Ṭhākura's Gītāvalī

(bhāi-re!) śarīra avidyā-jāla, jaḍendriya tāhe kāla,

jīve phele viṣaya-sāgare

tāra madhye jihvā ati, lobhamaya sudurmati,

tāke jetā kaṭhina saṁsāre (1)

kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,

sva-prasāda-anna dila bhāi

sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,

preme ḍāko caitanya-nitāi (2)

O brothers! This material body is a place of ignorance, and the senses are a network

of paths leading to death. The senses cast the soul into this ocean of material

sense-enjoyment, and of all the senses, the tongue is most voracious and uncontrollable;

it is very difficult to conquer the tongue in this world. O brothers! Lord Kṛṣṇa

is very kind to us and has given us such nice prasāda just to control the tongue. Now

let us take this prasāda to our full satisfaction and glorify Śrī Śrī Rādhā-Kṛṣṇa, and

in love call for the help of Caitanya Mahāprabhu and Nityānanda Prabhu.

Thus ends section 7) Mahā Prasāda

11) Tulasī-devī

Tulasī-praṇāma

(oṁ) vṛndāyai tulasī-devyai priyāyai keśavasya ca

kṛṣṇa-bhakti-prade devī satyavatyai namo namaḥ

Arcana-dīpikā p. 37

vṛndāyai—unto Vṛndā; tulasī-devyai—unto Tulasī Devī; priyāyai— who is dear;

keśavasya—to Lord Keśava; ca—and; kṛṣṇa-bhakti— devotional service to Lord

Kṛṣṇa; prade—who bestows; devi—O goddess; satya-vatyai—unto Satyavatī (or

unto she who possesses the highest truth); namaḥ namaḥ—repeated obeisances.

I offer praṇāma time and again unto Tulasī-devi, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows kṛṣṇa-bhakti.

Turning ordinary water into sacred, Gaṅgā water (for bathing Tulasī, etc.)

gaṅge ca yamune caiva godāvarī sarasvatī

narmade sindho kāverī jale 'smin sannidhim kuru

BR p. 411/Arcana-dīpikā pp. 20, 39

gaṅgā, yamunā, godāvarī, sarasvatī, narmadā, sindhuḥ, kāverī rivers; jale—water;

asmin—in this; sannidhim—your residence; kuru—make.

O holy rivers, kindly come and reside in this water.

The mantra for bathing Tulasī devī

govinda-vallabhāṁ devīṁ bhakti-caitanya-kāriṇīṁ

snāpayāmi jagad-dhātrīṁ kṛṣṇa-prema-pradāyinīm

BRSB p. 65/Arcana-dīpikā p. 37

govinda vallabhāṁ—Govinda's beloved; devīm—Vṛnda devī; bhakti caitanya—the life of

bhakti; kārinīm—(she) is the cause; snāpayāmi—let me give bath; jagad-dhātrīm—mother,

nurse, one who nourishes; kṛṣṇa-prema—Kṛṣṇa prema; prādayinīm—she who bestows.

O Devi, I am bathing you who are very dear to Govinda, who gives life to the

devotees [or who is the life of bhakti], who are the mother of the entire world and

who bestows kṛṣṇa-prema.

The mantra for picking tulasī leaves and mañjarīs

tulasy amṛta-janmāsi sadā tvaṁ keśava-priyā

keśavārthe cinomi tvāṁ varadā bhava śobhane

BR p. 422/Arcana-dīpikā p. 38

O Tulasī born of nectar. You are always very dear to Lord Keśava. I am picking

your leaves only for the sake of His worship. O bestower of benedictions, O beautiful

one, please bestow spiritual benedictions upon me.

After picking leaves, recite the following prayer begging for forgiveness:

cayanodbhava-duḥkhaṁ ca yad hṛdi tava vartate

tat kṣamasva jagan-mātaḥ vṛndā-devi namo 'stu te

Arcana-dīpikā p. 38

O mother of the universe, please forgive me if I have caused you any pain by

picking your leaves. O Vṛnda-devī, I offer my humble obeisances unto you.

Tulasi pūjā-mantra

nirmitā tvaṁ purā devair arcitā tvaṁ surāsuraiḥ

tulasi hara me 'vidyāṁ pūjāṁ gṛhna namo 'stu te

Śri Hari-bhakti-vilāsa 8.1.101/BR p. 422

pūjā—for worship; mantraḥ—the mantra; nirmitā—created; tvam—you; purā—

before; devaiḥ—by the demigods; arcitā—worshiped; tvam—you; surāsuraiḥ—by the

suras and asuras; tulasi—O Tulasī; hara—please remove; me—of me; pāpam—the sin;

pūjām—worship; gṛhṇa—please accept; namaḥ—obeisances; astu—are; te—unto you.

You were created in ancient times by the divinities and are worshipped by

demigods and demons alike. O Tulasī, my obeisance unto you. Kindly dispel my ignorance

and accept my worship.

Tulasī-praṇāma

yā dṛṣṭā nikhilāgha-saṅgha-śamanī spṛṣṭā vapuḥ pāvanī

rogānām abhivanditā nirasanī siktā 'ntaka-trāsinī

pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṁropitā

nyastā tac-caraṇe subhakti-phala-dā tasyai tulasyai namaḥ

HBV 9.104/BR p.423

praṇāma-vākyam—words for bowing down; avantī-khaṇḍe—in the

Avantikhaṇḍa;

yā—who; dṛṣṭā—seen; nikhilāgha—all sins; saṅgha—multitude;

śamanī—pacifying; spṛṣṭā—touched; vapuḥ-pāvanī—purifying the body;

rogāṇām—of diseases; abhivanditā—bowed down; nirasinī—expellling; siktā—

watered; antaka—death; trāsinī—terrifying; pratyāsatti-vidhāyinī—giving nearness;

bhagavataḥ—to the Supreme Personality of Godhead; kṛṣṇasya—Lord

Kṛṣṇa; samropitā—planted; nyastā—placed; tāt-caraṇe—at His feet; vimukti-phaladā—

giving the fruit of liberation; tasyai—to her; tulasyai—Tulasī-devī;

namaḥ—obeisances.

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you all sins

are destroyed. Simply by touching you one's body is purified. By offering obeisances

unto you all diseases are driven away. By offering water unto you the fear

of death is dispelled. By planting you one obtains proximity to the Lord. By offering

you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of devotion, the

rare fruit of prema-bhakti.

9.1) Vedānta-sūtra ślokas

1. athāto brahma-jijñāsā – Vedānta-sūtra 1.1.1/BPKG p. 217

atha—now; ataḥ—therefore; brahma-jijñāsā—inquire into the Absolute Truth.

Now (that you have a human body) you should inquire into Brahman, the

Supreme Absolute Truth, Śrī Kṛṣṇa.

2. janmādy asya yataḥ – Vedānta-sūtra 1.1.2/BPKG p. 217,282 etc.

janma-ādi—creation, maintenance and destruction; asya—of the manifested universes

(the material world); yataḥ—from whom.

That Brahman (the Supreme Spirit) is He from whom the creation, sustenance

and destruction of the manifested universes arise.

3. śāstra-yonitvāt sāmānvaya – Vedānta-sūtra 1.1.3/BPKG p. 217

śāstra–the Vedic scriptures; yoni–source; tvat–on account of; samanvaya–all conclusions.

To know the Absolute Truth one should study śāstra, but without taking shelter

of and hearing from a bona fide Guru, śāstra will not help at all. Because Śrī Kṛṣṇa

is the source of all knowledge in the form of the revealed scriptures, He (and His

direct representative, Śrī Guru) is conversant with all their conclusions.

4. ānanda-mayo 'bhyāsāt – Vedānta-sūtra 1.1.12/BPKG pp. 47,85,195 etc.

ānandamaya—consisting of bliss; abhyāsāt—by nature.

By nature, the Supreme Lord is blissful.

5. api samrādhane pratyakṣānumānābhyām

Vedānta-sūtra 3.2.24/BPKG pp. 49, 85, 217 etc.

api—certainly; samrādhane—in worship; pratyakṣa—by the Śruti-śāstra;

anumānābhyām—by the Smṛti-śāstra.

Through worship one can have darśana in the heart as well as direct darśana of

the Supreme Truth.

6. arūpad eva hi tat-pradhānatvāt om

Vedānta-sūtra 3.2.14/BPKG p. 448, 508 etc.

Appearing as if not having a form.

7. na pratīkena hi saḥ - Vedānta-sūtra 4.1.4/BPKG p. 195,448,450

Śrī vigraha is not a symbol of Brahman, this vigraha is Brahman Himself.

8. tarkāpratiṣṭhānāt – Vedānta-sūtra 2.1.11

The Absolute Truth can never be established through argument and logic is

not the basis for understanding anything transcendental [JD ch. 13,19]

9. anāvṛttiḥ śabdād anāvṛttiḥ śabdāt - Vedānta-sūtra 4.4.22/BPKG pp. 48,85 etc.

One obtains liberation and prema through śabda. [śabda here refers to śabdabrahma,

transcendental sound vibration; paramānanda-svarūpa Śrī Kṛṣṇa's name

is that very transcendental śabda-brahma]

9.2) Single-line Aphorisms

1. sarve sukhino bhavantu

sarve—everyone; sukhino—happy; bhavantu—become.

Let everyone be happy.

2. yasmin tuṣṭe jagat tuṣṭam

yasmin—to Him; tuṣṭe—satisfied; jagat—the whole world; tuṣṭam—satisfied.

If Kṛṣṇa is satisfied, everyone is satisfied.

3. bhāva-grāhī janārdana

bhāva—spiritual mood or intention; grāhī—who is influenced; janārdana—Lord

Kṛṣṇa, the maintainer of all people.

The Lord accepts the essence of a devotee's attitude, his inner mood rathet

than his external actions.

4. tamasi mā jyotir gamaḥ

Don't remain in this darkness of ignorance (or material existence), go to the light (of spiritual life, of pure bhakti).

5. ātyantika-duḥkha-nivṛttiḥ

Ātyantika—ultimate; duḥkha—sufferings; nivṛttiḥ—stopping.

The aim of human life should be to put an end to the ultimate sufferings (janma-mṛtyu-jarā-vyādhi: birth, death, old age, and disease).

6. maunaṁ sammati lakṣaṇam

Silence is the sign of agreement.

7. punar mūṣiko bhava

punar—again; mūṣikaḥ—a mouse; bhava—become.

"Again Become a Mouse." (One who turns against his Gurudeva, turns back

into a mouse).

8. guṇa-grāhī – doṣam adarśi

guṇa-grāhī—accepting good qualities; doṣam adarśi—overlooking faults.

The devotee, like a honeybee, focuses on the good qualities of others and overlooks

their faults. (See CC Ādi 8.62)

9. ātmavan manyate jagat

ātmavan—just like himself; manyate— one thinks; jagat—the whole world.

Everyone thinks of others according to his own position or preconceived notions; one sees the world just as one sees himself.

10. mitaṁ ca sāraṁ ca vaco hi vāgmitā iti

"Essential truth spoken concisely is true eloquence." (CC Ādi 1.106)

11. satyaṁ brūyāt priyaṁ brūyāt nā brūyāt satyam apriyam

satyam—truth; brūyāt—speak; priyam—pleasing; brūyāt—speak; nā—do not; brūyāt—speak; satyam—truth; apriyam—not pleasing.

If one speaks the truth, he should speak it palatably. One should not speak unpalatable truth. The truth should be spoken sweetly, not harshly.

- apriyaṁ satyaṁ brūyāt

BPKG rephrasing of the above

Even if the truth is unpalatable, still one (a Vaiṣṇava) should speak it.

- satyaṁ śivaṁ sundaram

BV Vamana Gosvāmī Mahārāja's reconciliation of the above two

The truth is always auspicious and beautiful.

12. yāvad artha-prayojanam

yāvad—as much as; artha—economic conditions; prayojanam—necessities.

One should accept only as much material necessities as needed for attaining the supreme goal.

13. gavayā-dhanavān, dhānya-dhanavān

gavayā—cows; dhanavān—possessing wealth; dhānya—grains; dhanavān—possessing wealth.

One who has cows and grains possesses real wealth.

14. hariṁ vinā mṛtiṁ na taranti

harim—Śrī Hari; vinā—without His grace; mṛtim—death; na—not able; taranti—to cross over.

No one can overcome cruel death without the mercy of Śrī Hari.

15. ati bhakti corera lakṣaṇa - **Too much devotion is a symptom of a thief.**

16. saralatā hi vaiṣṇavatā - **Simplicity is Vaiṣṇavism**

saralatā—simplicity (freedom from mental duplicity)

Thus end sections 9.1 & 9.2 - Vedānta-sūtras and Aphorisms

12) Śrī Brahmā-saṁhitā (1, 29 - 56)

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

paramaḥ īśvaraḥ – the Supreme Controller, that is to say the controller of all other

controllers, and the original source of all incarnations; kṛṣṇaḥ – Vrajendra-nandana

Kṛṣṇa (is); sac-cid-ānanda-vigrahaḥ – His body is endowed with the three

potencies of existence, knowledge and bliss (sandhinī, saṁvit and hlādinī); anādiḥ –

without a beginning; ādiḥ – the original form of all else; govindaḥ – (He is) known

as Govinda, meaning He to whom service should be rendered through the senses, and

He is the presiding deity of the practice or process of devotional service (abhidheyatattva);

sarva-kāraṇa-kāraṇam – the cause of all causes, or the original form.

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is

the Supreme Personality of Godhead, the controller of all lesser controllers, and

the source of all incarnations. He has no beginning or origin, though He is the

source of everything and the primary cause of all causes.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣalakṣāvṛteṣu

surabhir abhipālayantam

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (29)

Śrī Brahmā-saṁhitā 29/CC Ādi 5.22

cintāmaṇi – from wish-fulfilling gems; prakara – constructed; sadmasu – in

abodes; kalpa-vṛkṣa – of wish-fulfilling trees; lakṣa – hundreds of thousands;

āvrteṣu –amidst; surabhīḥ – the wish-fulfilling cows; abhipālayantam – who is

tending with great care; laksmī-sahasra-śata – by hundreds of thousands of goddesses

of fortune, i.e. the gopīs who are all Mahā-Lakṣmīs; sambhrama – with special

care and attention; sevyamānam – He is served; govindam ādi-puruṣam –

primeval person, Śrī Govinda; tam – of that; aham bhajāmi – I perform bhajana.

The transcendental realm is eternally adorned by millions of wish-fulfilling trees, by

pavilions made of desire-fulfilling jewels and by innumerable wish-fulfilling cows. There,

thousands upon thousands of lakṣmīs, or gopīs, are rendering services to Śrī Kṛṣṇa

with great affection. I worship that original Supreme Personality, Śrī Govinda.

veṇuṁ kvaṇantam aravinda-dalāyatākṣambarhāvataṁsam

asitāmbuda-sundarāṅgam

kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (30)

aham bhajāmi – I perform bhajana; tam – to that; ādi-puruṣam govindam – the

primeval person, Śrī Govinda; kvaṇantam – who is vibrating; veṇum – His flute;

akṣam – whose blooming eyes; āyata – are extended; aravinda-dala – like the

petals of a lotus; avataṁsam – who has a crest; barha – of peacock feathers; sundara-

aṅgam – whose beautiful body; asita-ambu – has the hue of black clouds, i.e.

thunderclouds; viśeṣa-śobham – and whose unique loveliness; kamanīya –

enchants the hearts; koṭi – of millions; kandarpa – of Cupids.

I worship the primeval personality, Śrī Govinda, who is absorbed in playing upon

His flute, whose long eyes expand and bloom like lotus flowers, whose headdress is

adorned with peacock feathers, and whose unique bodily complexion, which resembles

the luster of a dark blue raincloud, bewilders the minds of millions of Cupids.

ālola-candraka-lasad-vanamālya-vaṁśīratnāṅgadaṁ

praṇaya-keli-kalā-vilāsam

śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (31)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

person, Śrī Govinda; ālola-candraka-lasadvanamālya – who is beautified by an

effulgent garland of forest flowers and peacock feathers, which swings to and fro;

vaṁśī – who holds a flute; ratna-aṅgadam – and whose arms are bedecked with

jeweled bangles; kalā-vilāsam – He is most expert in the sixty-four pastime-arts;

praṇaya-keli – of affectionate loving affairs; śyāmam – His complexion is bluish

like the thundercloud of the rainy season; tri-bhaṅga-lalitam – and whose graceful

threefold bending form; niyata-prakāśam – is eternally manifest.

I worship the original personality, Śrī Govinda, around whose neck a garland

of forest flowers and peacock feathers swings gently, whose lotus hands hold a captivating

flute, whose arms are decorated with jeweled ornaments, who is always

madly absorbed in intimate loving pastimes, and whose eternal natural aspect is

His graceful threefold bending Śyāmasundara form.

aṅgāni yasya sakalendriya-vṛtti-manti

paśyanti pānti kalayanti ciraṁ jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (32)

aṅgāni—limbs; yasya—whose; sakala-indriya—of all His organs; vṛttimanti—possess

the functions; paśyanti—behold; pānti—maintain; kalayanti—manifest;

ciram—eternally; jaganti—the universes; ānanda—bliss; cinmaya—imbued with

spirit; sat—substantiality; ujjvala—full of dazzling splendor; vigrahasya—whose

form (is); tam govindam—of Him Govinda; ādi-puruṣam—the original person;

aham bhajāmi—I engage in the bhajana.

I worship that original personality, Śrī Govinda. His divine form is composed

of eternity, cognizance and bliss, and is therefore exceptionally effulgent. Each

and every limb or sense of His transcendental body is inherently endowed with

all the functions of all the other senses. He eternally sees, maintains and regulates

an infinite number of universes, both spiritual and mundane.

advaitam acyutam anādim ananta-rūpam

ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca

vedeṣu durlabham adurlabham ātma-bhaktau

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (33)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam –

primeval person, Śrī Govinda; advaitam – who has no second; acyutam – who is

infallible; anādim – who is beginningless; ananta-rūpam – who possesses limitless

forms; ādyam – who is the origin; purāṇa-puruṣam – who is the primeval person;

navayauvanam ca – yet is ever-youthful; vedeṣu durlabham – whose tattva is difficult

to determine through a study of the Vedas; adurlabham – but is easily understood;

ātma-bhaktau – by His own devotional service.

Although He is non-dual, infallible, beginningless, possessed of unlimited forms

and the oldest of all, nevertheless, He is a beautiful person with everlasting, fresh

youthfulness. Although He is incomprehensible through study of the Vedas, He is easily attained by spontaneous devotion of the soul (śuddha-prema). I worship that original personality, Śrī Govinda.

panthās tu koṭi-śata-vatsara-sampragamyo

vāyor athāpi manaso muni-puṅgavānām

so ’py asti yat-prapada-sīmny avicintya-tattve

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (34)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original person, Śrī Govinda; tu – indeed; atha api – even; panthāḥ – the paths; vāyoḥ – of controlling the breathing process; manasaḥ – and mental speculation (neti neti – "not that, not that"); sampragamyaḥ – practiced; muni-puṅgavānām – by powerful sages; koṭi-śata – for hundreds of millions; vatsara – of years; asti – is (only capable of approaching); saḥ api – (that non-differentiated divine light, or brahmajyoti), which is nothing but; sīmni – the tip; yat-prapada – of the toenails; avicintya-tattve – of that inconceivable Absolute Truth.

Some yogīs, desiring to attain the Supreme Absolute Truth, who lies beyond the realm of contemplation, follow the path of strictly regulating the breathing process.

The prominent sages who advocate the philosophy of the formless absolute follow

the path of philosophical discussion to ascertain the formless, impersonal Brahman

by the process of gradually eliminating the unreal. After pursuing these paths for

hundreds of millions of years, they may reach only as far as the tips of the toes of

His lotus feet. I worship that original personality, Śrī Govinda.

eko 'py asau racayituṁ jagad-aṇḍa-koṭiṁ

yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ

aṇḍāntara-stha-paramāṇu-cayāntara-sthamgovindam

ādi-puruṣaṁ tam ahaṁ bhajāmi (35)

ekaḥ—in a single tattva; api—although; asau asti—He exists; racayitum—in creating;

jagad-aṇḍa—of universes; koṭim—the tens of milllions; yat-śaktiḥ—by His

self-sufficient potency; jagad-aṇḍa—of universes; cayā—within the host; yadantaḥ—

through His entrance; aṇḍa—(simultaneously) in each universe; antarastha—

and within; paramāṇu—of parama-aṇus (atoms); cayā—each of the host;

antara-stha—He becomes situated; ādi-puruṣam govindam—primeval Person, Śrī

Govinda; tam—to that; aham bhajāmi—I render devotional service.

Potency (śakti) and the possessor of potency (śaktimān) are one undifferentiated

principle. The śakti by which billions of universes are created is situated inseparably

within Bhagavān. All the universes are situated within Bhagavān, and by His inconceivable

potency, Bhagavān is also fully present in every atom of all the universes. I

render devotional service to that original personality (ādi-puruṣa), Śrī Govinda.

yad-bhāva-bhāvita-dhiyo manujās tathaiva

samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ

sūktair yam eva nigama-prathitaiḥ stuvanti

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (36)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yad-bhāva-bhāvitadhiyaḥ – on account of being

aborbed in ecstatic consciousness of Him; manujāḥ – men; tathā eva – in accordance

with their respective moods and perfections; samprāpya – attain; rūpamahimā-

āsana-yānabhūṣāḥ – beautiful forms, glories, seats, conveyances and

ornaments; yam eva – and whom; stuvanti – they sing His praises; sūktaiḥ – by

chanting mantras; nigama-prathitaiḥ – renowned in the Vedas.

I worship the original personality, Śrī Govinda. Those human beings whose

hearts are enthused with ecstatic devotion for Him attain their respective forms,

seats, conveyances and ornaments, in accordance with their individual moods,

and they glorify Him through the hymns renowned in the Vedas.

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (37)

ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—at

every second; bhāvitābhiḥ—who are saturated with (love for Kṛṣṇa); tābhiḥ—with

those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who

are portions of His supreme pleasure potency; goloke—in Goloka Vṛndāvana; eva—

certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists;

govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him;

aham—I; bhajāmi—worship.

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides

in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure

potency and the counterpart of His own spiritual form. She is the epitome of transcendental

rasa, and is expert in the sixty-four arts. They are also accompanied by

the sakhīs, who are expansions of Śrī Rādhā's own transcendental body, and who are

infused with blissful, spiritual rasa. I worship that original personality, Śrī Govinda.

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (38)

prema-añjana—with the salve of love; churita—tinged; bhakti-vilocanena—with eyes of

devotion; santaḥ—exclusively devoted saints; sadā—at all times; eva—certainly;

hṛdayeṣu—within their purified hearts; vilokayanti—certainly behold; yam—whose; śyāmasundaram—

as beautiful Śyāma; acintya-guṇa—which is possessed of inconceivable

transcendental qualities; svarūpam—original form; ādi-puruṣam govindam—primeval

Supreme Person, Śrī Govinda; tam—to that; aham bhajāmi—I render service.

The saintly personalities, whose eyes of bhakti are smeared with the kājala of

prema, always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embod-

iment of inconceivable qualities. I render service to that ādi-puruṣa, Govinda.

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan

nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (39)

rāmādi-mūrtiṣu—in the forms of Śrī Rāmacandra etc; kalā-niyamena—through

His forms of expanded plenary portions (svāṁśa-kalā); tiṣṭhan—remaining; nānāavatāram—

many descents; akarot—He performed; bhuvaneṣu—within the many

material universes; kintu—however; kṛṣṇaḥ—Śrī Kṛṣṇa; svayam—He Himself

personally; samabhavat—has descended; paramaḥ pumān—is the Supreme

Person; yaḥ—who; govindam ādi-puruṣam—original Supreme Person, Śrī

Govinda; tam—of that; aham bhajāmi—I perform bhajana.

I worship the original Personality, Govinda, who manifests Himself in the material

world as Śrī Rāmacandra and many other incarnations who are His plenary

portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

yasya prabhā prabhavato jagad-aṇḍa-koṭikoṭiṣv

aśeṣa-vasudhādi vibhūti-bhinnam

tad brahma niṣkalam anantam aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (40)

yasya prabhā—whose effulgence; prabhavataḥ —emanating from His effulgent form, which is replete with all potencies; jagad-aṇḍa-koṭikoṭiṣu—within the millions and millions of universes; aśeṣa-vasudhā-ādi-vibhūti-bhinnam—and which is distinct from the unlimited opulences of the planets such as the Earth; tat brahma —is that divine light (Brahman); niṣkalam—which is free from all inebriety; anantam—without limitation; aśeṣa-bhūtam—and in complete existence (the Brahman that the Upaniṣads describe as impersonal and without qualities (nirviśeṣa) is constitutionally situated upon the spiritual form of Śrī Govinda, which has all transcendental qualities (sa-viśeṣa)); ādi-puruṣam govindam—the original Supreme Person, Śrī Govinda; tam—of that; aham bhajāmi—I perform bhajana.

I worship the original Personality, Śrī Govinda. The nondifferentiated, impersonal Brahman that has been described by the Upaniṣads has originated from the radiance of His limbs. That effulgence is distinct from the majestic opulence of billions of worlds such as the Earth planet which comprise the mundane realm, and is perceived as the indivisible, unlimited, endless principle of truth.

māyā hi yasya jagad-aṇḍa-śatāni sūte

traiguṇya-tad-viṣaya-veda-vitāyamānā

sattvāvalambi-para-sattvaṁ viśuddha-sattvamgovindam

ādi-puruṣaṁ tam ahaṁ bhajāmi (41)

māyā—the deluding potency; hi—indeed (it is He); yasya—whose; jagad-aṇḍa—of

egg-like universes; śatāni—to hundreds; sūte—gives birth; traiguṇya—the three binding

modes: goodness, passion and ignorance; tad-viṣaya—topics related to Govinda;

veda-vitāyamānā—and who expands throughout the Vedas; sattva-avalambi—the

material mode of goodness, which is mixed with passion and ignorance, is dependent;

para-sattva—and upon whose supreme existence; viśuddha-sattvam—whose pure existence

is free from any mixture of passion or ignorance; ādi-puruṣam govindam—original

Supreme Person, Śrī Govinda; tam—of that; aham bhajāmi—I perform bhajana.

Māyā consists of the three material qualities of goodness, passion and ignorance,

and is Bhagavān's inferior energy. She propagates the Vedic knowledge that

pertains to the material universe. I worship the original Personality Śrī Govinda,

who is the shelter of that māyā, though His own existence is the embodiment

of

pure goodness untinged by passion and ignorance.

ānanda-cinmaya-rasātmatayā manaḥsu

yaḥ prāṇināṁ pratiphalan smaratām upetya

līlāyitena bhuvanāni jayaty ajasramgovindam

ādi-puruṣaṁ tam ahaṁ bhajāmi (42)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yaḥ – who; ātmatayā – by the quality of His Being;

ānanda-cinmaya-rasa – which is surcharged with the blissful mellows of the most

resplendent amorous prema; pratiphalan – reflects His presence (in a partial form);

manaḥsu – within the purified hearts; prāṇinām – of living beings; smaratām

upetya – attaining the nature of a mind-enchanting Kāmadeva; ajasram – (He is)

incessantly; jayati – victorious; bhuvanāni – over the universes; līlāyitena – by

means of His aṣṭa-kālīya-līlā (eightfold daily pastimes).

When living entities remember Śrī Govinda, He is reflected in their pure

hearts, appearing in His original form, which is surcharged with blissful transcendental

mellows. This form is the embodiment of the most resplendent, transcendental

amorous rasa, which churns the heart of the god of love, Cupid himself,

although he churns others’ hearts. Through His pastimes, Śrī Govinda is ever victorious

over the three worlds. I worship that original Personality, Śrī Govinda.

goloka-nāmni nija-dhāmni tale ca tasya

devi maheśa-hari-dhāmasu teṣu teṣu

te te prabhāva-nicayā vihitāś ca yena

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (43)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; ca yena – by whom; nija-dhāmni – (He who

gracefully resides) in His own abode; golokanāmni – named Goloka (which is

above all); te te – the respective; prabhāva-nicayāḥ – volumes of power; vihitāḥ –

are apportioned; teṣu teṣu – in the respective; devī-maheśa-hari-dhāmasu –

abodes of Vaikuṇṭhanātha-Hari, Maheśa Śiva and lastly Durgā-devī; tale – which

are situated at the base; tasya – of His abode.

Devī-dhāma, the material world, consists of fourteen planetary systems. Above

this lies Maheśa-dhāma, above that Hari-dhāma, and above all lies Goloka, the abode

of Svayam Bhagavān Śrī Govinda. I worship the original personality Govinda, who

regulates the characteristic influence pertaining to each individual abode.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā

chāyeva yasya bhuvanāni bibharti durgā

icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (44)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yasya – whose; śaktiḥ – potency; durgā – Durgā-devī;

iva chāyā – who is like a shadow (of His transcendental potency); bibharti – nurtures;

bhuvanāni – all the planetary systems; ca – and; api ceṣṭate – she also acts

(thus); yasya icchā-anurūpam – in accordance with His will; ekā – she alone; sādhana

– executes; sṛṣṭi-sthiti-pralaya – the duties of creation, sustenance and dissolution.

The shadow of the transcendental potency is that great potency who creates,

maintains and annihilates the material universe. She is worshiped throughout the

world as Durgā. I worship the original personality, Śrī Govinda, in accordance

with whose desire Durgā conducts her every endeavor.

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ

yaḥ śambhutām api tathā samupaiti kāryād

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (45)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – orig-

inal Supreme Person, Śrī Govinda; yaḥ – who; upaiti – takes on; śambhutām – the

state of Śambhu; kāryāt – on account of performing a special duty; yathā tathā –

in the same way that; kṣīram – milk; sañjāyate – becomes; dadhi – yogurt; vikāraviśeṣa-

yogāt – through contact with a transforming agent; asti – is; hi – certainly;

na – not; pṛthak – different; tataḥ – than; hetoḥ – its cause (milk).

Śrī Govindadeva attains the condition of being Śambhu for the sake of performing

a specific function, just as milk is transformed into yogurt by contact with a particular

transforming agent, although yogurt is not a different substance, independent

of milk, which is its cause. I worship that original personality, Śrī Govinda.

dīpārcir eva hi daśāntaram abhyupetya

dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (46)

(just like) dīpa-arciḥ—the flame of a lamp; eva hi—in exactly; daśa-antaram—ten

other lamps; abhyupetya—expands; dīpāyate—lighting; vivṛta-hetu—as their expanded

cause; samāna-dharmā—equally powerful; yaḥ—who; tādṛk—same way; eva hi—

certainly; ca—also; viṣṇutayā—by His expansion as Lord Viṣṇu; vibhāti—He illuminates;

tam govindam—Him, the charmer of cows and milkmaids; ādi-puruṣam—the

original person; aham bhajāmi—I engage in the devotional service of.

I worship the original personality, Śrī Govinda. Just as when the flame of one

lamp is transmitted to another lamp, the second lamp illuminates in the same

manner as the original flame, although it exists separately, so does Govinda accept

the form of Mahā-Viṣṇu reclining on the Causal Ocean. That Mahā-Viṣṇu is the

source of all the Viṣṇu expansions and incarnations in this world.

yaḥ kāraṇārṇava-jale bhajati sma yoganidrām

ananta-jagad-aṇḍa-sa-roma-kūpaḥ

ādhāra-śaktim avalambya parāṁ sva-mūrtiṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (47)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yaḥ – who; bhajati sma – enjoys; yoga-nidrām – mystic

slumber (of His personal intrinsic potency); jale – in the water; kāraṇa-arṇava –

of the Causal Ocean; sa-roma-kūpaḥ – within His hair follicles; ananta-jagad-aṇḍa

– (are) the limitless universes; avalambya – reposing upon; parām – the most excellent;

sva-mūrtim – His own personal form (His expansion named Ananta); ādhāraśaktim

– who is the embodiment of His allaccommodating potency.

I worship that original personality, Śrī Govinda. Having assumed His own most

excellent form, Śeṣa, the embodiment of the all-accommodating potency, He

enjoys mystic slumber while reclining in the Causal Ocean with innumerable universes

within every hair-pore of His skin.

yasyaika-niśvasita-kālam athāvalambya

jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ

viṣṇur mahān sa iha yasya kalā-viśeṣo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (48)

atha – thereafter; aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam

govindam – original Supreme Person, Śrī Govinda; yasya – whose; kalā-viśeśaḥ –

special plenary portion; saḥ mahān viṣṇuḥ – (is) Mahā-Viṣṇu; jagad-aṇḍa-nāthāḥ

– the lords of the material universes, Brahmā, Viṣṇu and Śiva; avalambya – taking

shelter (of Him); loma-bila-jāḥ – become manifest within His hair-pores;

jīvanti – they live; iha – in their respective universes; yasya eka-niśvasita-kālam

– for the time-period of His one breath.

The lords of the universes, such as Brahmā, who emanate from the hair-pores of

Mahā-Viṣṇu's skin, remain alive only for the duration of His one exhalation. I worship

the original personality, Śrī Govinda, of whom Mahā-Viṣṇu is a portion of a portion.

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ

svīyam kiyat prakaṭayaty api tadvad atra

brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (49)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yathā – just as; bhāsvān – the sun; prakaṭayati

– manifests; kiyat – a certain portion; svīyam – of his own; tejaḥ – potency; aśmaśakaleṣu

nijeṣu – within its own gem-stones (which are celebrated by the sun's names such as sūrya-kānta, and enacts his duty of heating the worlds); tadvad atra – similarly in the business of creation within this universe, etc.; api – also; eṣaḥ brahmā – Lord Brahmā; yaḥ – who; jagad-aṇḍa-vidhāna-kartā – (is) the director of the universe (who is empowered by Govinda).

Just as the sun manifests his potency to a minute degree within jewels such as sūrya-kānta, and invests them with the power to burn, similarly Śrī Govinda also infuses His creative potency within the secondary creator of the universe, Brahmā. I worship that original personality, Śrī Govinda.

yat-pāda-pallava-yugaṁ vinidhāya kumbhadvandve

praṇāma-samaye sa gaṇādhirājaḥ

vighnān vihantum alam asya jagat-trayasya

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (50)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; vinidhāya – by placing; yat-pāda-pallavayugam – His two delicate lotus feet; kumbha-dvandve – upon the pair of cranial mounds on his elephant head; praṇāma-samaye – at the time of offering obeisances;

saḥ gaṇaadhirājaḥ – that chief among the demigods; vihantum alam – is

able to remove easily; vighnān – the obstacles (on the path of devotion); asya

jagat-trayasya – of the three worlds.

In order to obtain the power required to remove all the obstacles within the

three worlds, Gaṇeśa, the bestower of success, always holds the divine lotus feet of

Śrī Govinda upon the pair of cranial mounds protruding from his elephant head.

I worship that original personality, Śrī Govinda.

agnir mahi gaganam ambu marud diśaś ca

kālas tathātma-manasīti jagat-trayāṇi

yasmād bhavanti vibhavanti viśanti yaṁ ca

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (51)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; yasmāt – from whom; jagat-trayāṇi – the three worlds

(heavenly, middle and hellish planets); iti – which are composed of; agniḥ – fire;

mahī – earth; gaganam – space; ambu – water; marut – air; diśaḥ – the (ten) directions;

kālaḥ – time; tathā – as well as; ātma-manasī ca – soul and mind; bhavanti –

emanate; vibhavanti – are maintained; yam – (and) into whom; viśanti – they enter.

The three worlds have been created from nine elements, namely earth, water,

fire, air, space, the directions, time, the mind and soul. I worship the original personality,

Śrī Govinda, from whom the elements have originated, in whom they are

situated after their manifestation, and into whom they enter at the time of the

cosmic annihilation.

yac-cakṣur eṣa savitā sakala-grahāṇāṁ

rājā samasta-sura-mūrtir aśeṣa-tejāḥ

yasyājñayā bhramati sambhṛta-kāla-cakro

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (52)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original

Supreme Person, Śrī Govinda; eṣaḥ savitā – Sūryadeva (the sungod); yat-cakṣuḥ –

who functions as His eye (in other words he illuminates the entire universe, thereby

providing the power of sight); rājā – (is) the king; sakala-grahānām – of all the

planets; samasta-sura-mūrtiḥ – regulator of all the demigods; aśeṣa-tejaḥ – possessed

of limitless potency; yasya ājñayā – on account of Govinda's order; bhramati – he

travels; sambhṛta – sustaining; kāla-cakraḥ – the wheel of time.

Sūryadeva, the predominating deity of the sun, is the king of all the planets, and is likened to the eye of this world. I worship the original personality, Śrī Govinda, upon whose order the sun travels in his regular orbit, having mounted the wheel of time.

dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi

brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ

yad-datta-mātra-vibhava-prakaṭa-prabhāvā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (53)

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yat-datta-mātravibhava – who merely by His power of endowment; prakaṭaprabhāvāḥ – are manifest the respective potencies; dharmaḥ – of pious activities i.e. varṇa- and āśrama-dharmas as described in the Vedas; atha – and; pāpa-nicayaḥ – the multitude of sins; śrutayaḥ – the Ṛg, Sāma, Yajur and Atharva Vedas, as well as the Upaniṣads, which are the crest-jewels of the Vedas; tapāṁsi – the various austerities; ca jīvāḥ – and the living beings; brahmā-ādi – beginning from the great Brahmā; avadhayaḥ – down to; kīṭa-pataga – the insignificant birds and insects.

I worship that original personality, Śrī Govinda, whose power of

endowment

alone manifests the respective potencies in the principles of religious conduct,

sinful activities, the Vedas, various austerities and all living entities from Brahmā

down to the most insignificant insect.

yas tv indragopam athavendram aho sva-karmabandhānurūpa-

phala-bhājanam ātanoti

karmāṇi nirdahati kintu ca bhakti-bhājāṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (54)

govindam – original Supreme Person, Śrī Govinda; yaḥ – who (in a disinterested

manner); ātanoti – makes; indra-gopam – the insignificant red insect named

indragopa; athavā – as well as; indram – Indra, the king of the administrative

demigods; phala-bhājanam – the recipient of the fruits; anurūpa-bandha – in

accordance with the bondage; svakarma – generated by their respective activities;

kintu ca – however; aho – O how astonishing!; bhakti-bhājām – for those dedicated

in śuddha-bhakti; nirdahati – He utterly consumes, i.e. nullifies; karmāṇi –

the results generated from their activities performed in all of their previous lives.

Śrī Govinda impartially bestows the fruits of reaction upon all living entities

who are wandering on the path of karma, from the insignificant indragopa

insect

to Indradeva, the monarch of the demigods, according to the bondage accrued

from their respective individual actions.

yaṁ krodha-kāma-sahaja-praṇayādi-bhītivātsalya-

moha-guru-gaurava-sevya-bhāvaiḥ

sañcintya tasya sadṛśīṁ tanum āpur ete

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (55)

yam – whom; krodha – of anger (such as that shown by Śiśupāla toward Kṛṣṇa out

of enmity); kāma – of divine lust felt by the vraja-gopīs, out of their desire to give

Kṛṣṇa pleasure (in other words mādhurya-rasa or prema); sahajapraṇaya-ādi – of

sakhya-bhāva, the spontaneous friendly affection of the cowherd friends (sakhās)

such as Śrīdāmā, Subala, etc.; bhīti – of incessant terror felt by persons such as

Kaṁsa, accompanied by the fearful thought, “I shall be slain by Kṛṣṇa!”; vātsalya

– of parental affection felt by persons headed by Śrī Nanda and Yaśodā; moha –

of delusion felt by those of the Māyāvādī cult, i.e. a mood of total forgetfulness in

the contemplation of sāyujya-mukti (liberation through merging one’s identity

with Śrī Kṛṣṇa’s impersonal aspect of the non-differentiated divine light, known

as nirbheda-brahma); guru-gaurava – of śānta-bhāva, wherein one contemplates

Him as a great personage, worthy of respect; sevya – of dāsya-bhāva, the mood of

servitude rendered by those who contemplate Śrī Kṛṣṇa as the sole object worthy

of their service; bhāvaiḥ – through the moods; sañcintya – by full contemplation;

tasya – for His service; sadṛśīm – an appropriate; tanum – body; āpuḥ – attain; ete

– those persons; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda;

tam – of that; aham bhajāmi – I engage in bhajana.

Those who contemplate Him with feelings of lust, anger, the natural intimacy of

friendship, fear, parental affection, bewilderment, reverence and servitude, attain

bodies (suitable for the eternal associates of Bhagavān) with various degrees of

beauty and qualities corresponding to their individual meditations. I worship that

original personality, Govinda.

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo

drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam

kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhi

cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān

nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ

bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ

vidantas te santaḥ kṣiti-virala-cārāḥ katipaye (56)

yatra – where; kāntāḥ – the beloveds; śriyaḥ – (are) Mahā-Lakṣmīs (who are none

other than Śrī Kṛṣṇa's dearmost beautiful vraja-gopīs); kāntaḥ – (where) the sole

hero; parama-puruṣaḥ – (is) the primeval supreme person, Śrī Govinda; drumā –

(where) the trees; kalpataravaḥ – fulfill all desires; bhūmiḥ – (where) the land; cintāmaṇigaṇa-

mayī – (is) wish-fulfilling stone; toyam – (where) water; amṛtam – (is)

immortal nectar; kathā – (where) speech; gānam – (is) song; api – and; gamanam

– movement; nāṭyam – (is) dance; vaṁśī – (where) Śrī Kṛṣṇa's bamboo flute;

priya-sakhī – acts as a dear friend; jyotiḥ – (where) the svarūpa of light; cid-ānandam

– is a substance of cognizance and bliss; param api tat – in that place even

ordinary items that are usually illuminated from outside illuminate all other

objects like the sun and moon, because their nature is supreme, meaning full of

knowledge and bliss; āsvādyam api ca – and they are also relishable, i.e. enjoyable;

ca – and; saḥ su-mahān – (where) a very great; kṣīra-abdhiḥ – ocean of milk;

surabhībhyaḥ – from the udders of millions upon millions of Surabhī cows, who are

absorbed in ṭhe vibration of Kṛṣṇa's flute; sravati – incessantly flows; yatra api –

where also; samayaḥ – time; hi na vrajati – certainly does not pass away (i.e. eternal

spiritual time, which is free from the influence of material time, is an eternal

unbroken present without past or future); vā – even; nimeṣaardha-ākhyaḥ – to the

extent of half a moment; aham bhaje – I render service; tam – to that; śveta-dvīpam

– white island of Śvetadvīpa; yam – which; te – those; katipaye – very few;

santaḥ – saints whose faith (niṣṭhā) for Śrī Bhagavān is firmly established; kṣitivirala-

cārāḥ – wandering on the face of the earth; iha – in this world; vidantaḥ –

know; iti – as; golokam – Goloka.

I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a

host of transcendental goddesses of fortune, and the Supreme Personality Śrī

Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth

is made of transcendental wish-fulfilling cintāmaṇi jewels; where the water is nectar,

natural speaking is a melodious song, and walking to and fro is an artful dance;

where the flute is the dearmost friend; where light is full of knowledge and bliss,

and the supreme spiritual substance that comprises all things is relishable; where

a vast transcendental ocean of milk is always flowing from millions upon millions

of surabhī cows; and where time is not subject to passing away, even for half the

blink of an eye, because it is not divided into past and future, but remains in the

undivided eternal present. That divine abode, which is practically unknown in

this world, is known by the name of Goloka to only a few, rare sādhus.

[Editorial note: Due to our publication deadline we could not complete putting

all Sanskrit words into italics.]

11.1) Śrī Sva-niyama-daśakam

Ten Self-imposed Vows by Śrīla Raghunātha dāsa Gosvāmī

gurau mantre nāmni prabhuvara-śacī-garbha-ja-pade

svarūpe śrī-rūpe gaṇa-yuji tadīya-prathama-je

girīndre gāndharvā-sarasi madhu-puryām vraja-vane

vraje bhakte goṣṭhālayiṣu param āstām mama ratiḥ (1)

gurau—for my spiritual master; mantre—the Gāyatrī mantra; nāmni—the holy

name of Śrī Kṛṣṇa; prabhu-vara—the best of Lords; śacī-garbha-ja—Śrī Caitanya

Mahāprabhu; pade—the feet; svarūpe—Svarūpa Dāmodara; śrī-rūpe—Śrīla

Rūpa

Gosvāmī; gaṇa-yuji—with their associates; tadīya-prathama-je—his elder brother

(Śrīla Sanātana Gosvāmī); giri-indre—the king of hills, Govardhana; gāndharvāsarasi—

Rādhā-kuṇḍa; madhu-puryām—the city of Mathurā; vraja-vane—the forest

of Vṛndāvana; vraje—the land of Vraja; bhakte—the devotee; goṣthālayiṣu—

the Vrajavāsīs; param—greatly; āstām—may be; mama—my; ratiḥ—deep love and

attachment.

I vow I shall love my spiritual master, the Gāyatrī mantra, the holy name of

Lord Kṛṣṇa, Lord Caitanya Mahāprabhu's feet, Śrīla Svarūpa Dāmodara Gosvāmī,

Śrīla Rūpa Gosvāmī, his associates, his elder brother (Śrīla Sanātana Gosvāmī),

Govardhana Hill, Rādhā-kuṇḍa, Mathurā City, Vṛndāvana Forest, the land of

Vraja, the devotees of Lord Kṛṣṇa, and the residents of Vraja.

na cānyatra-kṣetre hari-tanu-sanātho 'pi sujanād

rasāsvādam premṇā dadhad api vasāmi kṣaṇam api

samam tv etad grāmyāvalibhir abhitanvann api kathāṁ

vidhāsye saṁvāsaṁ vraja-bhuvana eva pratibhavam (2)

na—not; ca—and; anyatra—anywhere else; kṣetre—in a place; hari—of Lord

Hari; tanu—form; sa—with; nāthaḥ—the Lord; api—even; sujanāt—because of

the pious devotees; rasa—nectar; āsvādam—tasting; premṇā—with love;

dadhat—placing; api—also; vasāmi—I reside; kṣaṇam—for a moment; api—even;

samam—with; tu—indeed; etat—this; grāmya-avalibhiḥ—with a host of sense

pleasures; abhitanvann—extending; api—even; kathām—words; vidhāsye—I shall

do; saṁvāsam—residence; vraja-bhuvane—in the land of Vraja; eva—indeed;

pratibhavam—birth after birth.

I vow that I shall not live even for a moment in any other place than Vraja,

even if the Lord resides there in His Deity form, and even if the great devotees fill

it with the nectar of transcendental love. Birth after birth I shall reside in the

land of Vraja, even if my association consists simply in chatting about mundane

matters with the Vrajavāsīs.

sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujaṁ

vrajaṁ santyajyaitad yuga-virahito 'pi truṭim api

punar dvārāvatyāṁ yadu-patim api prauḍha-vibhavaiḥ

sphurantaṁ tad vācāpi ca na hi calāmīkṣitum api (3)

sadā—always; rādhā-kṛṣṇa—of Śrī Śrī Rādhā-Kṛṣṇa; ucchalat—rising; atula—incomparable;

khelā—pastimes; sthala—place; yujam—endowed; vrajam—Vraja;

santyajya—leaving; etat—this; yuga—for a yuga; virahitaḥ—because of separation;

api—even; truṭim—a moment; api—even; punaḥ—again; dvārāvatyām—in Dvārakā;

yadu-patim—the king of the Yadus; api—even; prauḍha—great; vibhavaiḥ—with opulences;

sphurantam—manifesting; tat—that; vācā—with words; api—even; ca—nd;

na—not; hi—certainly; calāmi—I go; īkṣitum—to see; api—even.

Even though I suffer in long separation from the divine couple, I shall not, even

for a moment, leave the land of Vraja, where Śrī Śrī Rādhā-Kṛṣṇa eternally enjoy

unparalleled transcendental pastimes, and I shall not, even if He Himself invites

me, go to see the opulent king of the Yadus in Dvārakā!

gatonmādai rādhā sphurati hariṇā śliṣṭa-hṛdayā

sphutaṁ dvārāvatyām iti yadi śṛṇomi śruti-taṭe

ahaṁ tatraivoddhata-matiḥ patāmi vraja-purāt

samuḍḍīya svāntādhika-gati-khagendrād api javāt (4)

gatā—gone; unmādaiḥ—madly; rādhā—Śrī Rādhā; sphurati—manifested;

hariṇā—by Śrī Kṛṣṇa; śliṣṭa—embraced; hṛdayā—to the chest; sphutam—clearly;

dvārāvatyām—in Dvārakā; iti—thus; yadi—if; śṛṇomi—I hear; śruti-taṭe—on the

surface of the ears; tadā—then; aham—I; tatra—there; eva—indeed; uddhata—

excited; mati—at heart; patāmi—I fly; vraja-purāt—from Vrajapura; samuḍḍīya —

flying; svānta—own; adhika—greater; gati—movement; khaga-indrāt—than

Garuḍa, the king of birds, Viṣṇu's carrier; api—even; javāt—with speed.

If with my own ears I heard, "Rādhā has gone to Dvārakā, where Lord Hari passionately

embraces Her to His chest," then with an excited heart I would leave

Vrajapura and fly there faster than Garuḍa.

anādi sādir vā paṭur ati-mṛdur vā pratipadapramīlat-

kāruṇyaḥ praguṇa-karuṇā-hīna iti vā

mahā-vaikuṇṭheśādhika iha naro vā vraja-pater

ayam sūnur goṣṭhe pratijani mamāstām prabhu-varaḥ (5)

anādiḥ—begininngless; sādiḥ—with a beginning; vā—or; paṭuḥ—harsh; atimṛduḥ—

very gentle; vā—or; pratipada—at every moment; pramīlat—expanding;

kāruṇyaḥ—mercy; praguṇa—extremely; karuṇā—mercy; hīna—without; iti—

thus; vā—or; mahā-vaikuṇṭha—of the great Vaikuṇṭha world; īśa—the king; adhika—

greater; iha—here; naraḥ—an ordinary human being; vā—or; vraja-pateḥ—of

the king of Vraja; ayam—this; sūnuḥ—son; goṣṭhe—in Vraja; pratijani—in every

birth; mama—of me; āstām—may be; prabhu-varaḥ—the supreme master.

Whether He is beginningless or with a beginning, cruel or very gentle, merciful

at every moment or merciless, greater than the king of Mahā-Vaikuṇṭha or a

mere human being, may the son of Vraja's king be my Lord birth after birth.

anādṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ

pravīṇāṁ gāndharvām api ca nigamais tat-priyatamām

ya ekaṁ govindaṁ bhajati kapaṭī dāmbhikatayā

tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam (6)

anādṛtya—not worshiping; udgītām—glorified; api—even; muni-gaṇaiḥ—by the

great sages; vaiṇika-mukhaiḥ—headed by Nārada; pravīṇām—exalted; gāndharvām—

Śrī Rādhikā; api—also; ca—and; nigamaiḥ—by the vedas; tat-priyatamām—

the dearmost beloved of Śrī Kṛṣṇa; ya—who; ekam—alone;

govindam—Govinda; bhajati—worships; kapaṭī—cheater; dāmbhikatayā—with

hypocrisy; tad-abhyarṇe—near Him; śīrṇe—at all; kṣaṇam—for a moment; api—

even; na—not; yāmi—I shall go; vratam—vow; idam—this.

Not for a moment shall I go near a hypocrite who worships only Lord

Govinda and

does not worship exalted Śrīmatī Rādhārāṇī, who is glorified by the Vedas and the

great sages headed by Nārada, and who is most dear to Lord Kṛṣṇa. This is my vow.

ajāṇḍe rādheti sphurad-abhidhayā sikta-janayānayā

sākaṁ kṛṣṇaṁ bhajati ya iha prema-namitaḥ

paraṁ prakṣālyaitāc caraṇa-kamale taj-jalam aho

mudā pītvā śaśvāc chirasi ca vahāmi pratidinam (7)

ajāṇḍe—in the universe; rādhā—Rādhā; iti—thus; sphurat—manifested; abhidhayā—

with the name; sikta—sprinkled; janayā—person; anayā—by Her;

sākam—accompanied; kṛṣṇam—Śrī Kṛṣṇa; bhajati—worships; ya—who; iha—

here; prema-namitaḥ—bowed with love; param—greatly; prakṣālya—washing;

etat—of Her; caraṇa—feet; kamale—lotus; tat-jalam—the water of that; ahaḥ-

Ah!; mudā—with joy; pītvā—drinking; śaśvat—continually; śirasi—on the head;

ca—and; vahāmi—I carry; pratidinam—every day.

I shall wash the lotus feet of anyone in this world who, bowed down with love,

worships Lord Kṛṣṇa and the nectar person who bears the name Rādhā. I drink

that water and every day I carry that water on my head.

parityaktaḥ preyo-jana-samudayair bāḍham asudhīr

durandho nīrandhraṁ kadana-bhara-vārdhau nipatitaḥ

tṛṇaṁ dantair daṣṭvā caṭubhir abhiyāce 'dya kṛpayā

svayaṁ śrī-gāndharvā sva-pada-nalināntaṁ nayatu mām (8)

parityaktaḥ—abandoned; preyo-jana-samudayaiḥ—by friends; bāḍham—certainly;

asudhīḥ—unintelligent; durandhaḥ—blind; nīrandhram—always; kadana-bharavārdhau—

in an ocean of sufferings; nipatitaḥ—fallen; tṛṇam—a blade of grass; dantaiḥ—

in the teeth; daṣṭvā—biting; caṭubhiḥ—with sweet words; abhiyāce—I beg;

adya—now; kṛpayā—mercifully; svayam—personally; śrī-gāndharvā—O Śrīmatī

Rādhikā; sva-pada-nalināntam—to Your lotus feet; nayatu—please lead; mām—me.

Abandoned by my dear friends, unintelligent, blind, and drowning in an ocean

of suffering, I bite a blade of straw with my teeth and beg, "O Śrīmatī Rādhikā,

please lead me to Your lotus feet!"

vrajotpanna-kṣīrāśana-vasana-pātrādibhir ahaṁ

padārthair nirvāhya vyavahṛtim adambham- sa-niyamaḥ

vasānīśā-kuṇḍe giri-kula-vare caiva samaye

mariṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ (9)

vraja—in Vraja; utpanna—produced; kṣīra—milk; āśana—food; vasana—home;

pātra—leaves; ādibhiḥ—beginning with; aham—I; padārthaiḥ—with ingredients;

nirvāhya—maintaining my life; vyavahṛtim—action; adambham—honest; sa-niyamaḥ—

with austerity; vasāni—I must reside; īśā-kuṇḍe—at Rādhā-kuṇḍa; giri-kulavare—

at the king of mountains; ca—and; eva—indeed; samaye—at the appropriate

time; mariṣye—I will die; tu—certainly; preṣṭhe—at the dear; sarasi—lake; khalu—

indeed; jīva-ādi-purataḥ—in the presence of Śrīla Jīva Gosvāmī and the other devotees.

Let my food be a little of Vraja's buttermilk, my clothing be but leaves, and my

actions but honest austerity and scriptural study. I shall live at Rādhā-kuṇḍa by

the best of mountains and I shall die at that dear lake in the company of Śrīla Jīva

Gosvāmī and the other devotees.

sphural-lakṣmī-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasadvapuḥ-

śrī-gāndharvā-smara-nikara-divyad-giribhṛtoḥ

vidhāsye kuñjādau vividha-varivasyāḥ sa-rabhasaṁ

rahaḥ śrī-rūpākhya-priyatama-janasyaiva caramaḥ (10)

sphural—splendid; lakṣmī—of the goddess of fortune; lakṣmī—of beauty; vraja—

abundance; vijayi—defeating; lakṣmī—of beauty; bhara—abundance; lasat—

splendid; vapuḥ—form; śrī-gāndharvā—Śrīmatī Rādhikā; smara—of Cupids;

nikara—multitudes; divyat—splendid; giribhṛtoḥ—of Śrī Kṛṣṇa; vidhāsye—I shall

perform; kuñja-ādau—in bowers and leafy groves of Vṛndāvana; vividha—various;

varivasyāḥ—services; sa-rabhasam—earnestly; rahaḥ—in a secluded place;

śrī-rūpākhya—named Śrīla Rūpa Gosvāmī; priyatama-janasya—of the dear

friend; eva—indeed; caramaḥ—follower.

In a secluded bower in a leafy Vṛndāvana forest, following my dear friend Śrīla

Rūpa Gosvāmī, in many ways I shall earnestly worship Śrī Kṛṣṇa, who is more

splendid than many Cupids, and Śrīmatī Rādhikā, whose glorious beauty defeats

many goddesses of fortune.

kṛtaṁ kenāpy etan nija-niyama-śaṁsi-stavam imaṁ

paṭhed yo viśrabdhaḥ priya-yugala-rūpe 'rpita-manāḥ

dṛḍhaṁ goṣṭhe hṛṣṭo vasati-vasatim- prāpya samaye

mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ (11)

Phala-śruti - a concluding verse describing the benefits attained by hearing

and reciting this prayer)

kṛtam—done; kenāpi—by someone; etan—this; nija-niyama—self-imposed regulations;

śaṁsi-stavam—prayer describing; imam—this; paṭhet—he may recite;

yaḥ—one who; viśrabdhaḥ—faithful; priya-yugala-rūpe—in the form of the dear

divine couple; arpita—placed; manāḥ—mind; dṛḍham—firmly; goṣṭhe—in Vraja;

hṛṣṭaḥ—jubilant; vasati-vasatim—residence; prāpya—attaining; samaye—at the

proper time; mudā—happily; rādhā-kṛṣṇau—Śrī Rādhā-Kṛṣṇa; bhajati—worships;

sa—he; hi—indeed; tena—by him; eva—certainly; sahitaḥ—with.

A faithful devotee who recites with faith this prayer describing the self-inposed

regulative principles practiced by a certain person, and who firmly dedicates his

heart to the beloved youthful couple, jubilantly attains residence in Vraja and

happily serves and worships Śrī Rādhā-Kṛṣṇa in accordance with those very principles

described herein.

Thus ends section 11.1) Śrī Sva-niyama-daśakam

11.2) Śrī Śrī Sva-niyama-dvādaśakam

12 Verses of Self-imposed Regulative Principles

The final work of Śrīla Saccidānanda Bhaktivinoda Ṭhākura – 1907

The objects of devotion birth after birth

gurau śrī-gaurāṅge tad-udita-su-bhakti-prakaraṇe

śacī-sunor līlā-vikasita-su-tīrthe nija-manau

harer nāmni preṣṭhe hari-tithiṣu rupānuga-jane

śuka-prokte śāstre prati-jani mamāstāṁ khalu ratiḥ (1)

No matter whenever and wherever I happen to take birth, let my loving affection

and attachment remain unshaken throughout each and every lifetime for the

following things: 1) for my divine spiritual master; 2) for Śrī Gaurāṅga; 3) for the

detailed topics of pure devotional service (and the methods of its execution) as

personally instructed by Him; 4) for the holy places of pilgrimage such as Śrī

Navadvipa, Śrī Kṣetra, Śrī Vṛndāvana, etc., which are all blooming with divine

sanctity due to His performance of wonderful pastimes therein; 5) for the dīkṣāmantra

bestowed upon me by the divine grace of my spiritual master, which overfioods

my mind at all times; 6) for the holy name of Sri Hari, my most dear

possession;

7) for the most beloved eternal associates of the Lord; 8) for the sacred

days of celebration throughout the year such as Śrī Ekādaśī, Śrī Janmāṣṭamī, Śrī

Rādhāṣṭamī, and the appearance/disappearance days of the great Vaiṣṇava

ācāryas, etc.; 9) for the Lord's dearmost devotees who strictly follow in the sacred

footsteps of Śrīla Rūpa Gosvāmī; 10) for the holy scriptures narrated by Śrīla

Śukadeva Gosvāmī such as the Śrīmad Bhāgavatam.

The internal identity of Lord Caitanya, the eternal guide

sadā vṛndāraṇye madhura-rasa-dhanye rasa-mayaḥ

parāṁ śaktiṁ rādhāṁ parama-rasa-mūrtiṁ ramayati

sa caivāyaṁ kṛṣṇo nija-bhajana-mudrām upadiśan

śacī-sūnur gauḍe prati-jani mamāstāṁ prabhu-varaḥ (2)

The Supreme Lord Śrī Krishna is the personified abode of all divinely ecstatic

mellow-tastes. And Śrī Rādhīkā is the topmost abode of all His divinely potent

energies. Indeed, She is the personified form of the highest mellow of love-in-separation.

Within, the forest of Vṛndā, which is gloriously rich in the all-pervading

treasure of the sweetest mādhurya-rasa, this Lord Śrī Krishna is

continuously

enjoying as He makes Sri Rādhikā happy by His loving service rendered to Her 24

hours a day. This Lord Krishna is exactly identical to the Son of Mother Śacī Who

eternally lives simultaneously yet separately in Gauḍa-deśa as the Instructor of the

process for rendering His own devotional service. May this Śacī-nandana become

my Supreme Master and Guide, and may He always appear to me just to lead me

on the proper devotional path birth after birth after birth.

Rejection of things unfavorable for Rādhā's service

na vairāgyaṁ grāhyaṁ bhavati na hi yad bhakti-janitaṁ

tathā jnanaṁ bhānaṁ citi yadi viśeṣaṁ na manute

spṛhā me nāṣṭaṅge hari-bhajana-saukhyaṁ na hi yatas

tato rādhā-kṛṣṇa-pracura-paricaryā bhavatu me (3)

Let no form of so-called renunciation or asceticism be acceptable to me if it

does not give rise to the continual expansion of my eternal serving mood of loving

devotion. And let no form of so-called knowledge or intellectual cultivation

appeal to me at all if it does not admit the reality of eternal individuality shared

by the Lord and JI devotees during their everlasting daily pastimes. I have no

desire for practicing any branch of the eight-fold yoga process, for none of them

contain any scope for enjoying the daily pleasure of serving Lord Hari such as His

confidential worship does. Rather, may I render profuse, uninterrupted confidential

service 24 hours a day to Śrī Śrī Rādhā-Kṛṣṇa.

Where to live, and where not to live

kuṭīre 'pi kṣudre vraja-bhajana-yogye taru-tale

śacī-sūnos tīrthe bhavatu nitarāṁ me nivasatiḥ

na cānyatra kṣetre vibudha-gaṇa-sevye pulakito

vasāmi prāsāde vipula-dhana-rājyānvita iha (4)

May I continuously reside in a small, lonely cottage at the base of a desire-tree

in the most holy abode of Śrī Navadvīpa-dhāma, sanctified by the lotus feet of Śrī

Śacī-nandana. Such a bhajan-kuṭīr is perfectly suitable for constant remembrance

of, and service to the divine daily sports that are always present in Śrī Vrajadhāma.

Furthermore, I would never live in any other place, even if it were greatly

frequentedby the most wise sages and demigods. As far as all other places in

this

world are concerned, whether opulent palaces or temples, whether possessing

enormous wealth or princely kingdoms and property — such places cannot attract

me as does my modest bhajan-kuṭīr in Śrī Navadvīpa-dhāma.

The real principle of dharma that is devoid of designations

na varṇe saktir me na khalu mamatā hy āśrama-vidhau

na dharme nādharme mama ratir ihāste kvacid api

paraṁ tat-tad-dharme mama jaḍa-śarīraṁ dhṛtam idam

ato dharmān sarvān su-bhajana-sahāyānn abhilaṣe (5)

I have no attachment to any of the caste divisions of society such as brāhmana,

ksatriya, vaisva or udra. And I certainly do not identify with any order of life such

as brahmacarya, grhasrha, vanaprastha or sannyasa. I have no fondness for the socalled

piety of religiosity or even for the so-called impiety of sinful life in this

world, not even the slightest regard. Instead, I truly desire whatever is practically

required to maintain this material body in order to facilitate my performance of

pure devotional service. This is the actual righteousness that I will hope for as

long as this material body continues to exist.

Favorable, authorized practices and devotional qualities

su-dainyaṁ sāralyaṁ sakala-sahanaṁ mānada-danaṁ

dayāṁ svīkṛtya śrī-hari-carana-sevā mama tapaḥ

sadācāro ‘sau me prabhu-pada-parair yaḥ samuditaḥ

prabhoś caitanyasyākṣaya-carita-pīyūṣa-kṛtiṣu (6)

My solemn vow is constant devotion to the lotus feet of Śrī Hari. In order to execute

that vow, I have endeavored to develop the following qualifies: I practice great

humility in my dealings with everyone; I try to keep simplicity and purity prominent

in all of my practical arrangements; I maintain extreme tolerance in all types

of favorable or unfavorable circumstances; I offer all respect unto others, regard1ess

of who they are; I feel genuine compassion for all living entities and act accordingly.

There are many such transcendental activities recommended by the great devotees

who are fixed-up in unalloyed devotional service to the lotus feet of Śrīman

Mahāprabhu, and these are found described in the books that are full of the imperishable

character and pastimes of Mahāprabhu Śrī Kṛṣṇa Caitanya. Only such

transcendentally nectarean activities, being recommended by great devotees and

practiced by Lord Caitanya Himself, are indeed my own.

Rejection of things that are disconnected from Śrī Rādhīkā

na vaikuṇṭhe rājye na ca viṣaya-kārye mama ratir

na nirvāṇe mokṣe mama matir ihāste kṣaṇam api

vrajānandād anyad hari-vilasitaṁ pāvanam api

kathañcin māṁ rādhānvaya-virahitaṁ no sukhayati (7)

I have no attraction for living in Vaikuṇṭha, that part of the spiritual sky

presided over by Śrī Śrī Lakṣmī-Nārāyana; nor do I desire the useless activities of

gross sense-gratification in this material world. I will never cherish the desire for

attaining the divine bliss of impersonalistic liberation, even for a second.

Furthermore, there are many transcendental pastimes of Sri Hari that may be very

purifying for all conditioned souls — yet such pastimes will never give me any real

happiness at all. This is because such pastimes are quite different from the blissful

ecstasies of Vraja-consciousness, being completely devoid of any relationship with

Śrī Rādhīkā Who is the one and only fountainhead of pure joy.

Renunciation of all kinds of bad association

na me patnī-kanyā-tanaya-jananī-bandhu-nicayā

harau bhakte bhaktau na khalu yadi teṣāṁ su-mamatā

abhaktānām anna-grahaṇam api doṣo viṣayiṇāṁ

kathaṁ teṣāṁ saṅgād hari-bhajana-siddhir bhavati me? (8)

I now disown my wife, my daughters, my sons, my mother, and all my friends, if

they have no genuine attachment for Lord Hari, for His devotees, or for His devotional

service. It is definitely a great sin to accept foodgrains prepared by such

non-devotional, materialistic sense-gratifiers. If I were to remain in the company

of these persons, then how will the eternal perfection of my hari-bhajana ever

come about?

Avoidance of so-called 'devotees' who proudly neglect Śrī Rādhīkā

asat-tarkair andhān jaḍa-sukha-parān kṛṣṇa-vimukhān

ku-nirvāṇāsaktān satatam ati-dūre pariharan

arādhāṁ govindaṁ bhajati nitarāṁ dāmbhikatayā

tad-abhyāse kintu kṣaṇam api na yāmi vratam idam (9)

There are certain persons who appear to be very advanced in devotion.

Indeed,

to increase their service to the Lord, they have long since rejected the evil company

of: those who are blinded by faulty arguments arising from so-called intellectual

logic, those who are addicted to the fleeting pleasures of the dull material

body, those who are inimical to Lord Śrī Kṛṣṇa, and those who are fond of the

inferior, distasteful concept of liberation as it is cherished by the impersonalists.

Such devotees have thus favorably avoided all kinds of bad association; yet it is

seen that these persons may worship Lord Govinda without Śrīmatī Rādhikā

being present. This just shows that they are actually puffed-up with haughty insolence

directed against Śrī Rādhīkā, who is Herself the best worshipper of

Govinda. Therefore I will never ever go anywhere near such so-called devotees —

even for a second. This is my strict vow.

How to live simply and perform Vraja-bhajana until death

prasādānna-kṣīrāśana-vasana-pātrādibhir ahaṁ

padārthair nirvāhya vyavahṛtim asaṅgaḥ ku-viṣaye

vasann īśa-kṣetre yugala-bhajanānandita-manas

tanuṁ mokṣye kāle yuga-pada-parāṇāṁ pada-tale (10)

Passing my life in a simple, practical way — eating only prasāda foodgrains and

milk products that are the remnants of the Supreme Lord, and are His mercy, wearing

only prasāda cloth that was offered to the Deity, using only the pots and utensils

sanctified by the Lord's exclusive service — I will thus remain completely aloof

from material sense-gratification. Living by the side of Śrī Rādhā-kuṇḍa (Her very

own abode), worshiping the Divine Couple with a blissful mind, the time will come

for me to die. At the soles of the devotees' lotus feet, who are themselves wholly

absorbed in serving the lotus feet of the Divine Couple, I will thus give up my body.

How to worship the lotus feet of Śrī Rādhīkā's pure devotee

śacī-sūnor ājñā-grahaṇa-caturo yo vraja-vane

parārādhyāṁ rādhāṁ bhajati nitarāṁ kṛṣṇa-rasikām

ahaṁ tv etat pādāmṛtam anudinaṁ naiṣṭhika-manā

vaheyaṁ vai pītvā śirasi ca mudā sannati-yutaḥ (11)

There is a class of pure devotee who is expert in following all the instructions of

Śrī Śacīnandana. Such a devotee incessantly worships Śrīmati Rādhārāṇī exclusively,

who is indeed the most worshipable Personality, and who is deeply absorbed

every day in relishing the divine mellows of Śrī Kṛṣṇa's association. The pure devotee

of this calibre definitely performs his confidential worship whole-heartedly and

with exclusive surrender unto Śrī Rādhīkā, always living in Śrī Vraja-maṇḍala. I

shall take the nectarean water that has washed the lotus feet of such a devotee and

carry it on my head. Drinking it with great joy, and with a devout heart, I will then

happily offer my full prostrations upon the ground in the nicest, most perfect way

that I possibly can. This will indeed be my routine each and every day.

Firm determination to transcend māyā by daily following this stava

harer dāsyaṁ dharmo mama tu cira-kālaṁ prakṛtito

mahā-māyā-yogād abhinipatitaḥ duḥkha-jaladhau

ito yāsyāmy ūrddhvaṁ sva-niyama-su-ratyā prati-dinaṁ

sahāyo me mātraṁ vitatha-dalanī vaiṣṇava-krpā (12)

As a spirit soul, my natural tendency is to be eternally situated in the loving

devotional service of Lord Hari; however, due to the powerful influence of the

Lord’s mahā-māyā, I have somehow plunged deep into the fathomless ocean of

material misery. I shall transcend this world of māyā and go to the spiritual world

only by faithfully following these self-imposed vows every day. And the only way

I will get the strength to follow these vows is by attaining the mercy of all the

Vaiṣṇava devotees of the Lord. May their causeless mercy, which wards off all illusion,

become my exclusive companion for all of time everlasting.

Phala-śruti - the benediction of eternal service gained by reading this prayer

kṛtaṁ kenāpy etat sva-bhajana-vidhau svaṁ niyamakāṁ

paṭhed yo viśraddhaḥ priya-yugala-rūpe ‘rpita manaḥ

vraje rādhā-kṛṣṇau bhajati kila saṁprāpya nilayaṁ

sva-mañjaryāḥ paścād vividha-varivasyāṁ sa kurute (Phala-śruti)

This prayer named Sva-Niyama-Dvādaśakam was written by someone simply to

regulate his own personal mode of performing bhajana. If any other devotee happens

to chant this stava with a very special quality of resolute faith, fully offering

his mind unto: the supreme beautiful forms of the Divine Couple, Śrī Śrī Rādhā-

Govinda, his most dear possession or to the divine beauty of Their Deity

form; or

to the beauty or Deity of Śrī Gaura-sundara, the combined form of Śrī Śrī Rādhā-

Govinda; or to Śrīla Rūpa Gosvāmī, the dearmost beloved devotee of Śrī Śrī

Rādhā-Govinda and Śrī Gaura-sundara — then that fortunate reader definitely

attains their own place of eternal residence in Śrī Vraja-dhāma. Always following

behind their mañjarī-guru, in their own spiritual body of a mañjarī also, they

finally render all kinds of variegated eternal services for the exclusive worship of

Śrī Śrī Rādhā-Kṛṣṇa.

Thus ends section 11.2) Śrī Sva-niyama-dvādaśakam

1) Vaiṣṇava Ke? Who is a Real Vaiṣṇava?

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

duṣṭa mana! tumi kiser vaiṣṇava?

pratiṣṭhār tare, nirjaner ghare,

tava 'hari nāma' kevala 'kaitava' (1)

duṣṭa mana—O wicked mind!; tumi—(are) you; kiser vaiṣṇava—what kind of

devotee?; pratiṣṭhār—of prestige; tare—on account of; nirjaner ghare—in a solitary

dwelling; tava—your; hari-nāma—chanting of the holy name of Lord Hari;

kevala—only; kaitava—cheating.

O wicked mind! What kind of Vaiṣṇava do you think you are? Your pretentious

show of chanting Lord Hari's holy name in a solitary place is only for the sake of

attaining the false prestige of a worldly reputation—it is nothing but pure hypocrisy.

jaḍer pratiṣṭhā, śukarer viṣṭhā,

jāno nā ki tāhā 'māyār vaibhava'

kanaka kāminī, divasa-yāminī,

bhāviyā ki kāja, anitya se saba (2)

jaḍer—of the material realm; pratiṣṭhā—fame; śukarer—of a pig; viṣṭhā—stool;

jāno nā ki—do you not know?; tāhā—that; māyār—of the illusory material world;

vaibhava—potency; kanaka—gold; kāminī—attractive women; divasa yāminī—

all day and night; bhāviyā—thinking; ki kāja—what benefit; anitya—temporary;

se saba—all those.

Such materialistic prestige is as disgusting as the stool of a hog. Do you not

know that it is only a mere illusion cast by the potency of Māyā? What is the value

of contemplating day and night your plans for enjoying wealth and women? All

these things are only temporary.

tomār kanaka, bhoger janaka,

kanaker dvāre sevaho 'mādhava'

kāminīr kāma, nahe tava dhāma,

tāhār—mālika kevala 'yādava' (3)

tomār—your; kanaka—gold; bhoger—of enjoyment; janaka—the producer;

kanaker dvāre—by wealth; sevaho—please serve; mādhava—Lord Mādhava;

kāminīr kāma—lust for beautiful women; nāhe—not; tava—your; dhāma—prop-

er place; tāhār—its; mālika—owner; kevala—is only; yādava—Śrī Kṛṣṇa, the

Lord of the Yadu dynasty.

When you claim wealth as your own, it creates in you ever-increasing desires

for material enjoyment. Your riches should be used for serving Mādhava, the Lord

of all wealth. Neither is it your proper place to indulge in lust for women, whose

only true proprietor is Lord Yādava.

pratiṣṭhāśā-taru, jaḍa-māyā-maru,

nā pela 'rāvaṇa' yujhiyā 'rāghava'

vaiṣṇavī pratiṣṭhā, tāte koro niṣṭhā,

tāhā nā bhajile labhibe raurava (4)

pratiṣṭhā-āśā—desire for fame; taru—the tree; jaḍa-māyā—of material illusion;

maru—the desert; na—not; pela—reached; rāvaṇa—the demon named Rāvaṇa;

yujhiyā—fighting; rāghava—with Lord Rāmachandra; vaiṣṇavī—the position of

being a vaiṣṇava; pratiṣṭhā—situation; tāte—in that; koro niṣṭhā—become fixed;

tāhā—that; nā—not; bhajile—if one worships; labhibe—will obtain; raurava—hell.

The demon Rāvaṇa (lust-incarnate) fought with Lord Rāmachandra (loveincarnate)

in order to gain the tree of worldly reputation—but that oasis turned

out to be but a mirage cast in the desert wasteland of the Lord's illusory material

potency. Please cultivate fixed determination to attain only the steady and solid

platform whereupon a Vaiṣṇava ever stands. If you neglect worshiping the Lord

from this position, then you will ultimately attain a hellish existence.

harijana-dveṣa, pratisthāśā-kleśa,

koro keno tabe tāhār gaurava

vaiṣṇaver pāche, pratisthāśā āche,

tā'te kabhu nāhe 'anitya-vaibhava' (5)

hari-jana-dveṣa—hatred for the devotees of the Lord; pratiṣṭhā-āśā—desire for

fame and prestige; kleśa—suffering; koro—you endeavor; keno—why?; tabe—

then; tāhār—its; gaurava—glory; vaiṣṇaver pāche—following behind the devotees;

pratiṣṭhā-āśā—desire for adoration and distinction; āche—there is; tāte—in that;

kabhu nāhe—never; anitya—impermanent; vaibhava—wealth.

Why do you needlessly suffer the torment of blaspheming the devotees of Lord

Hari, attempting to achieve their eminence, thereby only proving your own fruitless

foolishness? The desire for spiritual eminence is easily fulfilled when one

becomes a devotee of the Lord, for eternal fame automatically follows the heels of

a Vaiṣṇava. And that fame is never to be considered a temporary worldly opulence.

se hari-sambandha, śūnya-māyā-gandha,

tāhā kabhu noy 'jaḍer kaitava'

pratiṣṭhā-caṇḍālī, nirjanatā-jāli,

ubhaye jāniho māyika raurava (6)

se—that; hari-sambandha—relationship with Lord Hari; śūnya—free from; māyāgandha—

a scent of illusion; tāhā—that; kabhu noy—never; jaḍer—of materialism;

kaitava—cheating; pratiṣṭhā—worldy reputation; caṇḍālī—female dog-eater;

nirjanatā—solitary living; jāli—the net; ubhaye—in both; jāniho—you should

know; māyika—illusory; raurava—hell.

The relationship between a devotee and Lord Hari is devoid of even a trace of

worldly illusion; it has nothing to do with the materialistic cheating propensity. The

prestige of so-called popularity in the material realm is compared to a treacherous

dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed

bhajan is compared to an entangling network of distraction. Please know that

anyone striving in either of these ways verily lives in the hell of Māyā's illusion.

kīrtana chāḍibo, pratiṣṭhā mākhibo,

ki kāja ḍhuḍiyā tādṛśa gaurava

mādhavendra purī, bhāva-ghare curi,

nā korilo kabhu sadāi jānabo (7)

kīrtana—chanting the Lord's names; chāḍibo—I will give up; pratiṣṭhā—worldly

reputation; mākhibo—I will besmear myself; ki kāja—what benefit; ḍhuḍiyā—seeking;

tādṛśa—that kind of; gaurava—grandeur; mādhavendra purī—Mādhavendra

Purī; bhāva-ghare—in the storehouse of perception; curi—stealing; nā korilo—he

did not do; kabhu—ever; sadāi—always; jānabo—I will remind you.

"I shall give up chanting the Lord's name publicly in kīrtan and retire to solitude,

thus smearing myself with worldly honor." Dear mind, what is the good of

seeking such so-called glory? I will always remind you that the great soul

Mādhavendra Purī never deceived himself in that regard by committing theft in

his own storehouse of perception the way you do.

tomār pratiṣṭhā, 'śukarer viṣṭhā',

tār saha sama kabhu nā mānava

matsaratā-vaśe, tumi jaḍa-rase,

majecho chāḍiyā kīrtana-sauṣṭava (8)

tomār—your; pratiṣṭhā—popularity; śukarer viṣṭhā—the stool of a hog; tār-saha—

with that; sama—equal; kabhu nā—never; mānava—an ordinary human being;

matsaratā—envy, pride; vaśe—under the control of; tumi—you; jaḍa-rase—in the

mellows of mundane sense pleasures; majecho—you are sunk; chāḍiyā—having

given up; kīrtana-sauṣṭava—the excellence of the saṅkīrtana movement.

Your cheap reputation is like the stool of a hog. An ordinary ambitious man like

you can never be equated with a devotee of Mādhavendra Purī's eminence. Under

the sway of envy, you have drowned yourself in the filthy waters of material enjoyment

after having abandoned the excellent perfection of congregational kīrtan.

tāi duṣṭa mana, 'nirjana bhajan,'

pracāricho chale 'kuyogī-vaibhava'

prabhu sanātane, parama jatane,

śikṣā dilo yāhā, cinto sei saba (9)

tāi—therefore; duṣṭa mana—O wicked mind!; nirjana bhajan—solitary worship;

pracāricho—you are preaching; chale—by trick; ku-yogī-vaibhava—the opulence

of a false yogī; prabhu—Śrī Chaitanya Mahāprabhu; sanātane—to Sanātana

Goswāmī; parama jatane—with great care; śikṣā dilo—gave instructions; yāhā—

which; cinto—please contemplate; sei saba—all those.

Truly, O wicked mind, the glories of so-called solitary worship are propagated

only by false yogīs using unscrupulous means to deceive others. To save yourself

from these pitfalls, please contemplate the instructions that the Supreme Lord Śrī

Caitanya Mahāprabhu kindly gave us while addressing Śrīla Sanātana Goswāmī

with the utmost care

sei du'ṭi kathā, bhulo' nā sarvathā,

uccaiḥ-svare koro 'hari-nāma-rava'

'phalgu' ār 'yukta,' 'baddha' ār 'mukta,'

kabhu nā bhāviho, ekākār saba (10)

sei—these; du'ṭi—two; kathā—topics; bhulo' nā—don't forget; sarvathā—in all circumstances;

uccaiḥ-svare—in a loud voice; koro—perform; hari-nāma-rava—the

sound of chanting the Lord's holy names; phalgu—false; ār—and; yukta—befitting

(linked with Kṛṣṇa); baddha—bound in māyā; ār—and; mukta—liberated; kabhu

nā—never; bhāviho—consider; ekākār—one in the same form; saba—all these.

Do not forget for a moment the two most valuable concepts that He taught: 1)

the rejection of dry, apparent renunciation and acceptance real, appropriate

renunciation; and 2) the principle of a soul being trapped in the bondage of matter

as opposed to a soul who is liberated. Don't ever make the mistake of thinking

that these conflicting concepts are on the same level. Please remember this while

engaging yourself in chanting the Lord's holy names as loud as you possibly can.

'kanaka-kāminī,' 'pratiṣṭhā-bāghinī,'

chāḍiyāche jāre, sei to' vaiṣṇava

sei 'anāsakta,' sei 'śuddha-bhakta,'

saṁsār tathā pāy parābhava (11)

kanaka-kāminī—enjoyment of wealth and women; pratiṣṭhā-bāghinī—the tigress

of worldly reputation; chāḍiyāche—has given up; jāre—who; sei—he; to'—certainly;

vaiṣṇava—a devotee; sei—he; anāsakta—unattached; sei—he alone; śuddha-

bhakta—is a pure devotee; saṁsār—the material world; tathā—in this manner;

pāy—gets; parābhava—defeated.

One is truly a Vaiṣṇava who has given up the habit of falling victim to the ferocious

tigress of wealth, beauty, and fame. Such a soul is factually detached from material

life, and is known as a pure devotee. Someone with this consciousness of detachment

has thereby become victorious over the mundane world of birth and death.

yathā-yogya bhoga, nāhi tathā roga,

'anāsakta' sei, ki ār kahabo

'āsakti-rohita,' 'sambandha-sahita,'

viṣaya-samuha sakali 'mādhava' (13)

yathā-yogya—whatever is necessary for survival; bhoga—enjoyment; nāhi—is not;

tathā—in that way; roga—the disease (of materialism); anāsakta—detached;

sei—he; ki ār—what more; kahabo—shall I say; āsakti-rohita—devoid of attachment;

sambandha-sahita—endowed with a relationship; viṣaya-samuha—the multitude

of sense objects; sakali—all; mādhava—Lord Mādhava.

One is indeed detached who moderately partakes of worldly things that are necessary

for practising in devotional service; a devotee acting in that manner does not fall

prey to the disease of material infatuation. Thus devoid of selfish attachment, and

endowed with the ability to see things in relation to the Lord, all sense objects are

then directly perceived as being Lord Mādhava Himself.

se 'yukta-vairāgya,' tāhā to' saubhāgya,

tāhā-i jaḍete harir vaibhava

kīrtane jāhār, 'pratiṣṭhā-sambhār,'

tāhār sampatti kevala 'kaitava' (14)

se—this; yukta-vairāgya—renunciation that is connected with Kṛṣṇa's enjoyment;

tāhā—that; to'—indeed; saubhāgya—great fortune; tāhā-i—only that; jaḍete—in

the material world; harir—of Lord Hari; vaibhava—the opulence; kīrtane—in

chanting the Lord's names; jāhār—whose; pratiṣṭhā-sambhār—heaps of

ambition

for recognition; tāhār—its; sampatti—opulence; kevala—only; kaitava—cheating.

This is the standard of befitting renunciation, and one who realises this is most

fortunate indeed. Everything involved in such a devotee's life represents Lord

Hari's personal spiritual opulence as manifest in the world of matter. On the other

hand, one who engages in chanting the Lord's name with hopes of enhancing his

own material reputation finds that all his activities and paraphernalia represent

only the riches of hypocrisy.

viṣaya-mumukṣu, 'bhoger bubhukṣu,'

du'ye tyajo mana, dui 'avaiṣṇava'

'kṛṣṇer sambandha,' aprākṛta-skandha,

kabhu nāhe tāhā jaḍer sambhava (15)

viṣaya-mumukṣu—one who desires liberation from the material world; bhoger bubhukṣu—

one who desires to enjoy sense gratification; du'ye—both; tyajo—please reject; mana—

O mind!; dui—the two; avaiṣṇava—non-devotees; kṛṣṇer—with Kṛṣṇa; sambandha—

relationship; aprākṛta-skandha—things belonging to the transcendental realm; kabhu

nāhe—never; tāhā—that; jaḍer sambhava—of material origin.

O mind, please reject the company of two types of persons—those desiring impersonal

liberation from the material world, and those who desire to enjoy the pleasure of

material sense objects. Both of these are equally non-devotees. The things that are used

in relation to Lord Kṛṣṇa are objects belonging directly to the transcendental realm,

and thus having nothing to do with matter they cannot be either owned or forsaken by

persons interested in mundane enjoyment or renunciation.

'māyāvādī jana,' kṛṣṇetara mana,

mukta abhimāne se ninde vaiṣṇava

vaiṣṇaver dās, tava bhakti-āś,

keno vā ḍākicho nirjana-āhava (16)

māyāvādī jana—the impersonalist; kṛṣṇetara—opposed to Kṛṣṇa; mana—mentality;

mukta abhimāne—proudly considering himself liberated; se—he; ninde—blasphemes;

vaiṣṇava—the devotees; vaiṣṇaver dās—servant of the devotees; tava—

your; bhakti-āś—devotional desire; keno vā—why then; ḍākicho—you call out;

nirjana-āhava—fighting for solitude.

An impersonal philospher is opposed to thinking of Kṛṣṇa as an object of devotion,

and thus being puffed up with the false pride of imaginary liberation he dares

to criticize the true devotees of the Lord. O mind, you are the servant of the

Vaiṣṇavas, and you should always hope for attaining devotion. Why then do you

make such a loud commotion by calling to me and trying to prove the supposed

supremacy of your practice of solitary worship?

je 'phalgu-vairāgī,' kohe nije 'tyāgī,'

se nā pāre kabhu hoite 'vaiṣṇava'

hari-pada chāḍi', 'nirjanatā bāḍi,'

labhiyā ki phala, 'phalgu' se vaibhava (17)

je—who; phalgu-vairāgī—false renunciant; kohe nije—calls himself; tyāgī—an

accomplished renunciant; se—he; nā pāre—is not able; kabhu hoite—to ever be;

vaiṣṇava—a devotee; hari-pada—the lotus feet of the Lord; chāḍi'—rejecting; nirjanatā

bāḍi—residence in solitude; labhiyā—obtaining; ki phala—what result?;

phalgu—false; se vaibhava—that opulence.

One who falsely gives up things that could actually be used in the Lord's service

proudly calls himself a 'renunciate,' but unfortunately he can never become a

Vaiṣṇava by such an attitude. Abandoning his servitorship to the lotus feet of

Lord Hari, and resigning himself to his solitary home—whatever is gained by that

exercise can only be the worthless treasure of deception.

rādhā-dāsye rohi', chāḍi 'bhoga-ahi,'

'pratiṣṭhāśā' nahe 'kīrtana-gaurava'

'rādhā-nitya-jana,' tāhā chāḍi' mana,

keno vā nirjana-bhajana-kaitava (18)

rādhā-dāsye—in service to Śrī Rādhā; rohi'—remaining; chāḍi—giving up; bhoga-ahi—

the snake of selfish enjoyment; pratiṣṭhā-āśā—ambition for prestige; nahe—is not;

kīrtana-gaurava—the glory of congregational chanting; rādhā-nitya-jana—being

the eternal servant of Rādhā; tāhā chāḍi'—rejecting that; mana—O mind!; keno

vā—why then; nirjana-bhajana—solitary worship; kaitava—cheating.

Ever engage yourself in the service of Śrī Rādhā, and keep aloof from the vicious

snake of materialistic sense gratification. The glory of participating in the Lord's kīrtana

is not meant to bolster anyone's ambitions for personal recognition. O mind, why

then have you abandoned the identity of being Rādhā's eternal servant in favour of

retiring to a solitary place to practice the cheating process of so-called bhajan?

vraja-vāsī-gaṇa, pracāraka-dhana,

pratiṣṭhā-bhikṣuka tā'rā nahe 'śava'

prāṇa āche tā'r, se-hetu pracār,

pratiṣṭhāśā-hīna-'kṛṣṇa-gāthā' saba (19)

vraja-vāsī-gaṇa—the residents of Vraja; pracāraka—preachers; dhana—the treasure;

pratiṣṭhā-bhikṣuka—beggars for worldly fame; tā'rā—they; nahe—are not; śava—

a dead body; prāṇa āche—there is life; tā'r—theirs; se-hetu—for that reason;

pracār—preaching; pratiṣṭhā-āśā-hīna—devoid of ambition for fame; kṛṣṇagāthā—

songs about Kṛṣṇa; saba—all.

The most valuable treasures amongst the Lord's preachers are the eternal personalities

residing in Vraja-dhāma. They never occupy themselves with begging for

worthless material reputation, which is cherished only by the living dead. The

Vraja-vāsīs are truly infused with life, and therefore they preach in order to give life

to the walking corpses of the mundane world. All the songs that the Vraja-

vāsīs

sing about the glories of Śrī Kṛṣṇa are devoid of any tinge of desire for fame.

śrī-dayita-dās, kīrtanete āś,

koro uccaiḥ-svare 'hari-nāma-rava'

kīrtana-prabhāve, smaraṇa haibe,

se kāle bhajana-nirjana sambhava (20)

śrī-dayita-dās—the servant of Rādhā and Her beloved Kṛṣṇa (Bhaktisiddhānta

Sarasvatī); kīrtanete—for congregational chanting; āś—desirous; koro—please

perform; uccaiḥ-svare—in a loud voice; hari-nāma-rava—the sound of Hari's holy

names; kīrtana-prabhāve—by the power of the chanting; smaraṇa—remembering

of Śrī Kṛṣṇa's pastimes; haibe—will be ; se kāle—at that time; bhajana-nirjana—

worship in solitude; sambhava—possible.

This humble servant of Rādhā and Her beloved Kṛṣṇa always hopes for kīrtana,

and he begs all to loudly sing the names of Lord Hari. The transcendental power

of congregational chanting automatically awakens remembrance of Śrī Kṛṣṇa and

His divine pastimes in relation to one's own eternal spiritual form. Only at that

time does it become possible to go off to a solitary place and engage in the confidential

worship of Their Lordships.

Thus ends section 12) 'Vaiṣṇava Ke? Who is a Real Vaiṣṇava?'

2) Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja explains Rādhā-Kṛṣṇa tattva

and Gaura-tattva in this bhajana (purports by Śrīla Nārāyaṇa Mahārāja)

rādhā-cintā-niveśena yasya kāntir vilopitā

śrī-kṛṣṇa-caraṇaṁ vande rādhāliṅgita-vigraham (1)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 1/BPKG pp. 495-522/SGG p. 172

I worship the lotus feet of that form of Śrī Kṛṣṇa when, due to being thoroughly

immersed in separation from Śrīmatī Rādhikā (who is displaying māna, Her mood

of jealous anger), His own dark complexion vanishes and He assumes Her bright,

golden luster; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī

Rādhikā (after Her māna has broken).

rādhā viśleṣataḥ kṛṣṇaḥ hy ekadā prema-vihvalaḥ

rādhā-mantraṁ japan dhyāyan rādhā sarvatra paśyati

Vārāha-saṁhitā/BPKG p. 497

[After Śrī Rādhā disappeared from the rāsa dance, Śrī Kṛṣṇa searched for Her

everywhere and when He could not find Her, He sat at Imli-tala,] Śrī Kṛṣṇa went on

madly chanting rādhā-mantra in deep separation from Śrīmatī Rādhikā, and meditating

on Her. Gradually Rādhikā began to manifest Herself to Him everywhere.

As He started to feel Her presence inwardly and outwardly, He became like Śrīmatī

Rādhikā, and His bodily lustre also became like that of Rādhikā.

Śrīla Nārāyaṇa Mahārāja's commentary: The meaning of rādhā-liṅgita above is

as follows: Śrīla Rūpa Gosvāmī, the crest jewel of the dynasty of rasika Vaiṣṇavas,

wrote the śloka, hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ. Here he indicates

the form of Hari which is effulgent with the radiance of gold, meaning the form of

Kṛṣṇa which is radiant with Rādhā's golden splendour when He is deeply absorbed

in thoughts of Her. Śrī Svarūpa Dāmodara, who is an intimate associate of Śrī

Gaurasundara and is also the rasa-śāstra guru, has indicated the same mood in his

kaḍacā (diary), rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam (4.3): “I offer my obeisances again and again to that Kṛṣṇa who is resplendent with the lustre and intrinsic mood of Śrīmatī Rādhikā.” (BPKG p. 498)

nā so ramaṇa, nā hāma ramaṇī

duṅhu-mana manobhava peṣala jāni’

e sakhi, se-saba prema-kāhinī

kānu-ṭhāme kahabi vichurala jāni’

CC Mad 8.194/BPKG pp. 499, 505

nā—not; so—He; ramaṇa—the enjoyer; nā—not; hāma—I; ramaṇī—the enjoyed; duṅhu-mana—both the minds; manaḥ-bhava—the mental situation; peṣala—pressed together; jāni’—knowing; e—this; sakhī—My dear friend; sesaba—all those; prema-kāhinī—affairs of love; kānu-ṭhāme—before Kṛṣṇa; kahabi—you will say; vichurala—He has forgotten; jāni’—knowing.

[In the madness of love in separation, virahinī Śrīmatī Rādhikā says:] “Our prema attained its ultimate climax in just the briefest blink of an eye. We have met each other in such a way that We have become one; I have even forgotten that I am the beloved and You are My lover. Now I am separated from You and this loving vilāsa has become

like a mere story. Is this the path that virtuous persons follow in their pursuit of love?”

Śrīla Nārāyaṇa Mahārāja: This poem has disclosed the ultimate stage of milana

(meeting), in which Kṛṣṇa is completely embraced by Śrīmatī Rādhikā.

Rāmānanda Rāya gets darśana of the confidential form of Mahāprabhu

pahile dekhiluṅ tomāra sannyāsi-svarūpa

ebe tomā dekhi muñi śyāma-gopa-rūpa

tomāra sammukhe dekhi kāñcana-pañcālikā

tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

tāhāte prakaṭa dekhoṅ sa-vaṁśī vadana

nānā bhāve cañcala tāhe kamala-nayana

ei-mata tomā dekhi' haya camatkāra

akapaṭe kaha, prabhu, kāraṇa ihāra

CC Mad 8.268-271/BPKG p. 499

pahile—in the beginning; dekhiluṅ—I saw; tomāra—Your; sannyāsi-svarūpa—form

of a sannyasī; ebe—now; tomā—You; dekhi—see; muñi—I; śyāma-gopa-rūpa—

form of Śyāmasundara, the cowherd boy; tomāra—of You; sammukhe—in front;

dekhi—I see; kāñcana-pañcālikā—a doll made of gold; tāṅra—of it; gaura-kāntye—

by a golden complexion; tomāra—Your; sarva—all; aṅga—body; ḍhākā—

covering;

tāhāte—in that; prakaṭa—manifested; dekhoṅ—I see; sa-vaṁśī—with the flute;

vadana—the face; nānā bhāve—in various modes; cañcala—restless; tāhe—in that;

kamala-nayana—the lotus eyes; ei-mata—in this way; tomā—You; dekhi'—seeing;

haya—there is; camatkāra—wonder; akapaṭe—without duplicity; kaha—please

tell; prabhu—my Lord; kāraṇa—the cause; ihāra—of this.

[A doubt arose in Rāyā Rāmānanda Prabhu's heart and he enquired from Śrīman

Mahāprabhu:] "Earlier I saw You in the dress of a sannyāsī but now I see You in the

form of a bluish cowherd boy. At the same time I am witnessing another most

uncommon phenomenon. It is as if a magnificently beautiful doll (the form of a

gopī, Śrīmatī Rādhikā) is standing in front of You, covering all the limbs of Your

body with Her golden lustre. I am directly perceiving that in that form You are

holding a flute to Your lips, and Your lotus eyes are dancing here and there, displaying

a mood of deep hankering. Please be merciful to me and tell me without

duplicity what is the reason for Your manifesting such a form."

Śrīla Nārāyaṇa Mahārāja: The deep and confidential purport of these four

ślokas is that Kṛṣṇa’s radiant bluish lustre is covered by Śrīmatī Rādhikā’s radiant

golden lustre, because each and every limb of Śrī Kṛṣṇa is embraced by each and

every limb of Śrīmatī Rādhikā’s body. The body of Śrī Kṛṣṇa who carries the flute

remains unchanged; only His lustre becomes golden. It is this very form of Śrī

Kṛṣṇa, who is embraced by Śrīmatī Rādhikā, which is worshipped in all the temples

of our Śrī Gauḍīya Vedānta Society.

Viṣaya and Āśraya Bhagavān, Sevya and Sevaka, Bhoktā and Bhogya

sevya-sevaka-sambhoge dvayor bhedaḥ kuto bhavet

vipralambhe tu sarvasya bhedaḥ sadā vivarddhate (2)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 2

When Śrī Kṛṣṇa (sevya – who always takes service from sevaka) and Śrīmatī

Rādhikā (sevaka – who is always doing sevā to sevya) meet together and enjoy

each other, how can there be any distinction between Them? But in vipralambha

Their feelings of separateness perpetually intensify. [Sevya is bhoktā Bhagavān –

who is always enjoying. Sevaka is bhogya – who is enjoyed. At time of meeting

there is no bheda, difference, between Them – They are abheda, non-different. In

separation, the bheda mood especially increases.]

Acintya-bhedābheda

cil-līlā-mithunaṁ tattvaṁ bhedābhedam acintyakam

śakti-śaktimator aikyaṁ yugapad varttate sadā (3)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 3

By the influence of acintya-śakti, the Divine Couple, śakti (potency) and śaktimān

(the possessor of potency) who perform unlimited transcendental pastimes,

are forever simultaneously different and non-different. [Para-tattva is never without

śakti. When śakti-śaktimān are one svarūpa, in one body, then Gaura-tattva is

manifest, and when They are separate in two bodies, Kṛṣṇa as līlā-purusottama

enjoys loving pastimes with Śrīmatī Rādhikā.]

Although the Supreme Truth is one, His pastimes appear in two forms

tattvam ekaṁ paraṁ vidyāl līlayā tad dvidhā sthitam

gauraḥ kṛṣṇaḥ svayaṁ hy etad ubhāv ubhayam āpnutaḥ (4)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 4

Although the Supreme Truth is one, in order to enjoy loving pastimes He

appears in two forms: that of Śyāmasundara Kṛṣṇa and that of Śrī Gaurasundara,

both of whom are directly Svayam Bhagavān (and whose contradictory qualities are

fully harmonized by acintya-śakti). [The usage of the word varṇa (complexion) in

verse 5 and the word guṇa (quality) in verse 6 establishes śrī-gaura-tattva to be as

worshipable as śrī-kṛṣṇa-tattva]

Gaura-kānti and Śyāma-kānti

sarve varṇāḥ yatrāviṣṭāḥ gaura-kāntir vikāśate

sarva-varṇena hīnas tu kṛṣṇa-varṇaḥ prakāśate (5)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 5

Wherever all the colours are combined, a golden hue (gaura-kānti) is manifest;

for example, although all colours are present in the sun, its hue is golden. On the

other hand, in the absence of all colour, black (śyāma-kānti) is manifest (and

according to the opinion of modern scientists, black is actually devoid of colour).

Saguṇa (Gaurasundara) and nirguṇa (Śyāmasundara) are non-different

saguṇaṁ nirguṇaṁ tattvam ekam evādvitīyakam

sarva-nitya-guṇair gauraḥ kṛṣṇau rasas tu nirguṇaiḥ (6)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 6

There is no difference between the Supreme Truth who is one without a second,

whether He manifests as saguṇa (possessed of transcendental attributes –

gaura-kānti) or nirguṇa (devoid of material attributes – śyāma-kānti). They are

one and the same. Śrī Gaurasundara possesses all eternal divine qualities and Śrī

Kṛṣṇa is the embodiment of rasa which is completely devoid of mundane qualities.

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman

śrī kṛṣṇaṁ mithunaṁ brahma tyaktvā tu nirguṇaṁ hi tat

upāsate mṛṣā vijñāḥ yathā tuṣāvaghātinaḥ (7)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 7

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman. Those who abandon

serving Them to worship the formless Brahman never attain factual liberation

and are precisely like those who try to extract rice by beating empty husks –

all they obtain is their fruitless, hard labour.

By the mercy of my Gurudeva I worship Śrī Rādhā-Vinoda-bihārī

śrī vinoda-bihārī yo rādhayā milito yadā

tadāhaṁ vandanaṁ kuryāṁ sarasvatī-prasādataḥ (8)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 8

By the mercy of my Gurudeva Śrīla Sarasvatī Prabhupāda, I worship Śrī Vinodabihārī

and Śrīmatī Rādhikā as They meet and take Their darśana at that time.

Śrīla Nārāyaṇa Mahārāja: Thus, in this prayer the poet aspires to be eternally

engaged in his siddha-svarūpa in the permanent sevā of that Śrī Kṛṣṇa who is embraced

by Śrīmatī Rādhikā.

Phala-Śruti

iti tattvāṣṭakaṁ nityaṁ yaḥ paṭhet śraddhayānvitaḥ

kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matiḥ (9)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 9

Whoever daily recites this aṣṭakam with faith will fully comprehend kṛṣṇa-tattva

and become immersed in meditation upon the lotus feet of Śrī Gaurasundara.

Thus ends section 13) Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam

3) The Holy Dhāma

Śrī Mathurā-dhāma bestows liberation and devotion

jayati mathurā-devī śreṣṭhā purīṣu mano-ramā

parama-dayitā kaṁsārāter jani-sthiti-rañjitā

durita-haraṇān mukter bhakter api pratipādanāj

jagati mahitā tat-tat-krīḍā-kathāstu vidūrataḥ

Bṛhad Bhagavatāmṛtam 1.1.4

jayati—all glories; mathurā-devī—to goddess Mathurā-devī; śreṣṭhā—the best;

purīṣu—of holy cities; manaḥ-ramā—attractive to the mind; parama-dayitā—most

dear; kaṁsa-arāteḥ—to Kṛṣṇa, the enemy of Kaṁsa; jani-sthiti—with His birthplace;

rañjitā—adorned; durita—misfortune; haraṇāt—due to dispelling; mukteḥ—

of liberation; bhakteḥ—and devotion; api—also; pratipādanāt—due to the providing;

jagati—throughout the world; mahitā—acclaimed; tat-tat—various; krīḍā—of

His pastimes; kathā—the mentioning; astu—let it remain; vidūrataḥ—distant.

All glories to goddess Mathurā-devī, the best of holy cities! She enchants the

mind, she is most dear to the enemy of Kaṁsa, and she is adorned with the Lord's

birthplace. The city of Mathurā is acclaimed throughout the world for dispelling

misery and bestowing liberation and devotion, not to mention the various pastimes

the Lord has played there.

Śrī Navavīpa-dhāma - where the original mellow of mādhurya is bestowed

navīna-śrī-bhaktiṁ nava-kanaka-gaurākṛti-patiṁ

navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam

navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhiṁ

navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim

Śrī Navadvīpa-Śataka, Prabodhānanda Sarasvatī

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form and

bestowed that bhakti which had never been given before; where the newly arisen forest

is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where

Śrīmatī Rādhikā and Śrī Hari appeared in a unique, combined form to give a novel

form of loud kīrtana which is saturated with rasa; where an ever-fresh, transcendental

taste (of the original devotional mellow, śṛṅgāra-rasa) is mercifully bestowed.

In Śrī Vṛndāvana Krsna increases the pleasure of the gopis by sweetly playing

on His flute, inviting them for the rasa dance

jayati jayati vṛndāraṇyam etan murāreḥ

priyatamam ati-sādhusvānta-vaikuṇṭha-vāsāt

ramayati sa sadā gāḥ pālayan yatra gopīḥ

svarita-madhura-veṇur vardhayan prema rāse

Bṛhad Bhāgavatāmṛtm 1.1.5

jayati jayati—all glories, all glories; vṛnda-araṇyam—to Vṛndāvana forest; etat —

this; murāreḥ—of Lord Kṛṣṇa; priya-tamam—most dear; ati—more; sādhu—of

elevated saints; sva-anta—in their hearts; vaikuṇṭha—in Vaikuṇṭha; vāsāt—than

residing; ramayati—gives pleasure; saḥ—He (Kṛṣṇa); sadā—always; gāḥ—the

cows; pālayan—while tending; yatra—where; gopīḥ—to the gopīs; svarita—is

sounded; madhura—sweetly; veṇuḥ—whose flute; vardhayan—increasing;

prema—pure love; rāse—in the mood of the rāsa dance.

All glories, all glories to this place where we are living, Lord Murāri's

Vṛndāvana forest! He prefers residing here to residing in Vaikuṇṭha or in the

hearts of elevated saints. In Vṛndāvana, while always tending His cows, He gives

pleasure to the gopīs, whose love for Him in the mood of the rāsa dance He

increases by sweetly playing His flute.

The ‘purāṇa-puruṣa’ Śrī Kṛṣṇa wanders in Vraja disguised as a human being

puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅgagūḍhaḥ

purāṇa-puruṣo vana-citra-mālyaḥ

gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ

vikrīdayāñcati giritra-ramārcitāṅghriḥ

SB 10.44.13/STB p. 84/BMP p. 380

puṇyāḥ—pious; bata—indeed; vraja-bhuvaḥ—the various regions of the land of

Vraja; yat—in which; ayam—this; nṛ—human; liṅga—by characteristics;

gūḍhaḥ—disguised; purāṇa-puruṣaḥ—the primeval Personality of Godhead;

vana—composed of flowers and other items of the forest; citra—of wonderful variety;

mālyaḥ—whose garlands; gāḥ—the cows; pālayan—herding; saha—together

with; balaḥ—Lord Balarāma; kvaṇayan—vibrating; ca—and; veṇum—His flute;

vikrīḍayā—with various pastimes; añcati—He moves about; giritra—by Lord Śiva;

ramā—and the goddess of fortune; arcita—worshiped; aṅghriḥ—His feet.

Aho! how pious are the tracts of land in Vraja for there the parama-purāṇapuruṣa

Śrī Kṛṣṇa, who is worshipped by Śiva and Lakṣmī, wanders disguised as a

human being. Adorned with an astonishing multi-colored garland of flowers, He

tends the cows accompanied by Baladeva and His sakhās, vibrating His sweet flute

and absorbed in various kinds of krīḍā-vilāsa.

Taking shelter of Śrī Vṛndāvana Dhāma

śrī-vṛndāvana mama pāvanaṁ tvam eva

śrī-vṛndāvana mama jīvanaṁ tvam eva

śrī-vṛndāvana mama bhūṣaṇaṁ tvam eva

śrī-vṛndāvana mama sad-yaśas tvam eva

Śrī Vṛndāvana-mahimāmṛta,12.78, Prabhodanānda Sarasvati/BRSB p.109

śrī-vṛndāvana—O Vṛndāvana, the abode of Śrī Rādhikā; mama—my; pāvanaṁ—

purifier; tvam—you; eva—indeed; mama—my; jīvanaṁ—life; tvam—you; eva—

indeed; mama—my; bhūṣaṇaṁ—ornament; tvam—you; mama—my; sad-yaśaḥ—

eternal fame; tvam—you; eva—indeed.

O Śrī Vṛndāvana, Rādhikā's abode, you are my purity, you are my life and soul,

you are my ornament and my eternal fame.

Śrī Yamunā - The Sweet River of Vraja

bhrātur antakasya pattane 'bhipatti-hāriṇī

prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī

nīra-mādhurībhir apy aśeṣa-citta-bandhinī

māṁ punātu sarvadāravinda-bandhu-nandinī

Śrī Yamunāṣṭakam 1, Stava-mālā

May Yamunā-devī, the daughter of the sun-god Sūrya, always purify me. She

saves those who touch her from going to the realm of her brother Yamarāja, and

merely seeing her exonerates even greatly wicked people from the ocean of their

sinful deeds. The attractiveness of her waters captivates everyone's heart.

Śrī Yamunā - The Supreme Purifier

cidānanda-bhānoḥ sadā nanda-sūnoḥ

para-prema-pātrī drava-brahma-gātrī

aghānāṁ lavitrī jagat-kṣema-dhātrī

pavitrī-kriyān no vapur mitra-putrī

Padma Purāṇa/Caitanya-candrodaya-nāṭaka 5.13/CC Mad 3.28/BMP p. 388

cit-ānanda-bhānoḥ—of the sun (direct manifestation) of cognizance and bliss; sadā—

always; nanda-sūnoḥ—of the son of Mahārāja Nanda; para-prema-pātrī—the giver of

the highest love; drava-brahma-gātrī—composed of the water of the spiritual world;

aghānām—of all sins and offenses; lavitrī—the destroyer; jagat-kṣema-dhātrī—the

mother who provides everything auspicious for the world; pavitrī-kriyāt—kindly purify;

naḥ—our; vapuḥ—existence; mitra-putrī—the daughter of the sun-god.

May Yamunā-devī is the abode of the most exalted prema for that son of Nanda

who is the sun and embodiment of spiritual cognizance and bliss. Her form is liquid

transcendence. She forgives sins and offences and she nourishes the living beings

of this world with motherly affection. May that daughter of the Sun-god purify me.

Śrī Yamunā immerses everyone in the waters of nectarean devotional ecstasy

gaṅgādi-tīrtha-pariṣevita-pāda-padmāṁ

goloka-saukhya-rasa-pūramahiṁ mahimnā

āplāvitākhila-sudhā-sujalāṁ sukhābdhau

rādhā-mukunda-muditāṁ yamunāṁ namāmi

Padma Purāṇa/BMP p.389

I offer praṇāmas time and again unto Śrī Yamunā-devī, whose lotus feet are

being served by the purifying holy places headed by the Gaṅgā, who is glorious

due to possessing devotion for Śrī Kṛṣṇa in the mood of mādhurya-rasa, who is the

ocean which immerses everyone in the waters of nectarean devotional ecstasy,

and who always provides Śrī Rādhā-Mukunda with great happiness.

Śrī Yamunā carries the nectar flowing from Śrī Kṛṣṇa's lotus feet

jayati taraṇi-putrī dharma-rāja-svasā yā

kalayati mathurāyāḥ sakhyam atyeti gaṅgām

mura-hara-dayitā tat-pāda-padma-prasūtaṁ

vahati ca makarandaṁ nīra-pūra-cchalena

Śrī Bṛhad Bhagavatāmṛtam 1.1.6

jayati—all glories; taraṇi-putrī—to the daughter of the sun-god; dharma-rāja—of

the lord of death; svasā—the sister; yā—who; kalayati—has established; mathurāyāḥ—

with Mathurā District; sakhyam—friendship; atyeti—who exceeds;

gaṅgām—the river Gaṅgā; mura-hara—to the killer of Mura; dayitā—beloved;

tat—from His; pāda-padma—lotus feet; prasūtam—which is generated; vahati—

she carries; ca—and; makarandam—the nectar; nīra-pūra—a body of water;

chalena—on the pretext of being.

All glories to Śrī Yamunā, the daughter of the sun-god and sister of Yamarāja.

She is the beloved of Kṛṣṇa, the killer of Mura, and has exceeded the greatness of

Gaṅgādevī in her friendhip with Him. Having made intimate friendship with

Mathurādevi she always embraces her, and disguised as ordinary water, her

waves

flow with the honey of the pastimes of Śrī Kṛṣṇa.

Śrī Govardhana - The Sweet Hill of Mādhurya Pastimes

govardhano jayati śaila-kulādhirājo

yo gopikābhir udito hari-dāsa-varyaḥ

kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ

saptāham asya kara-padma-tale 'py avātsīt

Śrī Bṛhad Bhāgavatāmṛtam 1.1.7

govardhanaḥ—to Govardhana Hill; jayati—all glories; śaila—of mountains; kula—of

the community; adhirājaḥ—the king; yaḥ—which; gopikābhiḥ—by the gopīs; uditaḥ—

proclaimed; hari—of Lord Hari; dāsa—of all the servants; varyaḥ—the best; kṛṣṇena—

by Lord Kṛṣṇa; śakra—of Indra; makha—the sacrifice; bhaṅga—breaking; kṛta—done;

arcitaḥ—worshipped; yaḥ—which; sāpta—seven; aham—for days; asya—of Him;

kara—hand; padma—lotus; tale—on the surface; api—also; avatsit—rested.

Glory to Govardhan, the emperor of the race of mountains (including

Sumeru). The gopīs proclaim Govardhana to be hari-dāsa-varyaḥ, the best servant

of Śrī Hari, and thus He was worshiped by Śrī Kṛṣṇa after that charming

child

halted the Indra-yajña performed by the Vrajavāsīs. Thereafter Govardhana was

held in Kṛṣṇa's lotus hand for seven days.

Śrī Govardhana - who rested sweetly on Krsna's hand for seven days

saptāham evācyuta-hasta-paṅkaje

bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ

saṁsevyamānaṁ harim ātma-vṛndakair

govardhanādriṁ śirasā namāmi

Śrī Bṛhad-Bhāgavatāmṛtam, Śrīla Sanātana Gosvāmī

I bow my head and offer praṇāma unto Girirāja Govardhana, who rested upon

the lotus hand of Acyuta for seven days, who is embellished with the humming of

black bees, and who expertly serves Hari and His dearest devotees by providing

caves and kuñjas which supply an abundance of varieties of fruits, flowers, and

roots for their enjoyment.

Girirāja Govardhana manifested directly from the heart of Śrīmatī Rādhikā

manasaḥ prakṛteḥ jāto giri-govardhano mahān

divyaṁ vṛndāvanaṁ dṛṣtvā paramānandam āpa saḥ

Bhaviṣya-Purāna/Veṇu-Gīta 18, p 142

manasaḥ—from the mind; prakṛteḥ—of Kṛṣṇa's svarūpa-śakti, Śrīmatī Rādhikā;

jāto—born; giri-govardhanḥ—Girirāja Govardhana; mahān—the best, topmost;

divyaṁ—divine; vṛndāvanaṁ—Vṛndāvana; dṛṣtvā—seeing; paramānandam—

supreme bliss; āpa saḥ—he attained.

The topmost rasika Girirāja Govardhana manifested directly from the heart of

Śrīmatī Rādhikā, Śrī Kṛṣṇa's svarūpa-śakti. He attained the topmost transcendental

bliss upon seeing Vṛndāvana.38

Śrīla Nārāyaṇa Mahārāja: 'go, gopa, gopīnāṁ samvarddhayati' - 'he who increases

the joy of prema for the cows, calves and all the Vrajavāsīs' is called Govardhana.

Śrī Girirāja Govardhana has the fortune of doing many kinds of sevā and nourishing

Śrī Kṛṣṇa's rāsa-līlā and other intimate pastimes. Śrī Girirāja has two identities -

bhakta-svarūpa and bhagavat-svarūpa. The above śloka is pramāṇa that

Govardhana is also śakti-tattva. Which svarūpa should we worship? In our

Rūpānuga line we follow in the footsteps of Śrīmatī Rādhikā and the gopīs, and

worship Girirāja as bhakta-svarūpa, hari-dāsa (or Rādhā-dāsī). Why? Because if we

worship him as Kṛṣṇa (Viṣṇu-tattva, Hari-deva) He may or may not give us

bhakti.

But if we worship him as the servant of Kṛṣṇa, in this form he is more merciful and will surely give us bhakti, Vraja-prema.

O Govardhana, please grant me a dwelling near your side so that I can easily serve the playful pastimes of the youthful lovers Śrī Rādhā-Kṛṣṇa

pramada-madana-līlāḥ kandare kandare te

racayati nava-yūnor dvandvam asminn amandam

iti kila kalanārthaṁ lagnakas tad-dvayor me

nija-nikaṭa-nivāsaṁ dehi govardhana! tvam

Śrī Govardhana-Vāsa-Prārthanā-Daśakam, Raghunātha dāsa Gosvāmī/SGG p. 178/STB p. 82

pramada—passionate; madana—amorous; līlāḥ—pastimes; kandare kandare—in every cave; te—of you; racayati—performs; nava-yūnoḥ dvandvam—of the youthful divine couple; asminn—in this; amandam—great; iti—thus; kila—indeed; kalana—of seeing; artham—for the purpose; lagnakaḥ—guarantee; tad—that; dvayoḥ—of the two; me—of me; nija—own; nikaṭa—near; nivāsam—residence; dehi—grant; govardhana—govardhana; tvam—your.

O Govardhana, please grant me a dwelling near your side so that I can easily witness

and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and

newer secret, amorous līlās within your many caves where They become completely

maddened from drinking prema. You are present and making everything possible.

A sweet prema quarrel at Dān Ghāṭī

yatraiva kṛṣṇo vṛṣabhānu-putryā dānaṁ gṛhītuṁ kalahaṁ vitene

śruteḥ spṛhā yatra mahaty ataḥ śrī-govardhano me diśatām abhīṣṭam

Śrī Govardhanāṣṭakam, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 180/STB p. 82

Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghāṭī with the

daughter of Vṛṣabhānu Mahāraja. Rasika-bhaktas visiting Govardhana are eager

to listen to that sweet prema quarrel. May that Govardhana fulfill my desire that

I can also hear that verbal battle.

Kṛṣṇa scares Rādhikā into an involuntary embrace at Mānasī Gaṅgā

yatraiva gaṅgām anu nāvi rādhām ārohya madhye tu nimagna-naukaṁ

kṛṣṇo hi rādhānugalo babhau sa govardhano me diśatām abhīṣṭam

Śrī Govardhanāṣṭakam, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 180

In the middle of Mānasī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa's boat.

When the boat

began to sink, She tightly clung to His neck. Together They looked very beautiful. May

that Govardhana (who provides the setting for this secret līlā) fulfill my innermost desire.

The benefit of Kārtika in Vraja

bhuktiṁ muktiṁ harir dadyād arcito ‘nyatra-sevinām

bhaktiṁ ca na dadāty eṣa yato vaśya-karī hariḥ

sa tv añjasā harer bhaktir labhyate kārttike naraiḥ

mathurāyāṁ sakṛd api śrī-dāmodara-pūjanāt

BRS 1.2.222/HBV 16.157-8/BRSB p. 96

bhuktim—happiness; muktim—liberation; hariḥ—Lord Kṛṣṇa; dadyāt—gives; arcitaḥ—

worshiped; anyatra—another place; sevinām—of the servants; bhaktim—

devotional service; ca—and; na—not; dadāti—gives; eṣa—He; yataḥ—because;

vaśya-karī—brought under control; hariḥ—Śrī Harī; saḥ—He; tv—indeed;

añjasā—easily; hareḥ—of Śrī Kṛṣṇa; bhaktiḥ—devotional service; labhyate—is

obtained; kārttike—in Kārttika; naraiḥ—by people; mathurāyām—in Mathurā;

sakṛt—once; api—even; śrī-dāmodara-pūjanāt—by worshiping Śrī Dāmodara.

To persons who perform bhajana and sādhana, without strong attachment to Kṛṣṇa,

in places outside of Vraja-maṇḍala, Śrī Bhagavān certainly awards bhukti

and mukti, but

He does not award bhakti, for by bhakti Śrī Kṛṣṇa becomes bound to His devotees. But a

person who is otherwise devoid of sādhana worships Śrī Dāmodara even once in Vrajamaṇḍala

in the month of Kārtika, he very easily obtains the most rare hari-bhakti.

Thus ends section 14) The Holy Dhāma

Prominent Ślokas used by Śrīla Nārāyaṇa Mahārāja

Ślokāmṛtam Page

The definition of pure bhakti

1 – anyābhilāṣitā-śūnyaṁ 30, 482

Controlling the urges of the mind and senses

2 – vāco vegaṁ manasaḥ krodha-vegaṁ 34

Unflinching service despite all hardships/Seeing Kṛṣṇa in every situation

3 – tat te 'nukampāṁ su-samīkṣamāṇo 514

Remaining undisturbed in either happiness or distress

4 – duḥkheṣv anudvigna-manāḥ 515

Humility is the key to chanting (and, ultimately, to prema)

5 – tṛṇād api sunīcena 424, 599, 744

Śrīla Nārāyaṇa Mahārāja three basic instructions for practicing bhakti ("The Three C's"):

• Never Criticize – vāco vegaṁ (Upadeśāmṛta 1)

• Never Complain – tat te 'nukampam (SB 10.14.8) / duḥkheṣv anudvigna-manāḥ (BG 2.56)

• Never stop Chanting – tṛṇād api sunīcena (Śikṣāṣṭaka 3)

Human life is meant for spiritual perfection

6 – labdhvā su-durlabham idaṁ bahu-sambhavānte 336

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OTHER TOPICS

The key śloka for Gauḍīya Vaiṣṇavas

7 – jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa' 283, 833

Sādhu saṅga is the birth place of bhakti

8 – 'sādhu-saṅga', 'sādhu-saṅga' – sarva-śāstre kaya 436

9 – kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' 436

Divine Greed (lobha) is the only qualification

10 – kṛṣṇa-bhakti-rasa-bhāvitā matiḥ 465

The essence of all instructions - perform bhajana under guidance

11 – tan-nāma-rūpa-caritādi-sukīrtanānu 491

Accepting Śrī Guru as one's life and soul (is the only way to get out of māyā)

The eight ‘Rūpa-Sanātana ślokas’, chosen by Śrīla Nārāyaṇa Mahārāja to grace the walls of Śrī Rūpa-Sanātana Gauḍīya Math in Vṛndāvana:

The sevā-kuñja śloka inscription:

Ślokas in the Keśavajī Gauḍīya Maṭha mandir, Mathurā, chosen by Śrīla Nārāyaṇa Mahārāja:

8 – pādābjayos tava vinā vara-dāsyam eva 782

9 – na dhanaṁ na janaṁ na sundarīm 375

10 – nāhaṁ vipro na ca nara-patir 674

11 – yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī 782

Śrīla Nārāyaṇa Mahārāja often recites some of the following maṅgalācaraṇa ślokas before class:

• ajñāna-timirāndhasya 2

• vāñchā-kalpa-tarubyaś ca 7

• gurave gauracandrāya 1

• namo mahā-vadānyāya 12

• yaṁ pravrajantam 12

• aṅga-śyāmalima-chaṭābhir 16

• bhaktyā vihīnā aparādha 17

• śyāmasundara śikhaṇḍa-śekhara 14, 784

• hā devi kāku-bhara-gadgadayādya vāca 14, 785

• bhajāmi rādhāṁ aravinda-netrāṁ 13, 786

• tavaivāsmi tavaivāsmi 14, 786

Thus ends Chapter 26 – Other Topics

Chapter 27 – Madhureṇa Samāpayet

All’s well that ends sweetly

madhureṇa samāpayet – All undertakings should be completed sweetly. All is well that ends in transcendental bliss (confidentially, this refers to the culmination of the five primary rasas – mādhurya-rasa).

5) **Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple**

Śrī Yugala-Kiśora’s sweetness

kanaka-jalada-gātrau nīla-śoṇābja-netrau

mṛgamada-vara-bhālau mālatī-kunda-mālau

tarala-taruṇa-veśau nīla-pītāmbareśau

smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau

Śrī Nikuñja Rahasya Stava 16, Śrīla Rūpa Gosvāmī

kanaka—gold; jalada—cloud; gātrau—limbs; nīla—blue; śoṇa—and red; abja—

lotus; netrau—eyes; mṛga-mada—musk; vara—sweet; bhālau—foreheads; mālatī—

mālatī flowers; kunda—and kunda flowers; mālau—garlands; tarala—restless;

taruṇa—youth; veśau—nature; nīla—blue; pīta—and yellow; ambara—garments;

īśau—the divine couple; smara—remember; nibhṛta-nikuñje—in the solitary pleasure

grove; rādhikā-kṛṣṇa-candrau—the two moons of Śrī Rādhikā and Kṛṣṇa.

O mind, exclusively meditate on Śrīmatī Rādhikā and Kṛṣṇacandra – Her bodily

complexion is like gold and His is like a fresh monsoon cloud; Her eyes are like

blue lotus flowers and His like red lotuses; Their foreheads are decorated with

musk tilaka; She wears a garland of mālatī flowers around Her neck and He of

kuṇḍa flowers; and They are wonderfully decorated in a charming and youthful

fashion, She wearing a blue dress and He a yellow garment – as They enjoy Their

pastimes in the solitary nikuñjas of Vraja.

May the sweetness of the confidential pastimes of the Divine Couple be

victorious by manifesting in the hearts of the devotees

meghair meduram ambaraṁ vana-bhuvaḥ śyāmās tamāla-drumair

naktaṁ bhīrur ayaṁ tvam eva tad imaṁ rādhe gṛhaṁ prāpaya

itthaṁ nanda-nideśataś calitayoḥ praty-adhva-kuñja-drumaṁ

rādhā-mādhavayor jayanti yamunā-kūle rahaḥ-kelayaḥ

Śrī Gīta-Govinda 1.1

“O Rādhe, all directions are covered by dense and ominous clouds. The forest floor has

been cast into darkness by the shadows of blackish tamāla trees. Kṛṣṇa is naturally timid.

He cannot be alone at night, so take Him home with you.” Śrī Rādhā turned her face

towards the bower of desire trees beside the forestpath and, bewildered by intense joy, she

honoured the words of her sakhī. When she arrived on the bank of the Kālindī river, She

initiated Her love-play in a secret place. May the sweetness of this confidential pastime of

the Divine Couple be victorious by manifesting in the hearts of the devotees.

O Gāndharvikā! Be pleased with me and mercifully grant me darśana of

Your and Your beloved Kṛṣṇa’s sweet ambrosial pastimes

vṛndāvane viharator iha keli-kuñje

matta-dvipa-pravara-kautuka-vibhrameṇa

sandarśayasva yuvayor vadanāravindadvandvaṁ

vidhehi mayi devi! kṛpāṁ prasīda

Śrī Gāndharvā-Samprārthanāṣṭakam 1, Śrīla Rūpa Gosvāmī/SGG p. 164

vṛndāvane—in Vṛndāvana; viharatoḥ—enjoying transcendental pastimes; iha—

here; keli-kuñje—in the pastimegrove; matta—maddened; dvipa—elephant;

pravara—excellent; kautuka—enthusiastic; vibhrameṇa—with pastimes; sandarśayasva—

please reveal; yuvayoḥ—of the youthful couple; vadana-aravinda—

lotus face; dvandvam—pair; videhi—please give; mayi—to me; devi—O queen;

kṛpām—mercy; prasīda—please be kind.

O Devi Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial

amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated

king of elephants sporting with his queen elephant. Therefore, O Gāndharvikā!

Be pleased with me and mercifully grant me darśana of Your and Your beloved

Kṛṣṇa's lotus-like faces.

The forest bower is permeated with the sweet kuhū sound of the cuckoos

lalita lavaṅga latā pariśīlana komala malaya samīre

madhu karanikara karambita kokila kūjita kuñja kuṭīre

viharati harir iha sarasa vasante

nṛtyati yuvati janena samaṁ sakhi virahi janasya durante

Śrī Gīta-Govinda 1.27-1/GV p. 50

My dear friend Rādhā, alas! Springtime causes anguish for the forlorn and lonely-hearted.

Look how captivating is the Malaya breeze as it arrives and impetuously embraces the

tender, charming creepers again and again. The forest bower is permeated with the

sweet kuhū sound of the cuckoos and the humming of bees as they meander to and

fro. Moreover, Kṛṣṇa is dancing in this forest bower. He is enjoying romantic pastimes

with some fortunate young lady while immersed in a festival of love.

Thus ends section 1) Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple

6) Mahāprabhu - The Sweet Bestower of Mādhurya-rasa

Mahāprabhu's sweet pastimes of being absorbed in the mood of Śrī Rādhikā

lalita-lavaṅga-latā pada gāoyāñā

nṛtya kari' bulena prabhu nija-gaṇa lañā

prati-vṛkṣa-vallī aiche bhramite bhramite

aśokera tale kṛṣṇe dekhena ācambite

kṛṣṇa dekhi' mahāprabhu dhāñā calilā

āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā

āge pāilā kṛṣṇe, tāṅre punaḥ hārāñā

bhūmete paḍilā prabhu mūrcchita hañā

CC Antya-līlā 19.84-87/GV p. 48

lalita-lavaṅga-latā—beginning with the words lalita-lavaṅga-latā; pada—the verse; gāoyāñā—making sing; nṛtya kari'—dancing; bulena—wanders; prabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa lañā—accompanied by His personal associates; prati-vṛkṣa-vallī—around each and every tree and creeper; aiche—in that way; bhramite bhramite—wandering; aśokera tale—underneath an aśoka tree; kṛṣṇe—Śrī Kṛṣṇa; dekhena—He sees; ācambite—suddenly; kṛṣṇa dekhi'—seeing Kṛṣṇa; mahāprabhu—Mahāprabhu; dhāñā calilā—began to run very swiftly; āge—ahead; dekhi'—seeing; hāsi'—smiling; kṛṣṇa—Śrī Kṛṣṇa; antardhāna hailā—disappeared; āge—in the beginning; pāilā—got; kṛṣṇe—Śrī Kṛṣṇa; tāṅre—Him; punaḥ—again; hārāñā—losing; bhūmete—on the ground; paḍilā—fell down; prabhu—Mahāprabhu; mūrcchita—unconscious; hañā—becoming.

In this atmosphere, the Lord had His associates sing the verse from the Gītagovinda beginning with the words "lalita-lavaṅga-latā" as He danced and wandered about with them. As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa. When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

Having gotten Kṛṣṇa and then lost Him, Śrī Caitanya Mahāprabhu fell

to the ground unconscious.

Mahāprabhu is tasting and distributing mādhurya-rasa

mādhuryaiḥ madhubhiḥ sugambhi-bhajana svarṇam bhujānāṁ vanam

kāruṇyāmṛta-nirjharair upacitah sat-prema hemacālaḥ

bhaktāmbodhara dharaṇī vijayanī niskampa-sampāvalī

daivo na kula-daivatāṁ vijayatāṁ caitanya-kṛṣṇa-hariḥ

Gaurāṅga-virudāvalī, Śrīla Raghunāndana Goswāmī

I worship the golden-hued Śrī Caitanya Mahāprabhu who is absorbed in the

enchanting mellows of mādhurya-rasa. May that transcendental love of Kṛṣṇa

that Mahāprabhu is distributing pour down on this earth like a waterfall of nectar.

All glories to that Śrī Kṛṣṇa Caitanya.

Mahāprbhu reveals the superexcellent sweetness of Śrī Rādhā-Kṛṣṇa's pastimes

rādhā-kṛṣṇa-vilāsa-vaibhava-rasaṁ śrutvā rudan apy asau

tat-tad-rūpa-prakaṭana-paro mādhurī-dhuryya-sāram

vyaktī-kṛtya sa jagati punar goṣṭha-bhāvena pūrṇaḥ

sāndrānando vijayati paraṁ śrī-śacī-nandano 'yam

Śrī Kṛṣṇa Caitanya Carita Mahā-kavya 4.10.23

rādhā-kṛṣṇa—Rādhā-Kṛṣṇa; vilāsa—pastimes; vaibhava—splendor; rasam—mellows;

śrutvā—hearing; rudan—weeping; api—very much; asau—He; tat tat—each and every;

rūpa—form; prakaṭana—manifesting; paraḥ—absorbed; mādhurī—sweetness; dhurya—

excellence; sāram—essence; vyaktī-kṛtya—manifesting; saḥ—He; jagati—in the universe;

punaḥ—again; goṣṭha—of Vraja; bhāvena—the ecstasy; pūrṇaḥ—filled; sāndra—concentrated;

ānandaḥ—bliss; vijayati—all glories!; param—supreme; śrī-śacī-nandanaḥ—the son

of Śacī; ayam—this.

Upon hearing of these splendrous rasa-laden pastimes between Rādhārāṇī and Kṛṣṇacandra,

which are imbued with the quintessential superexcellence of sweetness, Mahāprabhu

wept and became fully absorbed in the appearance the beautiful forms of the Divine Couple.

Furthermore, He, the embodiment of intensely condensed bliss, became filled with the

moods of Vraja, and again made those pastimes manifest within this material world. May Śrī

Śacī-nandana be supremely glorified!

Thus ends section 2) Mahāprabhu - The Sweet Bestower of Mādhurya-rasa

7) Śrī Kṛṣṇa is the Lord of Sweetness

Kṛṣṇa's sweet body

madhuraṁ madhuraṁ vapur asya vibhor

madhuraṁ madhuraṁ vadanam madhuram

madhu-gandhi-mṛdu-smitam etad aho

madhuraṁ madhuraṁ madhuraṁ madhuram

Śrī Kṛṣṇa-karṇāmṛta 92/CC Madhya 23.35

madhuram—sweet; madhuram—sweet; vapuḥ—the transcendental form; asya—

His; vibhoḥ—of the Lord; madhuram—sweet; madhuram—sweet; vadanam—face;

madhuram—sweet; madhu-gandhi—the fragrance of honey; mṛdu-smitam—soft

smiling; etat—this; aho—Oh!; madhuram—sweet; madhuram—sweet;

madhuram—sweet; madhuram; sweet.

The transcendental body of Kṛṣṇa is sweeter than sweet, and His face is even

sweeter than His body. The soft smile on His face, which is like the fragrance of

honey, is sweeter still.

adharaṁ madhuraṁ vadanaṁ madhuram

nayanaṁ madhuraṁ hasitaṁ madhuram

hṛdayaṁ madhuraṁ gamanaṁ madhuraṁ

madhurādhi-pater akhilaṁ madhuram

Śrī Madhurāṣṭakam 1, Śrīmad Vallabhācārya

His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His

heart is sweet, His gait is sweet – everything is sweet about the original Lord of

Sweetness.

Kṛṣṇa's sweet nature and character

sakala-sad-guṇa-vṛnda-ratna-ratnākara

vidagdha, catura, dhīra, rasika-śekhara

CC Madhya 15.140

sakala—all; sat-guṇa—transcendental qualities; vṛnda—multitude; ratna—of

gems; ratna-ākara—the mine; vidagdha—clever in amorous affairs; catura—

expert; dhīra—sober; rasika-śekhara—supreme enjoyer of rasa.

Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems.

He is expert at amorous affairs, very intelligent and sober, and He is the summit

of all transcendental rasa.

madhura-caritra kṛṣṇera madhura-vilāsa

cāturya-vaidagdhya kare yāṅra līlā-rasa

CC Madhya 15.141

madhura-caritra—pleasing character; kṛṣṇera—of Lord Kṛṣṇa; madhura-vilāsa—melodious pastimes; cāturya—expertise; vaidagdhya—expert in amorous love; kare—manifests; yāṅra—whose; līlā—of pastimes; rasa—mellows.

His character is very sweet, and His pastimes are sweeter than sweet. He is expert in amorous affairs, and thus He enjoys all His rasa-filled pastimes.

Kṛṣṇa'a Sweet Activities

karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ

haraṇaṁ madhuraṁ ramaṇaṁ madhuram

vamitaṁ madhuraṁ śamitaṁ madhuraṁ

madhurādhi-pater akhilaṁ madhuram

Śrī Madhurāṣṭakam 5, Śrīmad Vallabhācārya

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His

amorous play is sweet, His yawning is sweet, and even His chastisements are sweet

– everything is sweet about the original Lord of Sweetness.

Everything is sweet about the original Lord of Sweetness

gopī madhurā līlā madhurā

yuktaṁ madhuraṁ bhuktaṁ madhuram

hṛṣṭaṁ madhuraṁ śliṣṭaṁ madhuraṁ

madhurādhi-pater akhilaṁ madhuram

Śrī Madhurāṣṭakam 7, Śrīmad Vallabhācārya

His gopīs are sweet, His pastimes are sweet, His paraphernalia and ornaments

are sweet, His food is sweet, His delight is sweet, His embrace is sweet – everything

is sweet about the original Lord of Sweetness.

Kṛṣṇa's sweet name

madhura-madhuram etan maṅgalāṁ maṅgalānāṁ

sakala-nigama-vallī sat-phalaṁ cit-svarūpam

sakṛd api parigītaṁ śraddhayā helayā vā

bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇanāma

Skanḍa-Purāṇa/HBV 11.234/Śrī Śikṣāṣṭaka p. 24/JD ch. 25/BR 1.18

madhura—of all sweet things; madhuram—the most sweet; etat—this;

mangalam—the most aupicious; mangalānām—of all auspicious things; sakala—

all; nigama—of the Vedas; vallī—the creepers; sat—the transcendental;

phalam—fruit; cit—with a spiritual; svarūpam—form; sakṛt—once; api—even;

parigītam—spoken; śraddhayā—with faith; helayā—with mockery; vā—or;

bhṛgu—of the Bhrgu dynasty; vara—the most exalted; nara—a human being;

mātram—even; tarayet—delivers; kṛṣṇa—of Śrī Kṛṣṇa; nāma—the name.

Śrī Kṛṣṇa-nāma is the sweetest of all sweet things and the most auspicious of all

that is auspicious. He is the fully-ripened fruit of the flourishing creeper of the the

Vedas, and the embodiment of divine knowledge, cit-śakti. O best of the Bhṛgu

dynasty! If someone chants the holy name only once, be it with faith or contempt

(helā), he is immediately delivered from this ocean of birth and death!

Kṛṣṇa is a sweet thief

Śrī Caurāgragaṇya-Puruṣāṣṭakam, Śrī Bilvamaṅgala Ṭhākura/SGG p. 145

vraje prasiddhaṁ navanīta-cauraṁ gopāṅganānāṁ ca dukūla-cauram

aneka-janmārjita-pāpa-cauraṁ caurāgragaṇyaṁ puruṣaṁ namāmi

I offer praṇāma to that foremost of thieves – who is famous in Vraja as the butter

thief and He who steals the gopīs' clothes, and who, for those who take shelter

of Him, steals the sins which have accrued over many lifetimes.

Kṛṣṇa is the most expert thief who steals Śrīmatī Rādhika's heart

śrī rādhikāyā hṛdayasya cauraṁ navāmbuda-śyāmala-kānti-cauram

padāśritānāṁ ca samasta-cauraṁ caurāgragaṅyaṁ puruṣaṁ namāmi

I offer praṇāma to the king of thieves – who steals Śrīmatī Rādhikā's heart, who

steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings

of those who take shelter of His feet.

Rāma is He who takes pleasure in unlimited transcendental amorous pastimes

ramante yogino 'nante satyānande cid-ātmani

iti rāma-padenāsau paraṁ brahmābhidhīyate

Padma Purāṇa/CC Madhya 9.29

ramante—one who takes unlimited pleasure in amorous pastimes; yoginaḥ—transcendentalists,

those connected in their hearts with Kṛṣṇa; anante—in the unlimited; satya-ānande—

real pleasure; cit-ātmani—in spiritual existence; iti—thus; rāma—Rāma; padena—by the

word; asau—He; param-brahma—Supreme Absolute Truth; abhidhīyate—is called.

The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure

in the unlimited blissful pastimes of His spiritual existence.

All glories to the Enjoyer of the Kuñjas, the Beloved of the Gopīs

jaya rādhā mādhava (jaya) kuñja-bihārī

gopī-jana-vallabha (jaya) giri-vara-dhārī

yaśodā-nandana, vraja-jana-rañjana

yamunā-tīra-vanacārī

Śrīla Bhaktivinoda Ṭhākura/SGG p. 71/GV p. 113

All glories to Śrī Rādhā-Mādhava! All glories to Kuñja-Bihārī, who is the gopīs'

dearmost beloved. He lifted Govardhana Hill and is the darling son of Yaśodā

Maiyā. He wanders in the forests along the banks of the Yamunā, where He enjoys

with the many different gopīs in their own groves.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda was very fond of this song

and sang it just before his lectures. In Allahabad and Gorakhpur he fell into a trance

after singing the first two lines, and after some time he came back into external consciousness

and said, "Now just chant Hare Kṛṣṇa." Śrīla Bhaktivedānta Swāmī

Prabhupāda said that this song is 'a picture of Vṛndāvana. Everything is there—Śrīmatī

Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā, and all the cowherd boys.'

Thus ends section 3) Śrī Kṛṣṇa is the Lord of Sweetness

8) Sweet Words for Kṛṣṇa

Śrīmatī Rādhikā says, besides You there is nothing for Me

premadaṁ ca me kāmadaṁ ca me

vedanaṁ ca me vaibhavaṁ ca me

jīvanaṁ ca me jīvitaṁ ca me

daivataṁ ca me deva nā 'param

Śrī Kṛṣṇa-karṇāmṛta 104/Śrī Vilāpa-kusumāñjaliḥ Nectar, vol. 2.6

prema-dam—giver of His love; ca—and; me—for me; kāma-dam—fulfiller of

desire; ca—and; me—for me; vedanam—knowledge; ca—and; me—my; vaibhavam—

power, wealth; ca—and; me—my; jīvanam—cause of life, vital energy;

ca—and; me—my; jīvitam—very life; ca—and; me—my; daivatam—God; ca—

and; me—for me; deva—Divine Lord; na—none; aparam—other.

O Kṛṣṇa! You alone are the bestower of prema to Me, the fulfiller of My heart's

desires, the giver of knowledge and My only treasure. You are My life, the giver of

My life, and My worshipable Deity. Besides You there is nothing for Me.

The Gopīs in separation glorify Uttama-śloka Śrī Kṛṣṇa,

divi bhuvi ca rasāyāṁ kāḥ striyas tad-durāpāḥ

kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ

caraṇa-raja upāste yasya bhūtir vayaṁ kā

api ca kṛpaṇa-pakṣe hy uttama-śloka-śabdaḥ

SB 10.47.15 (Bhramara-gīta)

divi—in the heavenly region; bhuvi—on the earth; ca—and; rasāyām—in the subterranean

sphere; kāḥ—what; striyaḥ—women; tat—by Him; durāpāḥ—unobtainable;

kapaṭa—deceptive; rucira—charming; hāsa—with smiles; bhrū—of whose

eyebrows; vijṛmbhasya—the arching; yāḥ—who; syuḥ—become; caraṇa—of the

feet; rajaḥ—the dust; upāste—worships; yasya—whose; bhūtiḥ—Lakṣmī, the goddess

of fortune, wife of Lord Nārāyaṇa; vayam—we; kā—who; api ca—nevertheless;

kṛpaṇa-pakṣe—for those who are wretched; hi—indeed; uttama-śloka—Śrī

Kṛṣṇa, who is glorified by the most sublime prayers; śabdaḥ—the names.

In heaven, on earth or in the subterranean sphere, what women are unavailable

to Him? He simply arches His eyebrows and smiles with deceptive charm, and they

all become His. The supreme goddess herself worships the dust of His feet, so what

is our position in comparison? But at least those who feel themselves insignificant

and wretched can feelingly chant the names of that Uttama-śloka (Śrī Kṛṣṇa, who

is glorified by the most sublime ślokas).

The poetic ślokas recited by the ladies of Hastināpura were sweeter and

more attractive than the Vedas

anyonyam āsīt sañjalpa uttama-śloka-cetasām

kauravendra-pura-strīṇāṁ sarva-śruti-mano-haraḥ

SB 1.10.20

anyonyam—among each other; āsīt—there was; sañjalpaḥ—talking; uttama-śloka—

the Supreme, who is praised by selected poetry; cetasām—of those whose hearts are

absorbed in that way; kaurava-indra—the king of the Kurus; pura—capital; strīṇām—

all the ladies; sarva—all; śruti—the Vedas; manaḥ-haraḥ—attractive to the mind.

Absorbed in the thought of the transcendental qualities of Śrī Kṛṣṇa, who is glorified

in poetic ślokas, the ladies on the roofs of all the houses of Hastināpura

began to talk of Him. This talk was more attractive than the hymns of the Vedas.

Sweetly relishing

vayaṁ tu na vitṛpyāma uttama-śloka-vikrame

yac-chṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade

SB 1.1.19

vayam—we; tu—but; na—not; vitṛpyāmaḥ—shall be satisfied; uttama-śloka—Śrī

Kṛṣṇa, who is glorified by transcendental ślokas (ut - beyond, tama - darkness);

vikrame—adventures; yat—which; śṛṇvatām—by continuous hearing; rasa—

humor; jñānām—those who are conversant with rasa-tattva; svādu—relishing;

svādu—palatable; pade pade—at every step.

We never tire of hearing the transcendental pastimes of Uttama-śloka Śrī Kṛṣṇa,

who is glorified by sublime verses which enable one to transcend the material world

of darkness. Those who have developed a taste for transcendental relationships

with Him relish hearing of His rasa-laden pastimes at every moment.

Thus ends section 4) Sweet Words About Kṛṣṇa

9) Sweet Lalitā and Viśākhā

Lalitā is endowed with many beautiful, sweet qualities (sulalitā)

rādhā-mukunda-pada-sambhava-gharma-bindu

nirmañchanopakaraṇī-kṛta-deha-lakṣām

uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhāṁ

devīṁ guṇaiḥ sulalitāṁ lalitāṁ namāmi (1)

Śrī stava-mālā, Śrīla Rūpa Gosvāmī/MS 9.3/SGG p. 188

rādhā—of Rādhā; mukunda—and Mukunda; pada—from the feet; sambhava—

produced; gharma—of perspiration; bindu—drops; nirmañchana—for worship;

upakaraṇī-kṛta—made an instrument; deha—lakṣām—whose body; uttuṅga—

exalted; sauhṛda—friendship; viśeṣa—specific; vaśāt—because of being controlled;

pragalbhām—bold; devīm—Devī; guṇaiḥ—with virtues; su—very; lalitām—

charming; lalitām—to Lalitā; namāmi—I offer my respectful obeisances.

I offer praṇāma unto the haughty Śrī Lalitā-devī who is charmingly endowed with

many beautiful, sweet qualities (sulalitā). She has natural expertise in all arts (lalitā),

thus her sevā self-manifests. She funs away the glittering drops of perspiration which

appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is

perpetually immersed in the most elevated mellow of sauhṛda-rasa, or undivided

absorption in fulfilling the heart’s desire of her intimate friend Śrīmatī

Rādhikā.

Viśākhā is the abode of Rādhikā's loving playful pastimes

kṣaṇam api tava saṅgaṁ na tyajed eva devī

tvam asi sama-vayastvān narma-bhūmir yad asyāḥ

iti sumukhi viśākhe darśayitvā mad-īśāṁ

mama viraha-hatāyāḥ prāṇa-rakṣāṁ kuruṣva

Śrī Vilāpa-kusumāñjaliḥ 99/MS 9.6

kṣaṇam—for a moment; api—even; tava—Your; saṅgam—company; na—not;

tyajed—will leave; eva—indeed; devī—Queen; tvam—You; asi—are;

samavayastvān—because of being the same age; narma—of playful, joking pastimes;

bhūmiḥ—the realm; yad—which; asyāḥ—of her; iti—thus; sumukhi—O

girl with the beautiful face; viśākhe—O Viśākhā; darśayitvā—revealing; mad—

my; īśām—queen; mama—of me; viraha—separation; hatāyāḥ—killed; prāṇa—of

life; rakṣām—protection; kuruṣva—please do.

O Sumukhi (beautiful-faced girl)! O Viśākhā! Because you are precisely the

same age as my mistress, Śrī Rādhikā, you are the abode of Her playful pastimes.

She cannot give up your association even for a moment. I have become extremely

agitated and distressed due to separation from Her. Kindly grant me

darśana of

Her lotus feet and thus preserve my life.

Thus ends section 5) Sweet Lalitā and Viśākhā

10) Śrī Kṛṣṇa’s Sweet Flute

Kṛṣṇa’s flute

parāṁṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato

vahantī saṅkīrṇau maṇibhir arunais tat parisarau

tayor madhye hirojjvala-vimala-jāmbūnada-mayī

kare kalyāṇīyaṁ viharati hareḥ keli-muralī

Vidagdha-Mādhava 3.1/CC Antya 1.161

parāmṛṣṭā—measured; anguṣṭha-trayam—a length of three fingers; asita-ratnaiḥ—with

valuable indra-nila jewels; ubhayātaḥ—from both ends; vahantī—having; saṅkīrnau—

bedecked; manibhiḥ—by gems; aruṇaih—rubies; tat-parisarau—the two ends of the

flute; tayoḥ madhye—betweeen them; hīra—with diamonds; ujjvala—blazing; vimala—

pure; jāmbūnada-mayī—covered with gold plate; kare—in the hand; kalyāni—very auspicious;

iyam—this; viharati—sports; hareḥ—of Kṛṣṇa; keli-muralī—the pastime flute.

[Paurṇamāsī said to Lalitādevī:] "The flute of Kṛṣṇa's pastimes measures three fingers

in length, and it is bedecked with indra-nīla gems. At the ends of the flute are

aruṇa gems (rubies), glittering beautifully, and in between the flute is plated with pure

gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, sports playfully

in His hand with transcendental brilliance."

Śrīmatī Rādhikā's sweet chastising of the flute

sad-vaṁśatas tava janiḥ puruṣottamasya

pāṇau sthitir muralike saralāsi jātyā

kasmāt tvayā sakhi guror viṣamā gṛhītā

gopāṅganā-gaṇa-vimohana-mantra-dīkṣā

Vidagdha-mādhava 5.17/CC Antya 1.162

sat-vaṁśataḥ—very respectable family; tava—your; janiḥ—birth;

puruṣottamasya—of Lord Śrī Kṛṣṇa; pāṇau—in the hands; sthitiḥ—residence;

muralike—O good flute; saralā—simple; asi—you are; jātyā—by birth; kasmāt —

why; tvayā—by you; sakhi—O My dear friend; guroḥ—from the spiritual master;

viṣamā—dangerous; gṛhītā—taken; gopa-aṅganā-gaṇa-vimohana—for

bewildering

the groups of the gopīs; mantra-dīkṣā—initiation in the mantra.

[Śrīmatī Rādhikā said:] “My dear friend the flute, it appears that you have been

born of a very good family, for your residence is in the hands of Puru;sottama Śrī

Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you

taken initiation into this dangerous mantra that enchants the assembled gopīs?”

How is it that you, a bamboo stick, are being kissed and embraced by Krsna?

sakhi murali viśāla-cchidra-jālena pūrṇā

laghur ati-kaṭhinā tvaṁ granthilā nīrasāsi

tad api bhajasi śaśvac cumbanānanda-sāndraṁ

hari-kara-parirambhaṁ kena puṇyodayena

Vidagdha-mādhava 4.7/CC Antya 1.163

sakhi murali—O dear friend the flute; viśāla-chidra-jālena—with so many big holes in

your body (in other words, full of chidra, which also means “faults”); pūrṇā—full;

laghuḥ—very light; ati-kaṭhinā—very hard in constitution; tvam—you; granthilā—full

of knots; nīrasā—without juice; asi—are; tat api—therefore; bhajasi—you obtain

through service; śaśvat—continuously; cumbana-ānanda—the transcendental bliss of

being kissed by the Lord; sāndram—intense; hari-kara-parirambham—being embraced

by the hands of Śrī Kṛṣṇa; kena—by what; puṇya-udayena—means of pious activities.

[Candrāvalī-sakhī said:] "My dear friend the flute, you are actually full of many

holes or faults. You are light, hard, juiceless and full of knots. But what kind of

pious activities have engaged you in the service of being kissed by the Lord and

embraced by His hands?"

Krsna's flute created wonder in the hearts of all

rundhann ambu-bhṛtaś camatkṛti-paraṁ kurvan muhus tumburuṁ

dhyānād antarayan sanandana-mukhān vismāpayan vedhasam

autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan

bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ

Vidagdha-mādhava 1.27/CC Antya 1.164

rundhan—blocking; ambu-bhṛtaḥ—the clouds bearing rain; camatkṛti-param—full

of wonder; kurvan—making; muhuḥ—at every moment; tumburum—the King of

the Gandharvas, Tumburu; dhyānāt—from meditation; antarayan—disturbing;

sanandana-mukhān—the four Kaumaras headed by Sanandana; vismāpayan—causing wonder; vedhasam—even to Lord Brahmā; autsukya-āvalibhiḥ—with many thoughts of curiosity; balim—King Bali; caṭulayan—agitating; bhogī-indram—the King of the Nāgas; āghūrṇayan—whirling around; bhindan—penetrating; aṇḍakaṭāha-bhittim—the strong coverings of the universe; abhitaḥ—all around; babhrāma—wandered; vaṁśī-dhvaniḥ—the transcendental vibration of the flute.

[Madhumaṅgala said:] "The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created an astonishing situation."

The flute is drinking the nectar of Dāmodara's lips, which belongs to us alone

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur

dāmodarādhara-sudhām api gopikānām

bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo

hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ

SB 10.21.9 (Veṇu-gīta)/VK nectar. vol. 1

gopyaḥ—O gopīs (one gopī is addressing another); kim—what; ācarat—performed;

ayam—this; kuśalam—sādhana and bhajana performed in previous lives;

sma—certainly; veṇuḥ—the flute; dāmodara—of Kṛṣṇa; adhara-sudhām—the

nectar of the lips; api—even; gopikānām—which is the rightful property of the

gopīs alone; bhuṅkte—enjoys; svayam—independently; yat—from which;

avaśiṣṭa—(not even a drop) remaining; rasam—the that rasa, the nectar of

Dāmodara's lips; hradinyaḥ—the rivers; hṛṣyat—feeling jubilant; tvacaḥ—on

whose bodies; aśru—tears; mumucuḥ—overflowing; taravaḥ—of the trees;

yathā—exactly like; āryāḥ—family elders.

[Śrīmatī Rādhikā said:] "O dear sakhīs! Although the flute is male, we cannot imagine

what sort of sādhana and bhajana he must have performed in his previous births

that in our very presence he is drinking the nectar of Dāmodara's lips, which rightfully

belongs to us alone. He is not even sparing a drop of that rasa for us. On the pretext

of their blossoming lotus flowers, the rivers, which have nourished the flute with

their water (rasa), are exhibiting symptoms of ecstatic horripilation. The trees, who are forefathers of the flute, are equal to the best of men. Seeing their descendant filled with such intense love for the Lord, they have become overjoyed, and tears of ecstasy are flowing from their eyes.”

Śrīla Gurudeva: Śrīmatī Rādhikā says, “Although the flute is male, he desires to drink the nectar of Kṛṣṇa's lips, and drinking more and more, he has left nothing for us. The nectar of Kṛṣṇa's lips is really meant exclusively for us because we are of the same caste of cowherds whereas this bamboo flute is only dull matter. He consumes this nectar directly in front of us, and we are helpless to do anything about it. He seems to be very courageous, but really he is a hooligan. He is looting our own property right in front of us.”

May the sweet sound of Lord Kṛṣṇa’s flute, His expert messenger, be glorified

hriyam avagṛhya gṛhebhyaḥ karṣati rādhāṁ vanāya yā nipuṇā

sā jayati nisṛṣṭārthā vara-vaṁśaja-kākalī dūtī

Lalita-mādhava 1.24/CC Antya 1.189

hriyam—bashfulness; avagṛhya—impeding; gṛhebhyaḥ—from private houses;

karṣati—attracts; rādhām—Śrīmatī Rādhārāṇī; vanāya—to the forest; yā—

which;

nipuṇā—being expert; sā—that; jayati—let it be glorified; nisṛṣṭa-arthā—authorized;

vara-vaṁśa-ja—of the bamboo flute; kākalī—the sweet tone; dūtī—the messenger.

[Gārgī, the daughter of Garga Muni said:] "May the sweet sound of Lord Kṛṣṇa's

flute, His expert messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī

from Her shyness and attracts Her from Her home to the forest."

Thus ends section 6) Śrī Kṛṣṇa's Sweet Flute

11) The Sweet Bhāva of the Gopīs

The gopīs always sing "Govinda, Dāmodara, Mādhava"

ulūkhale sambhṛta-taṇḍulāṁś ca

saṁghaṭṭayanto musalaiḥ pramugdhāḥ

gāyanti gopyo janitānurāgā

govinda-dāmodara-mādhaveti

Govinda-Dāmodara-stotram 4, Śrī Bilvamaṅgala Ṭhākura

saṅghaṭṭayantaḥ—as they crushed; sambhṛta-taṇḍulān—the stored rice; musalaiḥ—

with their pestles; ca—and; ulūkhale—grinding mortars; pramugdhāḥ—the enchanted;

gopyaḥ—gopīs; anurāgāḥ—(in whose hearts) the state of anurāga, in which one

always thinks one is beholding Śrī Kṛṣṇa for the first time; janita—was born; gāyanti—

sang; iti—thus; govinda-dāmodara-mādhava—O Govinda, Dāmodara, Mādhava.

While threshing their stock of rice with their mortars and pestles, the gopīs,whose hearts

enchanted by anurāga for Śrī Kṛṣṇa, always sing "O Govinda, Dāmodara, Mādhava".

By singing these names we are praying for gopī-bhāva, the mood of the gopīs

sa nirajakṣim avalokya rādhāṁ

ruroda govinda-vīyoga-khinnam

sakhī praphullotpala-locanābhyam

govinda dāmodara mādhaveti

Govinda-Dāmodara-stotram 39, Śrī Bilvamaṅgala Ṭhākura

sā—she; niraja-akṣim—the lotus-eyed; avalokya—glancing; rādhām—Śrī Rādhā;

ruroda—she wept; govinda-viyoga—due to separation from Govinda; khinnām—

distressed; sakhī—the girlfriend; praphulla-utpala—like blooming lotuses;

locanābhyām—with eyes; iti—thus; govinda dāmodara mādhava—Govinda,

Dāmodara , Mādhava.

Seeing Śrīmatī Rādhikā crying due to the pangs of separation from Govinda
,

the blooming lotus eyes of Rādhīkā's sakhī also filled with tears, and she cried,

"Govinda, Dāmodara, Mādhava!"

Śrīla Nārāyaṇa Mahārāja: Kṛṣṇa has many names; the name Govinda means

He who is very pleasing to the cows, divine cowherd maidens (gopīs), and all those

who reside in Vraja. The name Dāmodara means that the all powerful Supreme

Lord can be bound and controlled only by love, by the pure love of His mother

Yaśoda and by the pure love of Śrīmatī Rādhikā in particular. In essence, Mādhava

means "He who is always controlled by Rādhikā." So by singing these names we

are praying for gopī-bhāva, the mood of the gopīs.

I forever pray to the dust of the lotus feet of the gopīs

vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ

yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam

SB 10.47.63/BMP p. 276/STB p. 34

vande—I offer my respects; nanda-vraja—of the cowherd village of Nanda Mahārāja;

strīṇām—of the women; pāda—of the feet; reṇum—to the dust; abhīkṣṇaśaḥ—perpetually;

yāsām—whose; hari—of Lord Kṛṣṇa; kathā—about the topics; udgītam—

loud chanting; punāti—purifies; bhuvana-trayam—the three worlds.

[Śrī Uddhava prayed:] "I forever pray to the dust of the lotus feet of the gopīs in

Nandagaon. The hari-kathā emanating from their lotus lips in their separation

from Kṛṣṇa purifies the entire universe."

Kṛṣṇa's flute melody causes His dearmost vraja-gopīs to release an

unprecedented flow of nectar-talks instigated by the rapture of prema.

These gopīs are our one and only shelter

veṇu-nāda-sudhā-vṛṣṭyā niṣkramayyokti mādhurīm

yāsāṁ naḥ pāyayāmāsa kṛṣṇas tā eva no gatiḥ

Veṇu-gīta, Introduction

sudhā-vṛṣṭyā—through the nectarean showers; veṇu-nāda—of the bamboo

flute's vibrations; kṛṣṇaḥ—the all-attractive person; pāyayām āsa naḥ—made us

drink; mādhurīm—sweetness; niṣkramayya—coming forth; ukti—in the form of

utterances; tāḥ—those (gopīs); yāsām—whose (utterances); eva—(are) indeed;

naḥ—our; gatiḥ—(lives) objective.

By the shower of nectar in the form of the melody of His flute, Śrī Kṛṣṇa, who

is adept at all kinds of playful pastimes throughout Vraja, has caused His dearmost

vraja-gopīs to release an unprecedented flow of loveliness in the form of

their words

instigated by the rapture of prema. He has thus bestowed upon us the good fortune

of drinking the songs of those cowherd maidens, who are our one and only shelter.

Love for Kṛṣṇa in the mood of the Gopīs of Vraja is the supreme love

śyāmam eva paraṁ rūpaṁ

purī madhu-purī varā

vayaḥ kaiśorakaṁ dhyeyam

ādya eva paro rasaḥ

CC Mad 19.106/Padyāvalī 82

śyāmam—the form of Śyāmasundara; eva—certainly; param—supreme; rūpam—

form; purī—the place; madhu-purī—Mathurā, Vraja mandala; varā—best;

vayaḥ—the age; kaiśorakam—fresh youth; dhyeyam—always to be meditated on;

ādyaḥ—the original transcendental mellow, mādhurya-rasa; eva—certainly;

paraḥ—the supreme; rasaḥ—mellow.

The form of Śyāmasundara is the supreme form, Vraja-maṇḍala is the supreme

abode, Śrī Kṛṣṇa's fresh youth should always be meditated upon, and love for Śrī

Kṛṣṇa in the mood of the gopīs of Vraja is the supreme transcendental

mellow and

the sweetest form of pure love.

Thus ends section 7) The Sweet Bhāva of the Gopīs

12) Veṇu-gīta (SB 10.21.1-20)

śrī-śuka uvāca

itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā

nyaviśad vāyunā vātaṁ sa -go-gopālako 'cyutaḥ (1)

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said (or śrīya śuka, the very dear parrot of

Śrīmatī Rādhikā) ; ittham—in this way; śarat—of the beautifully decorated

autumn season; svaccha—clear; jalam—having water; padma-ākara—from the

lakes filled with lotus flowers (such as the Yamunā, Kusuma-sarovara, Mānasī

Gaṅgā, Govinda-kuṇḍa, etc.); su-gandhinā—with the sweet fragrance; nyaviśat —

He entered; vāyunā—by the cool and fragrant breeze; vātam—rfereshed; sa—with;

go—the cows; gopālakaḥ—and the cowherd boys; acyutaḥ—the infallible Lord.

Śrī Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, Śrī Vṛndāvana

became extremely beautiful due to the exquisitely decorated season of autumn.

The lakes, ponds and rivers were filled with clear, sweet water. Gentle and fragrant breezes blew, carrying the aroma of lotus flowers from the lakes. The infallible Nanda-nandana Śrī Kṛṣṇa entered that enchanting Vṛndāvana forest, accompanied by His cows and gopas.

kusumita-vanarāji-śuṣmi-bhṛṅgadvija-

kula-ghuṣṭa-sarah-sarin-mahīdhram

madhupatir avagāhya cārayan gāḥ

saha-paśu-pāla-balaś cukūja veṇum (2)

kusumita—flowering; vanarāji—amidst the rows of trees of the forest; śuṣmi—maddened; bhṛṅga—with bees; dvija—of birds; kula—and flocks; ghuṣṭa—resounding; saraḥ-sarit—its lakes, ponds and rivers; mahīdhram—Govardhana, Nandagāon and all other hills; madhu-patiḥ—akhila-rasāmṛta-sindhu Śrī Kṛṣṇa (here madhu means rasa; therefore, madhu-patiḥ refers to rasika-śekhara Kṛṣṇa who is the ocean of nectar in the form of complete rasa and the topmost relisher of rasa); avagāhya—entering and taking bath; cārayan—while tending (grazing); gāḥ—the cows; sahapaśu-pāla-balaḥ—in the company of the cows and calves, the cowherd boys and His elder brother, Balarāma; cukūja—vibrated; veṇum—His flute.

Intoxicated bees were humming here and there amidst the rows of lush green

trees filled with beautiful fragrant flowers. All the lakes, rivers and hills of the forest

resounded with the sweet and melodious cooing of the flocks of various birds.

Madhupati Śrī Kṛṣṇa, accompanied by Baladeva and the gopas, entered that forest

and, while grazing the cows, vibrated a mellow, sweet tune upon His alluring flute.

tad vraja-striya āśrutya veṇu-gītaṁ smarodayam

kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo 'nvavarṇayan (3)

tat—that; vraja-striyaḥ—the young girls (kiśorīs) in the cowherd villages of Vraja;

āśrutya—hearing; veṇu-gītam—the song of the flute; smara-udayam—instigating

an intense desire within the heart to meet with Kṛṣṇa; kāścit—some of them;

parokṣam—privately (The gopīs met among themselves in a private place where

Kṛṣṇa was not present. No others were present such as the gopīs' mothers-in-law

or other family members. But they were not alone, hundreds and thousands of

gopīs were there); kṛṣṇasya—the beloved gopīs of Kṛṣṇa; sva-sakhībhyaḥ—to their

intimate companions; anvavarṇayan—engaged in describing (while in the state of

tadātmā - being one at heart with Śrī Kṛṣṇa)

The sound of the flute awakens feelings of love toward Śrī Kṛṣṇa and an intense desire to meet with Him. When the gopīs heard that sound, their hearts were overwhelmed with prema. The gopīs became completely infatuated and, in a secluded place, they began to describe the form and qualities of Śrī Kṛṣṇa and the powerful influence of His flute to their intimate companions.

tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam

nāśakan smara-vegena vikṣipta-manaso nṛpa (4)

tat—that (the sweetness of Kṛṣṇa's flute); varṇayitum—to describe; ārabdhāḥ—beginning; smarantyaḥ—remembering (i.e., churning and turning over and over again within their minds); kṛṣṇa-ceṣṭitam—the activities of Kṛṣṇa (which attract the hearts of all); na aśakan—they were incapable; smara-vegena—by the force of their prema which is filled with intense desire to meet with Kṛṣṇa; vikṣipta—agitated; manasaḥ—whose minds; nṛpa—O King Parīkṣit.

The gopīs of Vraja began to describe the sweetness of the sound of Śrī Kṛṣṇa's flute among themselves, but as soon as they remembered the flute, they were overpowered

with strong feelings of affection for their beloved, Śrī Kṛṣṇa. Thus they

remembered His charming activities, His artistically curved eyebrows, His compelling

glance filled with love, and His sweet, mild smiling. Their hearts became

filled with an intense desire to meet with Śyāma. They completely lost control of

their minds and at once they arrived before Śrī Kṛṣṇa within their hearts. Their

voices became choked up with ecstasy and thus they were unable to describe Him.

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ

bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām

randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair

vṛndāraṇyaṁ sva-pada ramaṇaṁ prāviśad gīta-kīrtiḥ (5)

(See Chapter 6, p. 244 for synonyms and translation)

iti veṇu-ravaṁ rājan sarva-bhūta-manoharam

śrutvā vraja-striyaḥ sarvā varṇayantyo 'bhirebhire (6)

iti—thus; veṇu-ravam—the vibration of the flute; rājan—O King Parīkṣit; sarvabhūta—

of all living beings; manaḥ-haram—stealing the minds; śrutvā—hearing;

vraja-striyaḥ—the women of Vraja; sarvāḥ—all of them; varṇayantyaḥ—engaged in

describing; abhirebhire—embraced Kṛṣṇa, the embodiment of supreme spiritual

bliss.

O King, the sound of Kṛṣṇa's flute steals the minds of all living beings, both animate

and inanimate. When the young gopīs of Vraja heard that sound, they began

to describe it. As they went on describing the sound of the flute, they entered a

state of ecstatic trance and became completely absorbed in thoughts of Śrī Kṛṣṇa.

Within their hearts, they began to embrace Śrī Kṛṣṇa who is the embodiment of

all rasa and the reservoir of supreme spiritual bliss.

akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ

sakhyaḥ paśūn anaviveśayator vayasyaiḥ

vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ

yair vā nipītam anurakta-kaṭākṣa-mokṣam (7)

(See Chapter 19, p. 650 for synonyms and translation)

cūta-pravāla-barha-stabakotpalābja

mālānupṛkta-paridhāna-vicitra-veśau

madhye virejatur alaṁ paśu-pāla-goṣṭhyāṁ

raṅge yathā naṭa-varau kvaca gāyamānau (8)

cūta—of a mango tree; pravāla—with young sprouts; barha—peacock feathers;

stabaka—bunches of flowers; utpala—water lilies (or blue lotuses); abja—and lotuses;

mālā—with garlands; anupṛkta—touched; paridhāna—their garments; vicitra—

with great variety; veśau—being dressed; madhye—in the midst; virejatuḥ—the two

of Them shone forth; alam—magnificently; paśu-pāla—of the cowherd boys;

goṣṭhyām—within the assembly; raṅge—upon a stage; yathā—just as; naṭa-varau—

two most excellent dancers; kvaca—sometimes; gāyamānau—themselves singing.

O sakhī! When dark-complexioned Śrī Kṛṣṇa, dressed in yellow garments, and

fair-complexioned Baladeva, dressed in blue garments, decorate Themselves with

newly grown mango blossoms, peacock feathers, clusters of flowers, and garlands

of multicolored lotuses and lilies, Their appearance becomes astonishing. They sit

down right in the middle of the assembly of cowherd boys and sing the sweetest of

songs. O priya sakhī! At such times, They look just like two incomparably beautiful

and expert dancers performing on a dramatic stage. What am I to say of the

splendor of Their appearance at such times?

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur

dāmodarādhara-sudhām api gopikānām

bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo

hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ (9)

(See Chapter 28, p. 917 for synonyms and translation)

vṛndāvanaṁ sakhi bhuvo vitanoti kīṛtiṁ

yad devakī-suta-padāmbuja-labdha-lakṣmi

govinda-veṇum anu matta-mayūra-nṛtyaṁ

prekṣyādri-sānv-avaratānya-samasta-sattvam (10)

(See Chapter 21, p. 712 for synonyms and translation)

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā

yā nanda-nandanam upātta-vicitra-veśam

ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ

pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ (11)

(See Chapter 22, p. 727 for synonyms and translation)

kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ

śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam

devyo vimāna-gatayaḥ smara-nunna-sārā

bhraśyat-prasūna-kabarā mumuhur vinīvyaḥ (12)

(See Chapter 22, p. 728 for synonyms and translation)

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta

pīyūṣam uttabhita-karṇa-puṭaiḥ pibantyaḥ

śāvāḥ snuta-stana-payaḥ-kavalāḥ sma tasthur

govindam ātmani dṛśāśru-kalāḥ spṛśantyaḥ (13)

(See Chapter 22, p. 728 for synonyms and translation)

prāyo batāmba vihagā munayo vane 'smin

kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam

āruhya ye druma-bhujān rucira-pravālān

śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ (14)

prāyaḥ—almost; bata—certainly; amba—O mother; vihagāḥ—the birds; munayaḥ—great sages; vane—in the forest; asmin—this; kṛṣṇa-īkṣitam—seeing Kṛṣṇa's beautiful face; tat-uditam—created by Him; kala-veṇu-gītam—sweet vibrations made by playing the flute; āruhya—rising; ye—who; druma-bhujān—to the branches of the trees (in the form of Śrīmad-Bhāgavatam); rucira-pravālān—having beautiful creepers and twigs; śṛṇvanti—they hear; mīlita-dṛśaḥ—with their vision withdrawn from all phenomena and all knowledge related to the material body (i.e., with wide open, unblinking eyes fixed exclusively on the transcendental form of Śrī Kṛṣṇa); vigata-anya-vācaḥ—stopping all other sounds (not related to Śrī Kṛṣṇa).

O sakhi! Never mind this ordinary talk about cows and calves. Have you not seen the birds of Vṛndāvana? To call them birds is certainly a mistake. Truly

speaking, most of them are exalted ṛṣis and munis. They are sitting quietly in the beautiful green trees of Vṛndāvana, upon branches that are sprouting many charming new blossoms. But these ṛṣis and munis do not close their eyes. They gaze continuously with unblinking eyes at the sweetness of Kṛṣṇa's form, and taking in His sidelong glances laden with love, they become delighted. Ignoring all other types of sounds, they begin to hear Kṛṣṇa's captivating voice and the music of His flute which enchants the three worlds. My dear sakhi! How fortunate their life is. (Alas! How unfortunate we are. Our birth has become spoiled, our eyes useless. Where lies our fortune to behold the beautiful form of Kṛṣṇa?)

nadyas tadā tad-upadhārya mukunda-gītam

āvarta-lakṣita-manobhava-bhagna-vegāḥ

āliṅgana-sthagitam ūrmi-bhujair murārer

gṛhṇanti pāda-yugalaṁ kamalopahārāḥ (15)

(See Chapter 21, p. 714 for synonyms and translation)

dṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ

sañcārayantam anu veṇum udīrayantam

prema-pravṛddha uditaḥ kusumāvalībhiḥ

sakhyur vyadhāt sva-vapuṣāmbuda ātapatram (16)

dṛṣṭvā—seeing; ātape—in the full heat of the sun; vraja-paśūn—the domestic animals

of Vraja (the cows, etc.); saha—together with; rāma-gopaiḥ—Śrī Balarāma and the

cowherd boys; sañcārayantam—herding together; anu—repeatedly; veṇum—His

flute; udīrayantam—loudly playing; prema—out of love; pravṛddhaḥ—expanded;

uditaḥ—rising high; kusuma-āvalībhiḥ—with droplets of water vapor, which are

like groups of flowers; sakhyuḥ—for his friend (who is of the same colour, śyāma);

vyadhāt—he constructed; sva-vapuṣā—out of his own body; ambudaḥ—the cloud;

ātapatram—an umbrella (composed of drops of water).

O sakhi! These rivers also belong to our Vṛndāvana. Therefore, it is not very

astonishing that they have offered their everything at the lotus feet of Śrī Kṛṣṇa.

Please consider the clouds for a moment. When they see the princes of Vraja, Śrī

Kṛṣṇa and Śrī Balarāma, accompanied by the cowherd boys, herding the cows in

the heat of summer, and when they hear Kṛṣṇa playing very sweetly on His flute,

their hearts overflow with love. The clouds begin to hover above them. By extending

their body, the new black clouds (śyāmaghana) become an umbrella to give

shelter to their friend Ghanaśyāma. Moreover, when the clouds begin to rain tiny

drops of water upon them, it seems that they are showering them with beautiful

white flowers. Yet this is but a pretext; for by doing so, they are, in fact, offering

their life and their everything unto Him.

pūrṇāḥ pulindya urugāya-padābja-rāgaśrī-

kuṅkumena dayitā-stana-maṇḍitena

tad-darśana-smara-rujas tṛṇa-rūṣitena

limpantya ānana-kuceṣu jahus tad-adhim (17)

(See Chapter 21, p. 714 for synonyms and translation)

hantāyam adrir abalā hari-dāsa-varyo

yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ

mānaṁ tanoti saha-go-gaṇayos tayor yat

pānīya-sūyavasa-kandara-kandamūlaiḥ (18)

(See Chapter 21, p. 712 for synonyms and translation)

gā gopakair anu-vanaṁ nayator udāraveṇu-

svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ

aspandanaṁ gati-matāṁ pulakas tarūṇāṁ

niryoga-pāśa-kṛta-lakṣaṇayor vicitram (19)

(See Chapter 22, p. 729 for synonyms and translation)

evaṁ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ

varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṁ yayuḥ (20)

evam-vidhāḥ—of such a manner (pastimes of such a manner which astonish the entire world); bhagavataḥ—of the Supreme Personality of Godhead (who manifests His own unlimited sweetness); yāḥ—which; vṛndāvana-cāriṇaḥ—who was wandering in the Vṛndāvana forest; varṇayantyaḥ—(the gopīs continuously) engaged in describing all these pastimes of the Lord (and thus attained a state of tadātmā with those pastimes; in other words, they entered into those pastimes and experienced Kṛṣṇa's association directly); mithaḥ—among one another; gopyaḥ—the gopīs; krīḍaḥ-tat-mayatām-yayuḥ—they attained complete identification with those pastimes; in other words, those pastimes became manifest in their hearts.

O Mahārāja Parīkṣit! Everyday the gopīs, being deeply immersed in prema, discuss among themselves the innumerable pastimes of Śrī Kṛṣṇa who plays in the forests of Vṛndāvana. By doing so, they enter a state of ecstatic trance of meditation upon Him. In this way, the pastimes of the Lord continuously manifest within their hearts.

Thus ends section 8) Veṇu-gīta

13) Praṇaya-gīta (SB 10.29-41)

cittaṁ sukhena bhavatāpahṛtaṁ gṛheṣu

yan nirviśaty uta karāv api gṛhya-kṛtye

pādau padaṁ na calatas tava pāda-mūlād

yāmaḥ kathaṁ vrajam atho karavāma kiṁ vā (34)

cittam—our minds; sukhena—easily; bhavatā—by You; apahṛtam—were stolen;

gṛheṣu—in our households; yat—which; nirviśati—were absorbed; uta—moreover;

karau—our hands; api—as well; gṛhya-kṛtye—in household work; pādau—

our feet; padam—one step; na calataḥ—are not moving; tava—Your; pādamūlāt—

away from the feet; yāmaḥ—we shall go; katham—how; vrajam—back to

Vraja; atha u—and then; karavāma—we shall do; kim—what; vā—furthermore.

Until today our minds were absorbed in household affairs, but You easily stole

both our minds and our hands away from our housework. Now our feet won't move

one step from Your lotus feet. How can we go back to Vraja? What would we do there?

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa

hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim

no ced vayaṁ virahajāgny-upayukta-dehā

dhyānena yāma padayoḥ padavīṁ sakhe te (35)

siñca—please pour; aṅga—our dear Kṛṣṇa; naḥ—our; tvat—Your; adhara—of the

lips; amṛta—of the nectar; pūrakeṇa—with the flood; hāsa—smiling; avaloka—by

Your glances; kala—melodious; gīta—and the song (of Your flute); ja—generated;

hṛt-śaya—situated within our hearts; agnim—the fire; na u cet—if not; vayam—

we; viraha—from separation; ja—born; agni—within the fire; upayukta—placing;

dehāḥ—our bodies; dhyānena—by meditation; yāma—we shall go; padayoḥ—of

the feet; padavīm—to the place; sakhe—O friend; te—Your.

Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our

hearts—a fire You ignited with Your smiling glances and the sweet song of Your

flute. If You do not, we will consign our bodies to the fire of separation from You,

O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

yarhy ambujākṣa tava pāda-talaṁ ramāyā

datta-kṣaṇaṁ kvacid araṇya-jana-priyasya

asprākṣma tat-prabhṛti nānya-samakṣam añjaḥ

sthātuṁs tvayābhiramitā bata pārayāmaḥ (36)

yarhi—when; ambuja—like lotuses; akṣa—O You whose eyes; tava—Your; pāda—of

the feet; talam—at the base; ramāyāḥ—for the goddess of fortune, Śrīmatī Lakṣmīdevī;

datta—affording; kṣaṇam—a few moments; kvacit—sometimes; araṇya—who dwell in

the forest; jana—the people; priyasya—who hold dear; asprākṣma—we shall touch; tatprabhṛti—

from that moment forward; na—never; anya—of any other man;

samakṣam—in the presence; añjaḥ—directly; sthātum—to stand; tvayā—by You; abhiramitāḥ—

filled with joy; bata—certainly; pārayāmaḥ—will we be able.

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever

she has the opportunity to touch the soles of Your lotus feet. You are very

dear to the residents of the forest, and therefore we will also touch those lotus feet.

From that time on we will be unable even to stand in the presence of any other

man, for we will have been fully satisfied by You.

śrīr yat padāmbuja-rajaś cakame tulasyā

labdhvāpi vakṣasi padaṁ kila bhṛtya-juṣṭam

yasyāḥ sva-vīkṣaṇa utānya-sura-prayāsas

tadvad vayaṁ ca tava pāda-rajaḥ prapannāḥ (37)

śrīḥ—the goddess of fortune, wife of Lord Nārāyaṇa; yat—as; pada-ambuja—of

the lotus feet; rajaḥ—the dust; cakame—desired; tulasyā—together with Tulasīdevī;

labdhvā—having obtained; api—even; vakṣasi—upon His chest; padam—

her position; kila—indeed; bhṛtya—by servants; juṣṭam—served; yasyāḥ—whose

(Lakṣmī's); sva—upon themselves; vīkṣaṇe—for the sake of the glance; uta—on

the other hand; anya—of the other; sura—demigods; prayāsaḥ—the endeavor;

tadvat—in the same way; vayam—we; ca—also; tava—Your; pāda—of the feet;

rajaḥ—the dust; prapannāḥ—have approached for shelter.

Goddess Lakṣmī, whose glance is sought after by the demigods with great

endeavor, has achieved the unique position of always remaining on the chest of

her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she

has to share that dust with Tulasī-devī and indeed with the Lord's many other servants.

Similarly, we have approached the dust of Your lotus feet for shelter.

Thus ends section 9) Praṇaya-gīta

14) Gopī-gīta (SB 10.31.1-19 & 10.32.1-2)

jayati te 'dhikaṁ janmanā vrajaḥ śrayata indirā śaśvad atra hi

dayita dṛśyatāṁ dikṣu tāvakās tvayi dhṛtāsavas tvāṁ vicinvate (1)

gopyaḥ ūcuḥ—the gopīs said; jayati—is glorious; te—Your; adhikam—exceedingly; janmanā—

by the birth; vrajaḥ—the land of Vraja; śrayate—is residing; indirā—Lakṣmī,

the goddess of fortune (referring to Śrīmatī Rādhikā, the mūla Lakṣmī); śaśvat—perpetually;

atra—here; hi—indeed; dayita—O beloved; dṛśyatām—may (You) be seen;

dikṣu—in all directions; tāvakāḥ—Your (devotees); tvayi—for Your sake; dhṛta—sustained;

asavaḥ—their life airs; tvām—for You; vicinvate—they are searching.

The gopīs said: "O beloved, your birth in the land of Vraja has made it exceedingly

glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for

Your sake that we, who are yours, maintain our lives. We have been searching

everywhere for you, so please show yourself to us."

śarad-udāśaye sādhu-jāta-sat-sarasijodara-śrī-muṣā dṛśā

surata-nātha te ’śulka-dāsikā vara-da nighnato neha kiṁ vadhaḥ (2)

SB 10.31.2/Gopī-gīta 2/BRS 3.5.29

śarat—of the autumn season; uda-āśaye—in the reservoir of water; sādhu—excellently;

jāta—grown; sat—fine; sarasi-ja—of the lotus flowers; udara—in the middle;

śrī—the beauty; muṣā—which excels; dṛśā—with Your glance; suratanātha—

O Lord of love; te—Your; aśulka—acquired without payment; dāsikāḥ—

maidservants; vara-da—O giver of benedictions; nighnataḥ—for You who are

killing; na—not; iha—in this world; kim—why; vadhaḥ—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly

formed lotus within the autumn pond. (And where did You get this beauty?

You have expertly stolen it from the lotus. At first You have stolen our hearts with

Your glance but then You disappeared). O bestower of benedictions, You are

killing Your maidservants who have given themselves to You freely, without any

price. Isn’t this murder?

viṣa-jalāpyayād vyāla-rākṣasād varṣa-mārutād vaidyutānalāt

vṛṣa-mayātmajād viśvato bhayād ṛṣabha te vayaṁ rakṣitā muhuḥ (3)

viṣa—poisonous; jala—by the water (of the Yamunā, contaminated by Kāliya);

apyayāt—from destruction; vyāla—fearsome; rākṣasāt—from the demon (Agha);

varṣa—from rain (sent by Indra); mārutāt—and the wind-storm (created by

Tṛṇāvarta); vaidyuta-analāt—from the thunderbolt (of Indra); vṛṣa—from the

bull, Ariṣṭāsura; maya-ātmajāt—from the son of Maya (Vyomāsura); viśvataḥ—

from all; bhayāt—fear; ṛṣabha—O greatest of personalities; te—by You; vayam —

we; rakṣitāḥ—have been protected; muhuḥ—repeatedly.

O greatest of personalities, You have repeatedly saved us from all kinds of danger—

from poisoned water, from the terrible man-eater Agha, from the great rains,

from the wind demon, from the fiery thunderbolt of Indra, from the bull demon

and from the son of Maya Dānava.

na khalu gopīkā-nandano bhavān akhila-dehinām antarātma-dṛk

vikhanasārthito viśva-guptaye sakha udeyivān sātvatāṁ kule (4)

na—not; khalu—indeed; gopikā—of the gopī, Yaśodā; nandanaḥ—the son;

bhavān—Your good self; akhila—of all; dehinām—embodied living entities; antaḥātma—

of the inner consciousness; dṛk—the seer; vikhanasā—by Lord Brahmā;

arthitaḥ—prayed for; viśva—of the universe; guptaye—for the protection; sakhe —

O friend; udeyivān—You arose; sātvatām—of the Sātvatas; kule—in the dynasty.

You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling

witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to

come and protect the universe, You have now appeared in the Sātvata dynasty.

viracitābhayaṁ vṛṣṇi-dhūrya te caraṇam īyuṣāṁ saṁsṛter bhayāt

kara-saroruhaṁ kānta kāma-daṁ śirasi dhehi naḥ śrī-kara-graham (5)

viracita—created; abhayam—fearlessness; vṛṣṇi—of the Vṛṣṇi dynasty; dhūrya —

O best; te—Your; caraṇam—feet; īyuṣām—of those who approach; saṁsṛteḥ—of

material existence; bhayāt—out of fear; kara—Your hand; saraḥ-ruham—like a

lotus flower; kānta—O lover; kāma—desires; dam—fulfilling; śirasi—on the

heads; dhehi—please place; naḥ—of us; śrī—of the goddess of fortune,

Lakṣmīdevī; kara—the hand; graham—taking.

O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess

of fortune, grants fearlessness to those who approach Your feet out of fear of material

existence. O lover, please place that wish-fulfilling lotus hand on our heads.

vraja-janārti-han vīra yoṣitāṁ nija-jana-smaya-dhvaṁsana-smita

bhaja sakhe bhavat-kiṅkarīḥ sma no jalaruhānanaṁ cāru darśaya (6)

vraja-jana—of the people of Vraja; ārti—of the suffering; han—O destroyer;

vīra—O hero; yoṣitām—of women; nija—Your own; jana—of the people; smaya—

the pride; dhvaṁsana—destroying; smita—whose smile; bhaja—please accept;

sakhe—O friend; bhavat—Your; kiṅkarīḥ—maidservants; sma—indeed; naḥ—us;

jala-ruha—lotus; ānanam—Your face; cāru—beautiful; darśaya—please show.

O You who destroy the suffering of Vraja's people, O hero of all women, Your

smile shatters the false pride of Your devotees. Please, dear friend, accept us as

Your maidservants and show us Your beautiful lotus face.

praṇata-dehināṁ pāpa-karṣaṇaṁ tṛṇa-carānugaṁ śrī-niketanam

phaṇi-phaṇārpitaṁ te padāmbujaṁ kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam (7)

praṇata—who are surrendered to You; dehinām—of the embodied living beings;

pāpa—the sins; karṣaṇam—which remove; tṛṇa—grass; cara—who graze (the

cows); anugam—following; śrī—of the goddess of fortune; niketanam—the

abode; phaṇi—of the serpent (Kāliya); phaṇā—on the hoods; arpitam—placed;

te—Your; pada-ambujam—lotus feet; kṛṇu—please put; kuceṣu—on the breasts;

naḥ—our; kṛndhi—cut away; hṛt-śayam—the lust in our hearts.

Your lotus feet destroy the past sins of all embodied souls who surrender to them.

Those feet follow after the cows in the pastures and are the eternal abode of the

goddess of fortune. Since You once put those feet on the hoods of the great serpent

Kāliya, please place them upon our breasts and tear away the lust in our hearts.

madhurayā girā valgu-vākyayā budha-manojñayā puṣkarekṣaṇa

vidhi-karīr imā vīra muhyatīr adhara-sīdhunāpyāyayasva naḥ (8)

madhurayā—sweet; girā—by Your voice; valgu—charming; vākyayā—by Your

words; budha—to the intelligent; mano-jñayā—attractive; puṣkara—lotus;

īkṣaṇa—You whose eyes; vidhi-karīḥ—maidservants; imāḥ—these; vīra—O hero;

muhyatīḥ—becoming bewildered; adhara—of Your lips; sīdhunā—with the nectar;

āpyāyayasva—please restore to life; naḥ—us.

O lotus-eyed one, Your sweet voice and charming words, which attract the

minds of the intelligent, are bewildering us more and more. Our dear hero, please

revive Your maidservants with the nectar of Your lips.

tava kathāmṛtaṁ tapta-jīvanaṁ kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad ātataṁ bhuvi gṛṇanti ye bhūri-dā janāḥ (9)

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—(is) life for

those aggrieved; kavibhiḥ—by great thinkers; īḍitam—described; kalmaṣa-apaham—

removing sinful reactions; śravaṇa-maṅgalam—auspicious to hear, giving

spiritual benefit; śṛīmat—spiritual opulence; ātatam—spreading; bhuvi—within

the world; gṛṇanti—chant, glorify, propagate; ye—those who; bhūri-dāḥ—most

beneficent; janāḥ—persons.

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes

gives life to us, who are always suffering in this material world. These narra-

tions, coming from the lips of Your pure devotees, eradicate one's sinful reactions

and bestow the ultimate benediction of kṛṣṇa -prema upon whoever hears them

with faith. These narrations are broadcast all over the world and are filled with

spiritual beauty and opulence. Certainly those who distribute this nectar are the

most munificent, most compassionate souls.

prahasitaṁ priya-prema-vīkṣaṇaṁ viharaṇaṁ ca te dhyāna-maṅgalam

rahasi saṁvido yā hṛdi spṛśaḥ kuhaka no manaḥ kṣobhayanti hi (10)

prahasitam—the smiling; priya—affectionate; prema—with love; vīkṣaṇam—

glances; viharaṇam—intimate pastimes; ca—and; te—Your; dhyāna—by meditation;

maṅgalam—auspicious; rahasi—in solitary places; saṁvidaḥ—conversations;

yāḥ—which; hṛdi—the heart; spṛśaḥ—touching; kuhaka—O cheater;

naḥ—our; manaḥ—minds; kṣobhayanti—agitate; hi—indeed.

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential

talks we enjoyed with You—all these are auspicious to meditate upon, and they touch

our hearts. But at the same time, O deceiver, they very much agitate our minds.

calasi yad vrajāc cārayan paśūn nalina-sundaraṁ nātha te padam

śila-tṛṇāṅkuraiḥ sīdatīti naḥ kalilatāṁ manaḥ kānta gacchati (11)

calasi—You go; yat—when; vrajāt—from the cowherd village; cārayan—herding;

paśūn—the animals; nalina—than a lotus flower; sundaram—more beautiful; nātha—

O master; te—Your; padam—feet; śila—by sharp edges of grain; tṛṇa—grass; aṅkuraiḥ—

and sprouting plants; sīdati—are experiencing pain; iti—thus thinking; naḥ—

us; kalilatām—discomfort; manaḥ—our minds; kānta—O lover; gacchati—feel.

Dear master, dear lover, when You leave the cowherd village to herd the cows,

our minds are disturbed with the thought that Your feet, more beautiful than a

lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

dina-parikṣaye nīla-kuntalair vanaruhānanaṁ bibhrad āvṛtam

ghana-rajasvalaṁ darśayan muhur manasi naḥ smaraṁ vīra yacchasi (12)

dina—of the day; parikṣaye—at the finish; nīla—dark blue; kuntalaiḥ—with

locks of hair; vana-ruha—lotus; ānanam—face; bibhrat—exhibiting; āvṛtam—

covered; ghana—thick; rajaḥ-valam—smeared with dust; darśayan—showing;

muhuḥ—repeatedly; manasi—in the minds; naḥ—our; smaram—Cupid; vīra—

O hero; yacchasi—You are placing.

At the end of the day You repeatedly show us Your lotus face, covered with dark

blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty

desires in our minds.

praṇata-kāma-daṁ padmajārcitaṁ dharaṇi-maṇḍanaṁ dhyeyam āpadi

caraṇa-paṅkajaṁ śantamaṁ ca te ramaṇa naḥ staneṣv arpayādhi-han

praṇata—of those who bow down; kāma—the desires; dam—fulfilling; padmaja—

by Lord Brahmā; arcitam—worshiped; dharaṇi—of the earth; maṇḍanam—

the ornament; dhyeyam—the proper object of meditation; āpadi—in time of distress;

caraṇa-paṅkajam—the lotus feet; śam-tamam—giving the highest satisfaction;

ca—and; te—Your; ramaṇa—O lover; naḥ—our; staneṣu—on the breasts;

arpaya—please place; adhi-han—O destroyer of mental distress.

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all

who bow down to them. They are the ornament of the earth, they give the highest

satisfaction, and in times of danger they are the appropriate object of meditation.

O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

surata-vardhanaṁ śoka-nāśanaṁ svarita-veṇunā suṣṭhu cumbitam

itara-rāga-vismāraṇaṁ nṛṇāṁ vitara vīra nas te 'dharāmṛtam (14)

surata—conjugal happiness; vardhanam—which increases; śoka—grief;

nāśanam—which destroys; svarita—vibrated; veṇunā—by Your flute; suṣṭhu—

abundantly; cumbitam—kissed; itara—other; rāga—attachments; vismāraṇam—

causing to forget; nṛṇām—men; vitara—please spread; vīra—O hero; naḥ—upon

us; te—Your; adhara—of the lips; amṛtam—the nectar.

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal

pleasure and vanquishes grief. That nectar is thoroughly relished by Your

vibrating flute and makes people forget any other attachment.

aṭati yad bhavān ahni kānanaṁ truṭi yugāyate tvām apaśyatām

kuṭila-kuntalaṁ śrī-mukhaṁ ca te jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām

aṭati—travel; yat—when; bhavān—You; ahni—during the daytime; kānanam—

to the forest; truṭi—about 1/1700 of a second; yugāyate—becomes like an entire

millennium; tvām—You; apaśyatām—for those who do not see; kuṭila—curling;

kuntalam—with locks of hair; śrī—beautiful; mukham—face; ca—and; te—Your;

jaḍaḥ—foolish; udīkṣatām—for those who are eagerly looking; pakṣma—of lids;

kṛt—the creator; dṛśām—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes

like a millennium for us because we cannot see You. And even when we can eagerly

look upon Your beautiful face, so lovely with its adornment of curly locks, our

pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

pati-sutānvaya-bhrātṛ-bāndhavān ativilaṅghya te 'nty acyutāgatāḥ

gati-vidas tavodgīta-mohitāḥ kitava yoṣitaḥ kas tyajen niśi (16)

pati—husbands; suta—children; anvaya—ancestors; bhrātṛ—brothers; bāndhavān—

and other relatives; ativilaṅghya—completely neglecting; te—Your;

anti—into the presence; acyuta—O infallible one; āgatāḥ—having come; gati—of

our movements; vidaḥ—who understand the purpose; tava—Your; udgīta—by the

loud song (of the flute); mohitāḥ—bewildered; kitava—O cheater; yoṣitaḥ—

women; kaḥ—who; tyajet—would abandon; niśi—in the night.

Dear Acyuta, You know very well why we have come here. Who but a cheater

like You would abandon young women who come to see Him in the middle of the

night, enchanted by the loud song of His flute? Just to see You, we have completely

rejected our husbands, children, ancestors, brothers and other relatives.

rahasi saṁvidaṁ hṛc-chayodayaṁ prahasitānanaṁ prema-vīkṣaṇam

bṛhad-uraḥ śriyo vīkṣya dhāma te muhur ati-spṛhā muhyate manaḥ

rahasi—in private; saṁvidam—confidential discussions; hṛt-śaya—of lust in the

heart; udayam—the rise; prahasita—smiling; ānanam—face; prema—loving;

vīkṣaṇam—glances; bṛhat—broad; uraḥ—chest; śriyaḥ—of the goddess of fortune;

vīkṣya—seeing; dhāma—the abode; te—Your; muhuḥ—repeatedly; ati—

excessive; spṛhā—hankering; muhyate—bewilders; manaḥ—the mind.

Our minds are repeatedly bewildered as we think of the intimate

conversations

we had with You in secret, feel the rise of lust in our hearts and remember Your

smiling face, Your loving glances and Your broad chest, the resting place of the

goddess of fortune. Thus we experience the most severe hankering for You.

vraja-vanaukasāṁ vyaktir aṅga te vṛjina-hantry alaṁ viśva-maṅgalam

tyaja manāk ca nas tvat-spṛhātmanāṁ sva-jana-hṛd-rujāṁ yan niṣūdanam

vraja-vana—in the forests of Vraja; okasām—for those who dwell; vyaktiḥ—the

appearance; aṅga—dear one; te—Your; vṛjina—of distress; hantrī—the agent of

destruction; alam—extremely so; viśva-maṅgalam—all-auspicious; tyaja—please

release; manāk—a little; ca—and; naḥ—to us; tvat—for You; spṛhā—with hankering;

ātmanām—whose minds are filled; sva—Your own; jana—devotees; hṛt—in the

hearts; rujām—of the disease; yat—which is; niṣūdanam—that which counteracts.

O beloved, Your all-auspicious appearance vanquishes the distress of those living

in Vraja's forests. Our minds long for Your association. Please give to us just a

bit of that medicine, which counteracts the disease in Your devotees' hearts.

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ (19)

yat—which; te—Your; su-jāta—very fine; caraṇa-ambu-ruham—lotus feet;

staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear

one; dadhīmahi—we place; karkaśeṣu—rough; tena—with them; aṭavīm—the forest;

aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—is

it?; kūrpa-ādibhiḥ—by sharp stones; bhramati—flutters; dhīḥ—the mind; bhavatāyuṣām—

of those of whom Your Lordship is the very life; naḥ—of us.

[The gopīs said:] "A fear has arisen in our minds that Your very soft lotus feet may

be pained by being placed on our hard breasts. How much more so when You roam

into the forest where Your feet may be cut by sharp pebbles. Our minds are agitated by

such thoughts, as if tormented by a stinging scorpion, because You are our very life."

iti gopyaḥ pragāyantyaḥ pralapantyaś ca citradhā

ruruduḥ su-svaraṁ rājan kṛṣṇa-darśana-lālasāḥ (SB 10.32.1)

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus, as related above;

gopyaḥ—

the gopīs; pragāyantyaḥ—singing forth; pralapantyaḥ—speaking forth; ca—

and; citradhā—in various charming ways; ruruduḥ—they cried; su-svaram—loudly;

rājan—O King; kṛṣṇa-darśana—for the sight of Kṛṣṇa; lālasāḥ—hankering.

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various

charming ways, the gopīs began to weep loudly. They were very eager to see Śrī Kṛṣṇa.

tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ (SB 10.32.2)

tāsām—before them; āvirabhūt—He appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—

smiling; mukha—His face; ambujaḥ—lotuslike; pīta—yellow; ambara—a

garment; dharaḥ—wearing; srak-vī—wearing a flower garland; sākṣāt—directly;

man-matha—of Cupid (who bewilders the mind); man—of the mind; mathaḥ—

the bewilderer.

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing

a garland and a yellow garment, He directly appeared as one who can bewilder the

mind of Cupid, who himself bewilders the minds of ordinary people.

Thus ends section 10) Gopī-gīta

15) Yugala-gīta (SB 10.35.2-25)

śrī-gopya ūcuḥ

vāma-bāhu-kṛta-vāma-kapolo valgita-bhrur adharārpita-veṇum

komalāṅgulibhir āśrita-mārgaṁ gopya īrayati yatra mukundaḥ

vyoma-yāna-vanitāḥ saha siddhair vismitās tad upadhārya sa-lajjāḥ

kāma-mārgaṇa-samarpita-cittāḥ kaśmalaṁ yayur apasmṛta-nīvyaḥ

SB 10.35.2-3

śrī-gopyaḥ ūcuḥ—the gopīs said; vāma—left; bāhu—on His arm; kṛta—putting; vāma—left; kapolaḥ—His cheek; valgita—moving; bhruḥ—His eyebrows; adhara—upon His lips; arpita—placed; veṇum—His flute; komala—tender; aṅgulibhiḥ—with His fingers; āśrita-mārgam—its holes stopped; gopyaḥ—O gopīs; īrayati—vibrates; yatra—where; mukundaḥ—Lord Kṛṣṇa; vyoma—in the sky; yāna—traveling; vanitāḥ—the ladies; saha—together with; siddhaiḥ—the Siddha demigods; vismitāḥ—amazed; tat—to that; upadhārya—listening; sa—with; lajjāḥ—embarrassment; kāma—of lust; mārgaṇa—to the pursuit; samarpita—

offered; cittāḥ—their minds; kaśmalam—distress; yayuḥ—they experienced; apasmṛta—forgetting; nīvyaḥ—the belts of their dresses.

The gopīs said: When Mukunda vibrates the flute He has placed to His lips,

stopping its holes with His tender fingers, He rests His left cheek on His left arm

and makes His eyebrows dance. At that time the demigoddesses traveling in the

sky with their husbands, the Siddhas, become amazed. As those ladies listen, they

are embarrassed to find their minds yielding to the pursuit of lusty desires, and in

their distress they are unaware that the belts of their garments are loosening.

mada-vighūrṇita-locana īṣat māna-daḥ sva-suhṛdāṁ vana-mālī

badara-pāṇḍu-vadano mṛdu-gaṇḍaṁ maṇḍayan kanaka-kuṇḍala-lakṣmyā

yadu-patir dvirada-rāja-vihāro yāminī-patir ivaiṣa dinānte

mudita-vaktra upayāti durantaṁ mocayan vraja-gavāṁ dina-tāpam

SB 10.35.24-25

mada—by intoxication; vighūrṇita—rolling; locanaḥ—His eyes; īṣat—slightly;

māna-daḥ—showing honor; sva-suhṛdām—to His well-wishing friends; vanamālī—

wearing a garland of forest flowers; badara—like a badara fruit; pāṇḍu—

whitish; vadanaḥ—His face; mṛdu—soft; gaṇḍam—His cheeks; maṇḍayan—

ornamenting; kanaka—golden; kuṇḍala—of His earrings; lakṣmyā—with the

beauty; yadu-patiḥ—the Lord of the Yadu dynasty; dvirada-rāja—like a kingly

elephant; vihāraḥ—His sporting; yāminī-patiḥ—the lord of the night (the moon); iva—like; eṣaḥ—He; dina-ante—at the end of the day; mudita—joyful; vaktraḥ—His face; upayāti—is coming; durantam—insurmountable; mocayan—driving away; vraja—of Vraja; gavām—of the cows, or of those who are to be shown mercy; dina—of the daytime; tāpam—the painful heat.

As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of u regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

Thus ends section 11) Yugala-gīta

16) Bhramara-gīta (SB 10.47.12-21)

gopy uvāca

madhupa kitava-bandho mā spṛśaṅghriṁ sapatnyāḥ

kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ

vahatu madhu-patis tan-māninīnāṁ prasādaṁ

yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk (12)

SB 10.47.12

gopī uvāca—the gopī said; madhupa—O bumblebee; kitava—of a cheater; bandho—

O friend; mā spṛśa—please do not touch; aṅghrim—the feet; sapatnyāḥ—of

the lover who is our rival; kuca—the breast; vilulita—fallen from; mālā—from

the garland; kuṅkuma—with the red cosmetic; śmaśrubhiḥ—with the whiskers;

naḥ—our; vahatu—let Him bring; madhu-patiḥ—the Lord of the Madhu

dynasty; tat—His; māninīnām—to the women; prasādam—mercy or kindness;

yadu-sadasi—in the royal assembly of the Yadus; viḍambyam—an object of

ridicule or contempt; yasya—whose; dūtaḥ—messenger; tvam—you; īdṛk—such.

The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your

whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland

when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women

of Mathurā. One who sends a messenger like you will certainly be ridiculed in the

Yadus' assembly.

sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā

sumanasa iva sadyas tatyaje 'smān bhavādṛk

paricarati kathaṁ tat-pāda-padmaṁ nu padmā

hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ (13)

sakṛt—once; adhara—of the lips; sudhām—the nectar; svām—His own; mohinīm—

bewildering; pāyayitvā—making drink; sumanasaḥ—flowers; iva—like; sadyaḥ—suddenly;

tatyaje—He abandoned; asmān—us; bhavādṛk—like you; paricarati—serves;

katham—why; tat—His; pada-padmam—lotus feet; nu—I wonder; padmā—Lakṣmī,

the goddess of fortune; hi api—indeed, because; bata—alas; hṛta—taken away; cetāḥ—

her mind; hi—certainly; uttamaḥ-śloka—of Kṛṣṇa; jalpaiḥ—by the false speech.

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly

abandoned us, just as you might quickly abandon some flowers. How is it,

then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must

certainly be that her mind has been stolen away by His deceitful words.

kim iha bahu ṣaḍ-aṅghre gāyasi tvaṁ yadūnām

adhipatim agṛhāṇām agrato naḥ purāṇam

vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ

kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ (14)

kim—why; iha—here; bahu—much; ṣaṭ-aṅghre—O bee (six-footed one);

gāyasi—are singing; tvam—you; yadūnām—of the Yadus; adhipatim—about the

master; agṛhāṇām—who have no home; agrataḥ—in front of; naḥ—us;

purāṇam—old; vijaya—of Arjuna; sakha—of the friend; sakhīnām—for the

friends; gīyatām—should be sung; tat—of Him; prasaṅgaḥ—the topics; kṣapita —

relieved; kuca—of whose breasts; rujaḥ—the pain; te—they; kalpayanti—will

provide; iṣṭam—the charity you desire; iṣṭāḥ—His beloveds.

O bee, why do you sing here so much about the Lord of the Yadus, in front of us

homeless people? These topics are old news to us. Better you sing about that friend

of Arjuna in front of His new girlfriends, the burning desire in whose breasts He

has now relieved. Those ladies will surely give you the charity you are begging.

divi bhuvi ca rasāyāṁ kāḥ striyas tad-durāpāḥ

kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ

caraṇa-raja upāste yasya bhūtir vayaṁ kā

api ca kṛpaṇa-pakṣe hy uttama-śloka-śabdaḥ (15)

SB 10.47.15 (See p. 912 for synonyms and translation)

visṛja śirasi pādaṁ vedmy ahaṁ cātu-kārair

anunaya-viduṣas te 'bhyetya dautyair mukundāt

sva-kṛta iha viṣṛṣṭāpatya-paty-anya-lokā

vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin (16)

visṛja—let go of; śirasi—held on your head; pādam—My foot; vedmi—know;

aham—I; cāṭu-kāraiḥ—with flattering words; anunaya—in the art of conciliation;

viduṣaḥ—who are expert; te—of you; abhyetya—having learned;

dautyaiḥ—by acting as a messenger; mukundāt—from Kṛṣṇa; sva—for His own;

kṛte—sake; iha—in this life; visṛṣṭa—who have abandoned; apatya—children;

patī—husbands; anya-lokāḥ—and everyone else; vyasṛjat—He abandoned; akṛtacetāḥ—

ungrateful; kim nu—why indeed; sandheyam—should I make reconciliation;

asmin—with Him.

Keep your head off My feet! I know what you're doing. You expertly learned

diplomacy from Mukunda, and now you come as His messenger with flattering

words. But He abandoned those who for His sake alone gave up their children,

husbands and all other relations. He's simply ungrateful. Why should I make up

with Him now?

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

striyam akṛta-virūpāṁ strī-jitaḥ kāma-yānām

balim api balim attvāveṣṭayad dhvāṅkṣavad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ (17)

(See Chapter 21, p. 717 for synonyms and translation)

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭsakṛd-

adana-vidhūta-dvandva-dharmā vinaṣṭāḥ

sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā

bahava iha vihaṅgā bhikṣu-caryāṁ caranti (18)

(See Chapter 21, p. 717 for synonyms and translation)

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ

kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ

dadṛśur asakṛd etat tan-nakha-sparśa-tīvra

smara-ruja upamantrin bhaṇyatām anya-vārtā (19)

vayam—we; ṛtam—true; iva—as if; jihma—deceptive; vyāhṛtam—His speech; śraddadhānāḥ—

trusting; kulika—of a hunter; rutam—the song; iva—as if; ajñāḥ—foolish;

kṛṣṇa—of the black deer; vadhvaḥ—wives; hariṇyaḥ—the doe; dadṛśuḥ—experienced;

asakṛt—repeatedly; etat—this; tat—His; nakha—of the fingernails;

sparśa—by the touch; tīvra—sharp; smara—of lust; rujaḥ—the pain; upamantrin—

O messenger; bhaṇyatām—please speak; anya—another; vārtā—topic.

Faithfully taking His deceitful words as true, we became just like the black

deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the

sharp pain of lust caused by the touch of His nails. O messenger, please talk about

something besides Kṛṣṇa.

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ

varaya kim anurundhe mānanīyo 'si me 'ṅga

nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ

satatam urasi saumya śrīr vadhūḥ sākam āste (20)

priya—of My beloved; sakha—O friend; punaḥ—once again; āgāḥ—you have

come; preyasā—by My beloved; preṣitaḥ—sent; kim—whether; varaya—please

choose; kim—what; anurundhe—do you wish; mānanīyaḥ—to be honored; asi—

you are; me—by Me; aṅga—My dear one; nayasi—you are bringing; katham—

why; iha—here; asmān—us; dustyaja—impossible to give up; dvandva—conjugal

connection with whom; pārśvam—to the side; satatam—always; urasi—on the

chest; saumya—O gentle one; śrīḥ—the goddess of fortune; vadhūḥ—His consort;

sākam—together with Him; āste—is present.

O friend of My dear one, has My beloved sent you here again? I should

honor

you, friend, so please choose whatever boon you wish. But why have you come

back here to take us to Him, whose conjugal love is so difficult to give up? After

all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying

upon His chest.

api bata madhu-puryām ārya-putro ’dhunāste

smarati sa pitṛ-gehān saumya bandhūṁś ca gopān

kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte

bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu (21)

api—certainly; bata—regrettable; madhu-puryām—in the city of Mathurā; āryaputraḥ—

the son of Nanda Mahārāja; adhunā—now; āste—resides; smarati—

remembers; saḥ—He; pitṛ-gehān—the household affairs of His father; saumya—

O great soul (Uddhava); bandhūn—His friends; ca—and; gopān—the cowherd

boys; kvacit—sometimes; api—or; saḥ—He; kathāḥ—talks; naḥ—of us;

kiṅkarīṇām—of the maidservants; gṛṇīte—relates; bhujam—hand; aguru-sugandham—

having the fragrance of aguru; mūrdhni—on the head; adhāsyat—will

keep; kadā—when; nu—maybe.

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He

remember His father's household affairs and His friends, the cowherd boys? O

great soul! Does He ever talk about us, His maidservants? When will He lay on our

heads His aguru-scented hand?

Thus ends section 12) Bhramara-gīta

Chapter 28 - Madhureṇa Samāpayet and Samāpta

Appendix – Abbreviations

BVNM – Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

BVSP - Śrīla Bhaktivedānta Swāmī Mahārāja (Prabhupāda)

BPKG - Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

SSM - Śrīla Bhakti-rakṣaka Śrīdhara Gosvāmī Mahārāja

BSSP - Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

BVT - Śrīla Bhaktivinoda Ṭhākura

RDG - Śrīla Raghunātha dāsa Gosvāmī

BB - Śrī Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmī

BG - Bhagavad Gīta as it is (BBT), Śrīla Bhaktivedānta Swāmī Prabhupāda

SBG - Śrīmad Bhagavad Gīta (GVP), Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

BMP - Śrī Braja Maṇḍala Parikramā book, BVNM

BR - Śrī Bhajana-rahasya, Śrīla Bhaktivinoda Ṭhākura (BVNM)

BRS - Śri Bhakti-Rasāmṛita-Sindhu, Śrīla Rūpa Gosvāmī

BRSB - Śrī Bhakti-Rasamṛta-Sindhu-Bindhu, Śrīla Viśvanātha Cakravartī Ṭhākura

BS - Śrī Brahmā-saṁhitā, BVNM

BTV- Bhakti-tattva-viveka, Śrīla Bhaktivinoda Ṭhākura (BVNM)

BPKG - Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja's Biography, BVNM

CB -Śrī Caitanya Bhāgavata, Śrīla Vṛndāvana dāsa Ṭhākura

CC - Śrī Caitanya Caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

(CC Ādi - Ādi-līlā, CC Mad - Madhya-līlā; CC Antya- Antya-līlā)

GG - Śrī Gīta Govinda, Jayadeva Gosvāmī (BVNM)

GKH - Śrī Gauḍīya-Kaṇṭhahāra, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

GKH (P) - GKH Pariśiṣṭa (appendix): Ślokas added by Śrīla Nārāyaṇa Mahāraja (in

the GVP Hindi edition of Śrī Gauḍīya-Kaṇṭhahāra)

GV - Gaura-vāṇī Pracāriṇe, BVNM

HBV - Śrī Hari-bhakti-vilāsa, Śrīla Sanātana Gosvāmī

JD - Jaiva Dharma, Śrīla Bhaktivinoda Ṭhākura (BVNM)

KSD - Kīrtanīyaḥ Sadā Hariḥ (Supplementary Songbook to GGG)

MK - Śrī Mādhurya Kādambinī, Śrīla Viśvanātha Cakravartī Ṭhākura (BVNM)

MS - Śrī Manaḥ-śīkṣā, Śrīla Raghunātha dāsa Gosvāmī (BVNM)

ORY - The Origin of Ratha-yātrā, BVNM

PJ - Śrī Prapanna Jīvanāmṛtaṁ, Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

PS - Śrī Prema Sampuṭa, Śrīla Viśvanātha Cakravartī Ṭhākura (BVNM)

PP - Prabandha Pañcakam (Five Essential Essays), BVNM

RRSN - Śrī Rādhā-rasa-sudha-nidhi, Śrīla Prabodhananda Sarasvatī

SB - Śrīmad Bhāgavatam

SGG - Śrī Gauḍīya Gīti-guccha Songbook (GVP publ. 2003 ed.)

SS - , Gaura-vāṇī publ.

STB - Secret Truths of the Bhāgavatam, BVNM

VG - Śrī Veṇu-Gīta (1999 ed.), BVNM

VK - Śrī Vilāpa-kusumāñjaliḥ, Śrīla Raghunātha dāsaRūpa Gosvāmī (BVNM)

pt - Purport

-Additional Notes by the Editor

I have written the following notes in order to assist the readers of the ślokas. These

notes are based on my understanding of what I have heard and read from my

Gurudeva, Śrīla Nārāyaṇa Gosvāmī Mahārāja's talks, lectures and books. I am a

conditioned soul and therefore my understanding is conditioned. I have done my

level best to represent my Gurudeva appropriately. I beg the kind reader to

forgive

me for any imperfections in that regard.

1. nikuñja-yūno rati-keli-siddhyai (p. 33) Śrī Guru is the direct manifestation

of Śrīmatī Rādhikā. Just as the leaves and flowers are the beauty of a creeper, Śrīmatī

Rādhikā's confidential associates (sakhīs and mañjarīs) are Her beauty (śrī, śobha), facilitating

and expanding Her loving pastimes with Kṛṣṇa. Therefore Śrī Guru is the confidential

servitor and representative of Śrīmatī Rādhikā, and is endowed with śrī, that special

prema-bhakti, the bhāva of the mañjarīs.

2. janana-maraṇādi-saṁsāranala-santapto (p. 46) What is needed for this

sacrifice is one's faith, humility and willingness to serve. This will make the 'sacrifice'

of one's false material ego successful, and awaken one's spiritual consciousness, provided

the Guru is fully self-realised.

3. nāyam ātmā pravacanena labhyo (p. 48) Therefore the process of bhakti

is one of descending knowledge (avaroha panthā, related to the word avatāra,

which means 'that which descends') as opposed to the jñāna (or scientific) process

of ascending knowledge (āroha-panthā, 'by argument and reason'), whereby some

conditioned souls try to figure out the Absolute Truth by their own limited

intelligence

and imperfect senses, without going through the Lord's representative, Śrī

Guru. See the śloka jñāne prayasam udapasya namanta eva (ch. 16)

4. cintāmaṇir jayati somagirir (p. 50) Śrī Guru is more than 'cintāmaṇi'. He

will fulfil all of one's desires over and above all expectations. Whoever is touched

by him turns into transcendental gold (becomes effulgent with bhakti, with spiritual

consciousness).

5. guru kṛṣṇa-rūpa hana and śikṣā-guruke ta' jāni (p. 51) 'Rūpa' means

external beauty, the external form of Śrī Guru's mercy, his giving initiation and taking one

on board (of Kṛṣṇa's boat of mercy). 'Svarūpa' means internal beauty, love and affection,

the internal form of Śrī Guru's mercy, his giving instructions and revealing the inner mood

of how to perform bhajana, how to render pure service to Śrī Rādhā-Kṛṣṇa under the guidance

of the gopīs, in mañjarī-bhāva.

6. tad viddhi praṇipātena (p. 54) One's connection with Śrī Guru is

through service. One's relationship with him is a service relationship. Where

there is no service - there is hardly any relationship. To the degree one intensifies

one's service to Śrī Guru, to that degree one's relationship with him becomes

thicker and more relishable.

7. gurur vikriya yadi (p. 55) One cannot perceive Śrī Gurudeva's transcendental personality and qualities by one's defective material senses and mind (but only by hearing from him and from those who are close to him).

8. paramārtha-gurvāśrayo (p. 61) 'Sectarian considerations' means "I will only accept a Guru from this organisation or from that institution", thereby failing to grasp the essence of Guru-tattva.

9. mūrkha tumi and kṛṣṇa-mantra (p. 70) The purport of these two ślokas (and part of what Mahāprabhu is teaching us through this pastime) is that one must first purify one's consciousness and remove anarthas by chanting the dīkṣā-mantras such as kliṁ kṛṣṇaya etc. (the gopāla-mantra or kāma-bīja). Only then would one's chanting of the Hare Kṛṣṇa mantra be accepted by Kṛṣṇa. Just as Kṛṣṇa will not accept one's offering if one's hands are dirty, Kṛṣṇa will not accept one's chanting of His name if one's mind is dirty with material desires. He will only accept it when it becomes purified through Śrī Guru by means of the dīkṣā-mantras.

10. ārādhanānāṁ sarveṣāṁ (p. 77) The word Viṣṇu in this context refers to vyapnotīti Viṣṇu, Śrī Kṛṣṇa who manifested millions of identical forms in the rasa dance. The topmost tadīya, Kṛṣṇa's confidential associates, is Śrīmatī Rādhikā.

11. yāñra citte kṛṣṇa-premā (p. 86) Śrīla Bhaktivedānta Swāmī Prabhupāda often used an abbreviated form of this śloka, vaiṣṇavera kriyā mudrā vijñeha nā bujhaya. While Śrīla Nārāyaṇa Mahārāja always glorifies his śikṣā-guru and priyabandhu 'Swāmījī' (as he affectionately refers to him), there are many who mistakenly think that he is criticising him, thus failing to appreciate the intimate connection between them.

12. bhakta-pada-dhūli (p. 100) The footdust of the Vaiṣṇava, of Śrī Guru, has several meanings. One meaning refers to his close associates, another to his instructions. A third meaning refers to his innermost heart's desire that we become spiritually successful and attain our svarūpa, our eternal spiritual form and service to Śrī Rādhā-Kṛṣṇa.

13. ahaṁ vedmi śuko vetti (p. 153) The Bhāgavatam is essentially about āśrāya-bhagavān, the abode of love, the eternal associates of Kṛṣṇa headed by Śrīmatī Rādhikā. It is said that Vyāsadeva may or may not know because he is an incarnation of Kṛṣṇa, viṣaya-bhagavān, the object of love.

14. sei rādhāra bhāva lañā (p. 166) Śrī Caitanya Mahāprabhu came to recruit those souls who are qualified, to assist Him in fulfilling His desire to understand and relish the love of Śrīmatī Rādhikā.

15. aiśvaryasya samagrasya (p. 228) Beauty is the svarūpa lakṣaṇa (primary

aspect) of Bhagavān Śrī Kṛṣṇa, while power, opulence and fame are secondary qualities;

jñāna and vairāgya are not qualities but attributes of His quality of fame. The

above śloka gives the general meaning of Bhagavān in terms of His aiśvarya, or opulence

and majesty. However, Śrī Caitanya Mahāprabhu has established that the

highest quality of Bhagavān is His mādhurya, sweetness. Sweetness denotes God in

His highest, most complete form, which is found only in Vraja, in Śrī Kṛṣṇa when

together with Śrīmatī Rādhikā. Further meanings of Bhagavān are given by Śrīla

Viśvanātha Cakravartī Ṭhākura in his commentaries (i.e. anayārādhito nūnam - SB

10.30.28). He states that Bhagavān also means He who can exchange the highest type

of transcendental love (prema) with His eternal associates (bhaga means prema as

well as opulence). Bhagavān's highest quality is that which evokes the highest type

of wonder and sweetness. That quality is His sweet loving exchanges with His devotees

and eternal associates (or bhakta-vatsala - being affectionate and compassionate

towards His bhaktas). Furthermore, His highest quality is that of being controlled

by their love, especially by the love of Śrīmatī Rādhikā, whom He is always anxious to

please and serve. Kṛṣṇa is premātura, He always hankers for the prema of His associates

and beloveds and is overcome by that prema, especially by Śrīmatī Rādhikā's

madanākhya mahābhāva. While Śrī Kṛṣṇa is viṣaya-bhagavān (the object of love),

Śrīmatī Rādhikā is āśraya-bhagavān (the abode of love).

16. aho bakī yaṁ stana-kāla-kūṭaṁ (p. 247) This śloka was recited by

Mukunda Datta to Puṇḍarīka Vidyānidhi to show Gadadhāra that behind the

facade of being a materialistic enjoyer, Puṇḍarīka was an exalted Vaiṣṇava (actually

the father of Śrīmatī Rādhkā in Kṛṣṇa līlā). It was also used by Śrīla Vyāsadeva to

entice Śrīla Śukadeva to come out of the forest and hear the Śrīmad Bhāgavatam.

17. rādhā pūrṇa-śakti, kṛṣṇa pūrṇa-śaktimān (p. 278) Śrī Kṛṣṇa's śakti is

never separate from Him. Therefore wherever Śrī Kṛṣṇa is present, Śrīmatī Rādhikā is

always with Him, in one form or another, either manifested or unmanifested within Him.

It is said that He lifted Govardhana only by the power of His svarūpa-śakti Śrīmatī

Rādhikā, and He lifted it with His left hand to indicate that it is Her who is actually making

Govardhana float effortlessly on His little finger.

18. svarūpārthair hīnān (p. 286) Dharma is defined as that which sustains, or

the essence of something. Therefore Dharma refers to one's eternal spiritual

nature

and function. “The dharma of the jīva (jaiva-dharma) is the pure spiritual love that

the infinitesimal being (jīva) has for the infinite Supreme Being, Śrī Kṛṣṇa. This

love is the factor which sustains his existence; for without it he looses his characteristic

qualities of sac-cid-ananda: eternality, cognizance and bliss and becomes

subject to duality.” (JD p. 75) The jīva’s dharma is therefore kṛṣṇa-prema, loving

devotional service unto Śrī Kṛṣṇa (or in simpler words, the purpose of existence is

to love God).

19. bhakta-deha pāile haya guṇera smaraṇa (p. 303) Introduction to Jīva

Svarūpa (section 9 of Jīva-tattva). Some people say that the jīva fell from

Vaikuṇṭha. The sahajiyās, on the other hand, say the jīva has always been in the

material world and has no svarūpa (therefore one’s svarūpa is bestowed by the

Guru). Both views are refuted by the key śloka, jīvera ‘svarūpa’ haya – kṛṣṇera

‘nitya-dāsa’. The ślokas in this section provide further evidence in refutation of

such apasiddhāntic concoctions.

20. nijendriya-manaḥ-kāya (p. 307) The svarūpa or siddha-deha can manifest

only in the heart purified of anarthas (Impediments in the form of material desires such

as lust and greed, and misconceptions such as dehātma-buddhi - thinking “I am this

body”). If the svarūpa is revealed artificially prior to that stage, the disciple’s intelligence will become bewildered (one will not be able to reconcile one’s meditation on the transcendental amorous pastimes with one’s previous material impressions of sex-life) and he will inevitably fall down. One cannot enter fire (the brightly effulgent spiritual reality) without being fire-proof. In our Gauḍīya-Rūpānugā line, siddha-deha or svarūpa (the identity of one’s eternal spiritual form and service relationship with Śrī Kṛṣṇa) is given in seed form within the dīkṣā-mantras. It is only at the highly advanced stage of āsakti that one’s svarūpa will begin to manifest naturally and gradually under the guidance of a svarūpa-siddha, a spiritually perfected Śrī Guru.

21. śakti-śaktimator abhedaḥ (p. 314) Since spirit souls (jīvas) are also the energy (śakti) of Kṛṣṇa, in reality they are never separate from Him. But in their conditioned, deluded state of consciousness they think they are separate. Although they are within Kṛṣṇa and althogh He is present within them, as well as in every grain of sand, they cannot see Him. (This is our disease. The medicine is to develop spiritual vision and establish our connection with Śrī Rādhā-Kṛṣṇa through chanting Their names: Hare Kṛṣṇa).

22. sa-tattvato' nyathā-buddhir (p. 318) In our Gaudīya line we accept only śakti-pariṇāma-vāda, that everything is but a transformation of the energy of the Lord. We reject vastu-pariṇāma-vāda, the māyāvāda concoction that Kṛṣṇa Himself undergoes transformation. Kṛṣṇa never undergoes any change or transformation (vikāra), only His potency transforms into variegated forms.

23. jñāne prayāsam udapāsya namanta eva (p. 350) The above śloka condemns impersonal jñāna and māyāvāda philosophy, and urges the sādhaka to follow jñāna-śūnyā-bhakti, devotional service devoid of speculative knowledge. Two other kinds of knowledge have to be given up for those aspiring to enter Vrajabhāva.

(1) tat-padārtha-jñāna – knowledge of Kṛṣṇa's opulence (aiśvarya-jñāna), and (2) tam-padārtha-jñāna – knowledge of one's insignificant position as a jīvātma, which is also aiśvarya-jñāna and forms a wall of awe and reverence between the devotee and Kṛṣṇa. As long as one maintains this aiśvarya mood, one cannot enter rāgānuga-bhakti or vraja-bhāva bhakti, because aiśvarya and mādhurya never go together (based on Śrīla Nārāyaṇa Mahārāja's Rāya Rāmānanda-samvāda lectures, Holland 2005).

24. athāpi te deva padāmbuja-dvaya (p. 357) Śrī Kṛṣṇa is not subject to the logic and theories of scientists, mental speculators, or indeed any conditioned

souls. On the contrary, they are subject to His control in the form of His deluding potency māyā. It may be relevant to mention in this context that 'science' in old English literally means 'God's knowledge' (of the world) and 'nescience' therefore means ignorance of God.

25. bhakti-yoga bhakti-yoga bhakti-yoga dhana (p. 423) Bhakti-yoga is mentioned thrice to emphasize that crying for Kṛṣṇa is indispensible in all three stages of bhakti: sādhana, bhāva and prema. This was one of Śrīla Gaura-Govinda Gosvāmī's favourite ślokas.

26. sādhanoti sādhayati ca kṛṣṇa-prema iti sādhu (p. 435) Sādhu comes from the root sat, pure, saintly. Sat also means the Eternal, Absolute Truth, Śrī Kṛṣṇa (asat means impure, material, temporary); a sādhu is one who has established his loving service relationship with Śrī Kṛṣṇa, and is truthful and purehearted. Sādhu means a saint or a pure devotee. Such a person is automatically a sad-guru, a genuine Guru.

27. kṛṣṇa-bhakti-rasa-bhāvitā matiḥ (p. 465) Śrīla Bhaktivedānta Swāmī Prabhupāda derived the term 'Kṛṣṇa Consciousness' from the first line of this śloka. 'Kṛṣṇa Consciousness' is essentially about rāga-mārga, and this śloka refers to spontaneous devotional service rendered out of intense greed to attain the bhāva or mood of

transcendental Vraja and its residents. This is rāgānuga-bhakti. One definition of a

Kṛṣṇa conscious person is ‘One who always sees Kṛṣṇa everywhere’ (sarva-bhūteṣu yaḥ

paśyed). Another definition is ‘One who is always absorbed in the mood of the

gopīs’ love for Śrī Kṛṣṇa’ (kṛṣṇa-bhakti-rasa-bhāvitā matiḥ). Therefore, Kṛṣṇa

consciousness essentially means rāga-mārga, leading to vraja-prema, especially

mañjarī-bhāva. How can we attain this rare rāgānuga-bhakti? The answer is given in

a condensed form by Śrīla Viśvanātha Cakravartī Ṭhākura in the śloka ārādhyo bhagavān

vrajeśa-tanayas tad-dhāma vṛndāvanam (see ch. 4). Who has this mood and

can bestow this mood? Only Rāgānuga, or more specifically, Rūpānuga Vāiṣṇavas.

Where is it available? This greed can only come from associating with a high-class

tattva-jñā, vraja-bhāva rasika Vaiṣṇava. Since vaidhī-bhakti only leads to Vaikuṇṭha,

without developing greed for vraja-bhāva, one will not go to Vraja even if one follows

vaidhī-bhakti perfectly for countless lifetimes.

28. rāgātmika-bhakti ‘mukhyā’ vraja-vāsi-jane (p. 466) It is essential to

clearly understand the difference between rāgātmika and rāgānuga. Rāga means ‘profound

attachment for the object of one’s love’ or ‘that towards which the heart goes

spontaneously without any effort or deliberation'; ātmika means 'imbued with' (similarly, tad-ātmika means 'one at heart with'); Anuga means 'following in the footsteps'. Therefore the term rāgātmika refers exclusively to perfected souls, the eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja, while rāgānuga refers to conditioned souls who practice bhakti in this world with an intense greed to attain the rāgātmika-bhāva of the Vrajavāsīs.

29. yena tena prakāreṇa manaḥ kṛṣṇe niveśayet (p. 523) Śrīla Bhaktivedānta Swāmī Prabhupāda qouted this śloka verbatim numerous times in his lectures: "Rūpa Gosvāmī advises, yena tena prakāreṇa manaḥ kṛṣṇe niveśayet sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ. Somehow or other, you fix up your mind on Kṛṣṇa." (SB 6.1.52 lec. Detroit 05.08.75) The second pāda comes from BRS 1.2.4, the third and forth pādas come from Padma-Purāṇa/BRS 1.2.8 (the previous śloka above).

We could not find the source of the first pāda.

30. vapurādiṣu yo'pi ko'pi vā (p. 529) "The soul, being thirsty for love, naturally wants to go where love is, at the lotus feet of Śrī Kṛṣṇa."

31. mama nāma-śatenaiva rādhā-nāma sad-uttamam (p. 582)

Although Kṛṣṇa says that Rādhā's name is superior to His, those in the ānugatya

of Śrīmatī Rādhikā and Śrīla Rūpa Gosvāmī, chant both Rādhā's and Kṛṣṇa's

names: Hare Kṛṣṇa.

32. akhila-rasāmṛta-mūrtiḥ (p. 632)Our Rūpānuga ācāryas explain the

significance of the four gopīs mentioned herein. Tārakā is a vipakṣa-gopī, of the opposing

party of Candrāvalī, characterised by right-wing, submissive mood (tadīya bhāva - 'I

am Kṛṣṇa's'), controlled by Kṛṣṇa's love which eclipses hers. Pālikā is a taṭastha-gopī,

friendly to Candravālī and neutral towards Rādhikā, somewhat controlled by Kṛṣṇa's

love (tadīya-madīya bhāva). Śyāmalā is a suhṛt-pakṣa-gopī, friendly to Rādhikā and neutral

towards Candravālī (madīya-tadīya bhāva), somewhat controlling Kṛṣṇa by her love.

Lalitā is a svapakṣa-gopī, belonging to Rādhikā's group (madīya bhāva - 'Kṛṣṇa is

mine'), left-wing, contrary, defiant mood, Kṛṣṇa is controlled by her love. Śrīmatī

Rādhikā completely controls Kṛṣṇa by her superexcellent prema (madanakhya-mahābhāva)

which eclipses His love for her. She is the only one who can fully satisfy all of His desires.

By mentioning these particular gopīs in this particular order, Śrīla Rūpa Gosvāmī has provided

us with a clue to understanding the essence of rasa-tattva.

33. mallānām aśanir nṛṇāṁ (p. 637) The rasa of those inimical to Kṛṣṇa like Kaṁsa and the wrestlers is not real rasa but only a shadow or a reflection of rasa.

34. tasmād oṁkāra-sambhūto gopālo viśva-sambhavaḥ (p. 707)

Although from tattva-vicara 'oṁ' and 'kliṁ' are non-different, form rasa-vicara 'klīṁ' is the kāmātmaka-svarūpa, 'the transcendental desire-fulfilling form', of oṁ. Oṁ (ouṁ), the sound incarnation of Kṛṣṇa, indicates three things: O - Kṛṣṇa, U - Rādhā or śakti, Ṁ - jīvas. (1) The Supreme, infinite possessor and source of all energies, the energetic, powerful, potent, śaktimān Śrī Kṛṣṇa. (2) The Supreme energy, power, potency, parā-śakti Śrī Rādhā. (3) The marginal, infinitesimal energy, spirit souls (jīvas). Similarly, klīṁ (Ka, La, Ī, Ṁ) indicates the threefold division Ka - Kṛṣṇa, La - Rādhā, Ṁ - jīvas. More specifically, la indicates hlādinīśakti (pleasure potency, Śrīmatī Rādhikā), ī indicates the relationship between Rādhā and Kṛṣṇa as well as the relationship of the jīva in his eternal svarūpa as a confidential servant, or maidservant (mañjarī) of Rādhā-Kṛṣṇa. ṁ - indicates the five arrows of transcendental kāmadeva, the five amorous weapons of Śrī Kṛṣṇa like His smile, glance, etc.. Therefore, kliṁ indicates the loving exchanges between Rādhā and Kṛṣṇa, assisted by the gopīs and mañjarīs - mādhurya-rasa. Lī - līlā, indicates Śrī Rādhā as (1) The pastimes potency, the illustrious enactor of divine amorous pastimes, mādhurya-līlā, and (2) She who embraces Kṛṣṇa or is embraced

by Him (āliṅgitā). Ṁ - The dot on top of the M (candra-bindu) indicates the special role that the eternal confidential associates (mañjarīs) play in assisting Śrī Rādhā-Kṛṣṇa's amorous pastimes.

35. ei-mate mahāprabhu nīlācale vaise (p. 740) However, He was internally experiencing meeting with Kṛṣṇa in His trance states of samādhi (see ch. 18 of Śrī Caitanya-caritāmṛta, Antya-līlā). In prema, there is internal union, meeting in the heart, while in external separation. Conversely, there is an experience of internal separation in external meeting, such as the prema-vaicittya Śrīmatī Rādhikā experienced while sitting on Kṛṣṇa's lap in Prema-sarovara. [Samādhi means 'trance' or 'fixed mind.' The Nirukti dictionary explains, samyag ādhīyate 'sminn ātma-tattva-yāthātmyam, 'When the mind is fixed in understanding the Self, it is said to be in samādhi'. Samādhi means to be fully Kṛṣṇa conscious. Samādhi means to have the same intelligence or mood as that of one's worshipable Deity, to be one at heart with the object of one's love.]

36. tṛṇād api sunīcena taror api sahiṣṇunā amāninā māna-dena kīrtanīyaḥ sadā hariḥ (p. 744) Mahāprabhu prefaced this śloka by telling Svarūpa Dāmodara and Rāmānanda Rāya, "Hear from Me the process by which one can easily attain kṛṣṇa-prema." What is the process to attain prema? Becoming prideless and humble (amāninā - prideless, māna-śūnyatā - devoid of pride).

37. vairāgya-yug bhakti-rasaṁ prayatnair (p. 829) The word vairāgya is very significant. The prefix vai has two alternative meanings. It can mean viśeṣata, 'intense, special' or viyuktata, 'separation, detachment'. Viśeṣa-rāga therefore means the special rāga of the gopīs for Kṛṣṇa, their anurāga (rāga means that towards which one's heart flows spontaneously without any effort, and anurāga means ever-fresh, ever-increasing attachment in loving devotion for one's object of love). The colour of anurāga is saffron. The verbal root of rāga is rañj which also has two meanings: 'to dye' and 'to give pleasure, to delight'. By combining the prefix vai with the verbal root rañj, different meanings of vairāgya can be derived. Just as a cloth-dyer (rañjak) acheives an intense brilliant hue by repeatedly immersing his cloth in a dye solution, by repeatedly chanting the nectarean syllables of Śrī Harināma in ānugatya, under the guidance of Śrī Guru, one's heart becomes indelibly saturated with the brilliant mellows of prema-bhakti. Alternatively, vairāgya means complete detachment from all mundane pleasure and intense attachment to giving pleasure to Śrī Guru, Gaurāṅga, Gandharvika-Giridhari. Of these two meanings, the first is the

svarūpalakṣaṇa

(primary, intrinsic aspect) of bhakti-rasa. That is to say, becoming absorbed and immersed in nāma-rāsa is the foundation upon which the tatastha-lakṣaṇa (secondary aspect) of utter detachment from this mundane world becomes possible. One may therefore take the poetic license to paraphrase a well known aphorism, 'dye to live!' Colour your heart with kṛṣṇa-prema, with the saffron footdust of Śrīmatī Rādhikā and the gopīs, through continuous guru-seva and nāma-saṅkīrtana. Then the material disease of lust will naturally fade away, the mundane world will no longer hold any charm whatsoever, and one's heart will be inundated with bhakti-rasa.

38. manasaḥ prakṛteḥ jāto giri-govardhano mahān (p. 934) We see that Govardhana is sometimes worshiped as Kṛṣṇa and sometimes as Kṛṣṇa-dāsa, sometimes as Śrī Rādhā-Kṛṣṇa and sometimes as Rādhā-dāsī. So how many svarūpas does Govardhana have? When Kṛṣṇa lifted Govardhana, all the Vrajavāsīs, all the pastimes, and all the pastimes places of Vraja came under Govardhana's shelter (at that time Govardhana was 400 miles long, 200 miles wide and 63 miles tall). Because Govardhana līlā is eternal, he is the shelter of many svarūpas and all of these svarūpas

may manifest in a Govardhana Śilā. Although Śrīla Nārāyaṇa Mahārāja has refered

on occasion to Govardhana as Rādhā-dāsī, he instructed us that we should only

refer to him as Kṛṣṇa (Hari-deva) or Kṛṣṇa-dāsa (Hari-dāsa), not by any other

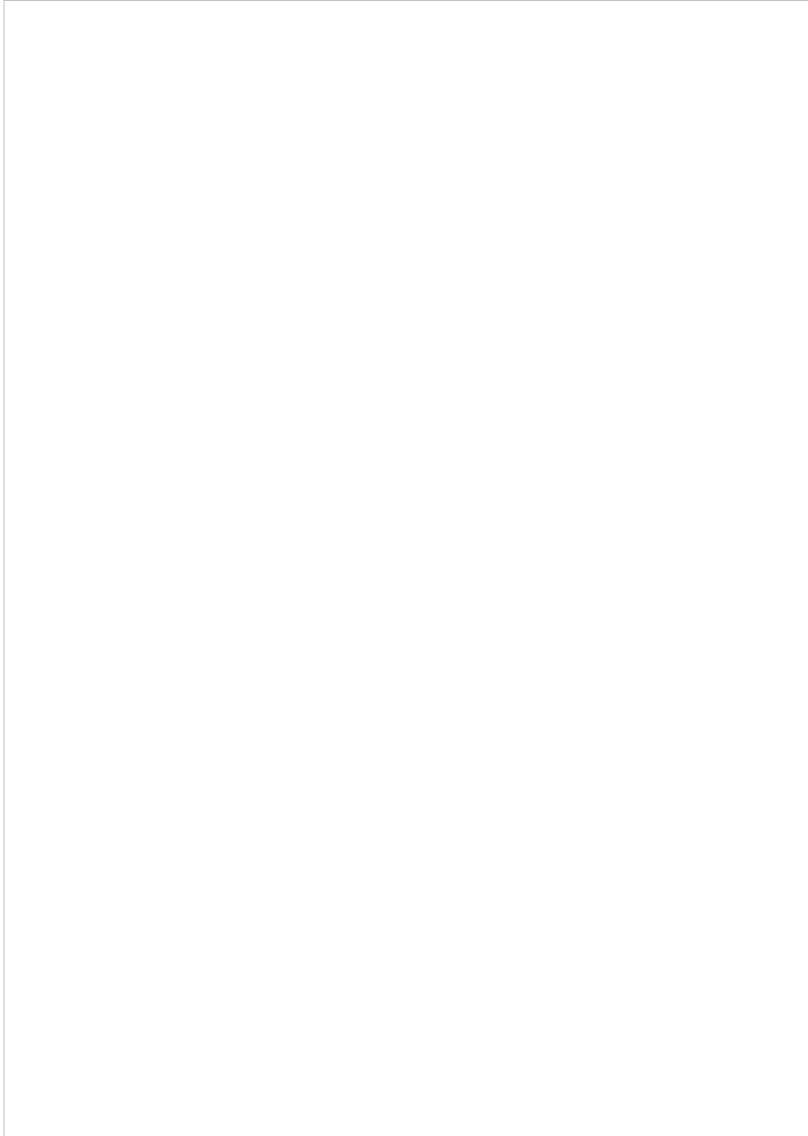
designation. If we refer to him as Rādhā-dāsī without having the corresponding

realisation, this will only drag both speaker and hearer down to the level of sahajiyā

(pretentious imitation).

Thus ends Additional Notes by the Editor

- DIAGRAM 1



- DIAGRAM 2

- DIAGRAMA 3

- DIAGRAMA 4